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**A STUDY ON AUDIENCE SATISFACTION WITH ETV AFAN OROMO
PROGRAMS**

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This thesis is my original work and has not been presented for a degree in any other university and that all sources of material used for this thesis have been duly acknowledged.

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This thesis is submitted for examination with my approval as university advisor.

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ABSTRACT

The main focus of this study was to find out the over all level of audience satisfaction with ETV Afan Oromo programs. In relation to this, attempts were made to assess audiences' program preference, as to why people watch ETV Afan Oromo programs, how audiences react to the contents and presentations of the programs.

Qualitative method of research was utilized throughout the research. Hence, in-depth individual interview and focus group discussions were instruments of data collection. Three locations, Addis Ababa and two towns from the Oromia National Regional State (Adama & Ambo) were selected purposely to carry out the individual in-depth interviews and focus group discussions with respondents who were also drawn purposefully. In addition, some editors who are working in ETV Afan Oromo section were also interviewed to make the study more complete.

Regarding, related literature, attempts have also been made to review various literatures written in connection with the theme. Accordingly, different theoretical frame works with particular emphasis to the uses and gratifications approach were presented and discussed

As to the findings of this study, the over whelming majority of the respondents appear to have strong affinity to ETV's programs of Afan Oromo which has also become the reason for their attendance. Consequently, they watch the programs irrespective of their needs and desires, satisfaction / dissatisfaction and also program genres. They seem to watch the programs with the sense of belongingness to their language as a basis of their habitual engagement. When it comes to audience preference, among the ETV Afan Oromo programs, the entertainment took the first while the educational and informative ones took the second and third leg respectively.

All in all, in relation to over all satisfaction, the outcomes of both the individual in-depth interviews and focus group discussions designate that the majority are neither in a very satisfied nor in a very dissatisfied positions. Rather, they are in a medium level of satisfaction. However, compared to the first five years of the launching of the Afan Oromo program, the latter periods have shown relative improvements as far as audience satisfaction is concerned.

CHAPTER ONE

1.0 INTRODUCTION

Mass media play a great role in the day to day life, provided that there are accesses. Media can entertain, educate and inform. Television especially, with its audio visual nature has the potential of attracting and catching the viewer's attention to a greater extent. Various programs particularly, entertainment programs have a paramount impact in this regard (Smith 1998:63) indicates that TV entertainment programming is at the heart of every broadcasting schedule. They offer a mirror for the culture of audience they seek to serve. They inspire, entertain, criticize, challenge and amuse. They could also play a part in defining the makeup of citizenship in a modern society.

Electronic media (radio, television and internet) play a major role in the world of information. Pictures and reports of events and people are carried everywhere and at great speed. During the 1991 war in the Arabian/Persian Gulf, for instance, television viewers were able to see pictures of the bombing of Baghdad on television screens or hear radio reports of air raids as they happened. Immediacy of certain kinds of information has come to be normal and expected, Mytton (1999:13).

Actually, despite its benefit, many developing countries have only one television station that they need to utilize effectively and efficiently.

There are several countries in other parts of the world where there is only a single state-owned television channel and perhaps two or three state radio stations, usually enjoying a total monopoly. These are mostly less developed, poorer countries. Some of them, private stations have been licensed in recent years, but these tend to be confined to the major cities. Mytton, (1999: 11).

The Ethiopian situation is no exception. Ethiopian Television (ETV) is the only station in the country which is assumed to carryout public service broadcasting. According the World Bank document (2008), "Public service broadcasters should be prescribed in law as bodies that are editorially independent of government, serve the public interest, and are protected against political and commercial interference. The duty of a national public service broadcaster should be to serve the public interest in broadcasting throughout the territory and for the whole of the population of the country in which it is established". In addition, as stated by the document, the public service broadcaster should provide a wide range of innovative and high quality programs designed to

educate, inform, and entertain the general public while taking account of ethnic, cultural, religious, and regional diversity.

Of course, since its establishment, in 1964 G.C (MOI), ETV has been producing and transmitting various programs of different genres. According to the Minister of Information during the Emperor's (1930-1974) as well as Derg's(1974 -1991) regimes, the station used to transmit its programs only in Amharic but currently broadcasts are underway in five major languages.

ETV Afan Oromo Service is amongst ETV broadcastings that began transmission after the fall of the Derg military regime and with the coming in to power of the EPRDF government, Shemallis (2000:35) Like the other services in the station, Afan Oromo service offers entertainment, informative and educational programs in a similar fashion. However, audience research has hardly been done on these programs "... no single study has been conducted to check whether ETV audiences are satisfied with the transmission they watch on ETV programs or not" (Abel, 2006).

Broadcast media have to know whether their audiences are satisfied or not on the programmes they transmit. Even though audience pure feed back that could come in, in various forms could be an indication of some sorts for ETV to know audiences situation, audience research is imperative on audience satisfaction. Gurrevitch (1974) says that viewers will actively watch provided that a program satisfies their needs and expectations. And some other scholars like Lewis (1990) say that media would exist only with the presence of the audience. In addition, as indicated by Smith, these days since television is playing a pivotal role in day to day life it dominates people's life in many ways.

Because throughout the last half-century, television has established itself as the world's most important mass medium dominating our leisure hours and our modes of family life. Nowadays television is diversifying its forms, extending its scope, penetrating further into public and private life, consequently. Becoming an object of social and political concern therefore, the activity of viewing television and, to which we devote so much of our time, whether it satisfies the need of its audience or not deserves study (Smith, 1995: 117)

To this effect, research on such a medium, like ETV would be imperative. Consequently, the researcher conducts a study on audience satisfaction with ETV Afan Oromo programs.

1.2 BACKGROUND

Television, a relatively younger medium than radio and print media, is now becoming more and more popular. Some writers like Smith put Television as the first invention that was done by the involvement and efforts of many scientists. "Television is electoral transmission and reception of transient invention by committee, in the sense of resulting from the effort of hundreds of individuals widely separated in time and space, all prompted by the urge to produce a system of seeing the horizon (Smith 1998 :9). In fact, since the launching of transmissions, the programmes have undergone remarkable changes.

On the other hand, the advent of Television transmission in Ethiopia occurred during the reign of Emperor Haile Sillassie I. According to the Ministry of Information (1966), Leykun (1997) and Abel (2005) Television was introduced in 1964 in connection with the 33rd anniversary of the emperor's coronation. The purpose was, like many other TV stations, to educate, inform and entertain. In fact, the plan was not put into effect. Since then, ETV has been undergoing many changes in terms of structure and in boosting number of languages in which it broadcasts. Leykun (1977) states, "from its start in the 1930's television used and developed the existing forms of film, music hall and theatre to create its own unique range of programs. It has been subject to a process of continual change, with constant innovations, whether aesthetic and formal, or merely commercial in search of new audience, bringing about phases of experiment that alternate with phases of exploitation or mere duplication of successful formats". This truth is also elaborated by Smith he says,

The question of whether television is adequately serving the cultural needs of audiences is a live one in every society. Imported series are used to fill out the schedule and the consequences are that viewers see the world interpreted in terms of American images." (Smith, 1995: 58)

By the same token, at the beginning, the transmission of ETV used to be only in one language (Amharic). As a result, when other languages came to view, they used to duplicate the formats made in Amharic language. Though ETV begun transmission using one studio and one local language, currently, Afan Oromo, Tigrinya and Somali languages make part of the station's broadcast. And at present, it has also four studios with relatively better technologies.

ETV Afan Oromo language shares eight hour of the total weekly broadcasting time of the station. Except *Dhangaa* a weekly entertainment program that is aired on Saturdays from 3:00 to 4:00 PM, the rest are evening programs that are transmitted from seven to eight PM. The target audience of the Oromo service is the Oromo speaking public. Of course, Oromo is the largest ethnic group in Ethiopia - according to the 1994 census the Oromo make more than 26 million of Ethiopia's population.

Afan Oromo programs, even though clear figures are lacking, were said to be attractive in terms of their production quality and presentation. The entertainment programs were even more attractive than others whose viewers /audiences/ include not only by the speakers of the language but also by those who don't speak the language, (Interview with editors). However, preliminary interviews conducted by the researcher with some editors of ETV Afan Oromo section and complaints with some audience have the implication that compared to previous times audiences are being dissatisfied with the programs. But this view might not be substantiated with further evidences as no audience research (to the researcher's knowledge) has been done so far.

1.3 STAMENT OF THE PROBLEM

It is obvious that the existences of any media rely highly on the existence of a good number of audiences. Unless the audiences are satisfied with what the media transmit they may not become regular listeners, they can stop watching or listening. From experience, in most cases people get motivated to give feedbacks when the issues are relevant to their life and when they are contented / discontented with a program. So, it would be crucial to conduct research on audience satisfaction for any media so as to know the status of its audience. Since producing and transmitting programs without an audience would simply mean waste of time, energy and resources, Leykun (1977). Ethiopian Television's Afan Oromo section, in this regard, has never done any research on audience satisfaction so far. It seems, Ethiopian Television Afan Oromo section is not in a position to know the status of its audience

According to Smith (1998) and Ang (1991), the study of audiences for all kinds of media and cultural event has for a long time been an orphan field: acknowledged but not much developed but rarely studied in depth, held at arm's length although its findings are of paramount importance to other kinds of research.

On the other hand, the editorial policy of ETV which is published by the station in 2005 stated that ETV conducts audience research every six months or every year to know the situation of its audience and address them well. Yet, this has, at least to the researcher knowledge, hardly put in practice. So, it is the assumption of this research project that the ETV Afan Oromo Section is transmitting couple of programs daily, and yet not satisfying its audience as it should be. As stated by Mytton (1999), most broadcasting channels operate relentlessly without attempting to find anything about listeners' and viewers' gratifications.

1.4 OBJECTIVES

1.4.1 GENERAL OBJECTIVE

This research will find out the overall satisfaction level of the audience with Afan Oromo Service of ETV in relation to among other things, their preference, and habit of watching, the content and presentation of the programs.

1.4.2 SPECIFIC OBJECTIVES

The specific objectives of the research will be to;

- ▶ find out which program/s most satisfies and dissatisfies the audience.
- ▶ know which program/s the audience prefer to watch.
- ▶ find out why the audience watches ETV's Afan Oromo programs.
- ▶ know why the dissatisfaction does / satisfaction occurred (if any)

1.5 METHODS

Since qualitative methods of research are better in human's characteristics, particularly to assess attributes like audience behavior, attitude and other features, this research will employ it to assess audience behavior, audience satisfaction with ETV Afan Oromo in this case . In his discussion favoring the qualitative methods for such kind of studies, Mytton writes:

In qualitative research we are trying to discover or understand human attributes, attitudes or behavior in a more exploratory or interpretative way. Numbers cannot describe or explain everything. Human behavior and everything else that can be said about people cannot be fully encapsulated in or understood from numbers and percentages." Mytton (1999:125)

In-depth interviews and Focus group discussions (FGD) were held on ETV's Afan Oromo programs audience satisfaction with audiences living in Addis Ababa, Ambo and Adama towns as well as some editors who are working in the Afan Oromo Section. The focus of the discussions will be among others, on the Watching habit, audience preference, satisfaction, contents and presentation of programs.

Data from the in-depth interviews and focus group discussions were analyzed. Purposive sampling technique was used to recruit individuals who participates both on individual in depth interviews and in the focus group discussions. In fact, it will be discussed in detail later in the methodology part.

1.6 APPLICATION OF RESULTS

The questions "Who is watching?" are surely not unwarranted or even remarkable questions to ask. Certainly broadcasters need to know about what people are watching or listening. All kinds of human communication require that we think about the person or persons with whom we are communicating. www.amazon.com (audience/research) – accessed, February 26, 2007. The outputs of this research will benefit;

- ETV, to know the level of satisfaction of audiences.
- The station, to identify which programme/s is satisfying or dissatisfying.
- Other researchers to conduct deeper investigation.

1.7 SCOPE OF THE STUDY

This study focused only on ETV's Afan Oromo programs, from the inception of the program (1990) to 2007 excluding the news part. The study does not merely focus on Oromia Region (Adama and Ambo towns) as research locations where there are large audiences of Afan Oromo media outputs reside, but it includes some residents of Addis Ababa who own TV sets and who can listen and understand the language well.

1.8 LIMITATION OF THE STUDY

The subjectivity nature of satisfaction might influence the over all out come of the research. The time allotted to the research project was a constraint that forbade me to use other research techniques like ethnography, in addition to the individual in-depth interviews and focus group discussions.

Furthermore, shortages of research outputs related to the theme in the Ethiopian context might have impacts on the study to some extent.

1.8 ORGANIZATION OF THE STUDY

This study paper has got five chapters, the first contains introduction, statement of the problem, objectives of the study, significance, limitation & scope of the study. And the second chapter deals with the review of related literature in which various theoretical frameworks and writings were explored. Chapter three is dedicated to the methodology used in the study. Specifically, it shows the subject, sample & sampling technique, data collections and procedures. Moreover, chapter four deals with data presentations, discussions and analysis of the results. In this chapter, the data obtained from audiences through in-depth interviews and focus group discussions will be presented and analyzed.

Finally, the fifth chapter presents summaries and possible conclusions.

CHAPTER TWO

REVIEW OF RELATED LITERATURE.

2.0 A BRIEF BACKGROUND OF ETV'S AFAN OROMO SECTION

It is apparent that the introduction of television transmission is a new phenomenon not only in Ethiopia but in Africa as a whole. Of course, the use of television as a medium is relatively new phenomenon in the history of mass communication. According to Smith," The introduction of television in many African countries takes a coloration that in some respects reflects the geopolitical culture and/or commercial character of the states. For instance, in Nigeria, with its wide variety of ethnic groups and highly developed social organizations, many of which compete" (1995:235).As an African nation, Ethiopia; too seems to share this experience. According to the Ministry of Information, ETV's transmission was made to be coincided with the 33rd anniversary of the coronation of Emperor Haile Sellassie I. Its first transmission dates as far back as the anniversary on November 2, 1964, MOI (1966).

In the past two regimes, the monarchy and Derg, even though the purpose of its establishment was to inform, entertain and educate, the mass media, including television was totally controlled by the governments, Abel (2006), Kiefe (2001) .The major difference between the monarchy and Derg military regime were that the former focused on the immune nature of the king and transmission nature of power by blood relation, while the Derg emphasizes socialism and the equality of the citizens.

After the fall of the Derg regime and during EPRDF government ETV began, in addition to Amharic, transmitting in other many other local languages. As a result, Afan Oromo, Tigrigna and recently Somaligna were added to the list of languages in which ETV broadcasts its programmes (Leykun, 1997). Since its installment, ETV's Afan Oromo Service covers eight hours of broadcasting with its thirteen (one is out resourced) regular programs in the evening from 7:00 to 8:00 PM,(except one entertainment program which is usually transmitted for one hour every Saturday from 3:00 pm – 4:00 pm).

Ethiopian Television which is currently organized under the Ethiopian Radio and Television Agency is operating with the purpose of preparing and presenting major and current events taking place within the country and abroad to the public. The informative, educational and entertainment programs are expected to be in accordance with the press and other relevant policies and laws. Hence, Ethiopian Television has got the following aims according to proclamation 114/87

- ▶ Collecting and disseminating useful information in the form of news and other programs in different languages;
- ▶ Publicizing government policies, procedures and laws to the public;
- ▶ Receiving public opinion and producing different programs that help public understand the democratic rights and,
- ▶ Transmission of educational and entertainment programs that enhance overall citizens' knowledge and insight.

And similarly, ETV's Afan Oromo section, according to Ethiopian Radio and Television Agency editorial policy, has got the following functions to perform. The policy states, even though the station is under the federal government, the section targets the Oromia National Regional State-the Oromo public. Accordingly, the service would,

- ▶ transmit programs that indicate the overall cultural, history, development and challenges of the Oromo to the wider public in a informative, educative and entertaining way.
- ▶ broadcast to the Oromo public, the notion of various proclamations, policies and principles that are made by the federal government and circumstances of their implementation.
- ▶ transmit the themes of various proclamations, policies and principles that are made by the regional government of Oromia and circumstances of their implementation to the Oromo public, ERTA (2005)

Yet, the station, as indicated already, doesn't exactly know whether the programs produced in line with the editorial policy are satisfying the audiences or not. Actually, that is among the reasons that encourage researcher to make a study on audience satisfaction with ETV Afan Oromo programs.

According to ETV's Afan Oromo section head, Kajela Kana'a (2008), currently the section has got, excluding the out resourced ones, twelve regular programs that are divided up as informative, educative and entertaining in their nature. They are:

| | |
|-------------------------------|--------------------------------|
| Sport (Ispoortii) | Children's (Abdii Borii) |
| Entertainment (Dhangaa) | Discussions (Ilaafi Ilaamee) |
| Women (Dubartoota) | Tour (Daawwee) |
| Youth (Dargaggoota) | Economy (Dinagdee) |
| The Week in Review (Tibbanaa) | Health (Leetoo hawasaa) |
| Education (Barnoota) | Music Selection (Do'ii Sirbaa) |

2.1 TV AUDIENCES AND THEIR SATISFACTIONS

The notion of audience satisfaction/ dissatisfaction has been defined by many scholars in different ways. Some say, it is an emotional reaction growing out of confirmation or disconfirmation of media message expectations (Oliver, 1980). According to Jacobs (1995) and Assael (1998) when program or service performance is greater than expectations satisfaction can be achieved; on the contrary, dissatisfaction overtakes when expectation exceeds performance. On the other hand, Oxford Advanced Learner Dictionary define satisfaction as, a feeling of pleasure because one has some thing or has achieved some thing or the action of fulfilling a need, desire, demand etc the satisfaction of ones goals.

On the other hand, when we examine the word audience, different scholars explain it by taking into account various perspectives. Some consider only those people who actively engage with the media as audiences. According to this view "people are audiences when they are in an audience and in audience". For this group media events do not only entail people to be in attendance at a particular time but also to 'physically, mentally and emotionally engage with media materials, technologies and power structures' (Ross & Nightingale, 2003:6). However, Mc Quail (1997) elaborated in his detail discussion the word / concept/ audience from various perspectives.

an audience can be defined in different and overlapping ways: by place (as in the case of local media); by people (as when a medium is characterized by an appeal to a certain age group, gender, political belief, or income category); by the particular type of medium or channel involved (technology and organization combined); by the contents of its message

(genres, subject matter, styles); by time (as when one speaks of the day time or the par-time audience, or an audience that is fleeting and short term compared to one that endures).

For the purpose of this study, Mc Quail's description which looks at the audience from different Perspectives (Place, people, type of medium, content of message and time) and, The definitions that assume those who actively engage with mediated message as audiences; will be utilized to mean audience in the study.

Some scholars like Mac Quail (1997), states that audiences are active within themselves and within media performers. Even though not easy to formulate an agreed up on terminology regarding television audience, it is necessary to understand audiences as active and purposive (most of the time) viewers and encoders of television text (messages). From this one could see that the audience of the media is active and purposive. If they are purposively watching it is obvious beyond dispute that they will have needs to fulfill. However one should answer the main issue that how would it be possible to know whether audiences are satisfied or not with the like ETV Afan Oromo programs.

On the other hand, others argue, knowing audience satisfaction is vital but difficult in mass communication as well as in psychological and organizational communication (Assael, 1998). Manufactures, for instance, will easily identify which goods get attention from consumers by counting the solid items, which do not have public interest by studying the feeble sides of their products. Or one can understand whether invited guests are satisfied with the feasts they had by simply looking their consumption at face. Further, he states, in broadcasting, however, unlike most other goods and services, there is no hand in hand selling. Besides, since satisfaction is a mental process, it is difficult to predict viewers' satisfaction from the lists of subscribers. Nevertheless, media messages can hold viewers attention of viewing if they touch the needs and interests of the viewers. Nevertheless, media, like measuring ETV's Afan Oromo audiences' satisfaction is an internal and subjective phenomenon. As a result, it might be some what difficult in this regards.

In contrast, Hecht (1978) looks at television audiences' satisfaction as fulfilling expectations through media interaction. Moreover, Palmgreen and Rayburn (1985) define satisfaction as a general feeling of contentment that results from repeated exposure to a particular content genre (e.g. drama). Hence, level of satisfaction with television programs can be explained at least by gratifications gained from media products.

In other words, audience satisfaction is the satisfaction an audience gets from television programs. Audiences with high level of satisfaction are expected to have their levels of viewing becoming more and more frequent accompanied by less and less complaining behavior. On the contrary, viewers who don't get TV programs attractive and satisfying are not supposed to watch since weak performance reduces the level of satisfaction (McQuail, 1997). Satisfaction can be achieved if expected and perceived values are congruent. That is, audiences need something from media, from ETV for example. Keeping these expectations in mind they watch TV. And when they obtain their expectations or when their expectations match with their needs, they will be gratified, Abercrombie and Longhurst (1998).

Nevertheless, different audiences regardless of similar programs can not achieve satisfaction equally. Even if all audiences show the sign of satisfaction the degree differs from person to person. What is encouraging nowadays at least in foreign media is that media agents take satisfaction studies as their important management issues, Assael (1998). That is bringing satisfaction among customers is the crux of the matter to the economic sustainability of media products and services, for satisfied audiences are likely to stay honest while the dissatisfaction will divert to other alternatives.

Therefore, in media works grabbing audience attention is very essential; however, making them loyal is of paramount importance to certain media. Dissatisfaction is said to happen when Afan Oromo of ETV audience unmeet the expected needs and wants of its audiences. And, in the context of this research; therefore, satisfaction is a process whereby audiences attain / fulfill desired needs and wants from Ethiopian television Afan Oromo viewing.

2.4 WHY DO PEOPLE WATCH TELEVISION?

Even though clear figure might not be known all the time, it is obvious that people do watch TV. However, the watching behavior could be intentional or unintentional. Yet, people watch to get some thing out of the media text. Afan Oromo programs of ETV are no exceptional. In fact, different theories and scholars do have to write for the question why do people watch TV? This can, of course, be applied to ETV Afan Oromo programs too.

2.2.1 THE HYPODERMIC NEEDLE MODEL.

Dating from the 1920s, this theory was the first attempt to explain how mass audiences might react to mass media. It is a crude model and suggests that audiences passively receive the information transmitted via a media text, without any attempt on their part to process or challenge the data, Ang (1995)

Basically, the Hypodermic Needle Model suggests that the information from a text passes into the mass consciousness of the audience unmediated, that is, the experience, intelligence and opinion of an individual are not relevant to the reception of the text. This theory suggests that, as an audience, we are manipulated by the creators of media texts, and that our behavior and thinking might be easily changed by media-makers. It assumes that the audiences are passive and heterogeneous, www.amazon.com/ audience theory

Ien Ang (1995) writes, in a 'Questioning the Media' - radio, movies and television acted as hypodermic needles, injecting messages directly in to the veins of a passive, mindless, mass audience. It was felt that all other social institutions b/n the growing media and the masses, such us community and religion, had collapsed, I. Ang (1995: 208)

Actually, the hypodermic model quickly proved too clumsy for media researchers seeking to more precisely explain the relationship between audience and text. As the mass media became an essential part of life in societies around the world and did not reduce populations to a mass of unthinking drones, a more sophisticated explanation. So, all in all, according to this model, audiences are mindless and passive who receive whatsoever text the media transmits to the audience.

2.2.2 STRUCTURAL APPROACH

To begin with, the fundamental notion is that the “media use is largely shaped by certain relatively constant elements of social structure and media structure” Mc Quail (1997:67). According to him social structure is to indicate social facts such as those of education, income, gender, place of residence, position in the life-cycle, and so on - that have strong determining influence on general outlook and behavior. And also media structure refers to the relatively constant array of channels, choices, and content that is available in a constant time and place. As per the theory, the media system responds to pressures and feedback from audiences so as to maintain a stable self-regulating balance between supply and demand. The media system reflects the given facts of the society (e.g. economic, cultural, and geographical conditions) and also responds to audience demands that are partly determined by social background factors, partly idiosyncratic and contingent, (ibid).

2.2.3 THE USES AND GRATIFICATION APPROACH

According to this model the central concept is that media use relies on the perceived satisfaction, needs, wishes, or motives of the prospective audience member. As Wright wrote in Mc Quail book “audiences are often formed on the basis of similarities of individual need, interest, and taste. Many of these appear to have a social or psychological origin. Typical of such ‘needs’ are those for information, relaxation, championship, diversion or ‘escape’. The central question posed, according to him, in uses and gratification approach is: why do people use media and what do they use them for? Wright (1974) indicates as TV “serving various needs of the society – such as for cohesion, cultural continuity, social control and for a large circulation of public information of all kinds. This, in turn, presupposes that individuals also use media for relaxation purposes such as personal guidance, relaxation, adjustment, information and identity formation.” The researcher would apply this theory as the theory presupposes the audiences are active in their choice and media use is purposive.

2.2.3.1 USES AND GRATIFICATION APPROACH ASSUMPTIONS

- ▶ The audience is considered as active, that is, an important part of mass media use is assumed to be goal directed Blumler and Brown (1972), cited in a book ‘Approaches to Media’ (1995). This assumption may be contrasted with notion to the effect that ‘most mass media experiences past time rather than purposeful activity, very often (reflecting) chance circumstances within the range of availabilities rather than the expression of psychological motivation or need. Of course, it cannot be denied that media exposure often has a causal origin; the issue is whether, in addition patterns of media use are shaped by more or less define expectation of what certain kinds of content have to offer the audience member.
- ▶ In the mass communication process, much initiative in liking, need gratification and media choice lies with the audience member. This places a strong limitation on the theorizing about any form of straight-line effect of media content on attitudes and behaviors. As Schramm et al showed in *Approaches to Media* the term ‘effect’ is misleading because it suggests that television does some thing to children ...nothing can be further from the fact. It is the children who are most active in these relationships. It is they who use television rather than television uses them.
- ▶ According to B. Barrett and C. New bold (1995) “The media compete with other sources of need satisfaction. The needs served by mass communication constitute but a segment of the wider range of human needs, and the degree to which they can be adequately met through mass media consumption certainly varies.” Consequently, a proper view of the role of the media in need satisfaction should take into account other functional alternatives.

In a similar way, provided that the content of ETVAfan Oromo programs does not satisfy the expected need of its audiences the audiences can divert to other sources of need satisfaction.

Of course, this branch of theory of media use is individualistic and behaviorist in formulation, although it also implies that audiences will have some collective properties,

especially shared sets of expected sets of satisfactions and a similar range of needs deriving from their background

According to Ang (1995), the use of retrospective 'self-reports' has several limitations. Viewers may not know why they chose to watch what they did, or may not be able to explain fully. The reasons which can be articulated may be the least important. People may simply offer reasons which they have heard others mention. More promising might be the study of people's engagement with media as it happens.

Some degree of selectivity of media and content is clearly exercised by audiences (e.g. choice or avoidance of TV soap operas. However, instrumental (goal-directed) accounts assume a rational choice of appropriate media for predetermined purposes. Such accounts over-emphasize informational purposes and ignore a great deal in people's engagement with media: TV viewing can be an end in itself. There is evidence that media use is often habitual, ritualistic and unselective, Barwise & Ehrenberg (1988). But more positively, TV viewing can sometimes be seen as aesthetic experience in which intrinsic motivation is involved.

The uses & gratification approach has been criticized as 'vulgar gratifications'. It is individualistic and psycho-logistic, tending to ignore the socio-cultural context. As a theoretical stance it foregrounds individual psychological and personality factors and backgrounds sociological interpretations. For instance, David Morley (1992) acknowledges that individual differences in interpretation do exist, but he stresses the importance of sub-cultural socio-economic differences in shaping the ways in which people interpret their experiences with TV (via shared 'cultural codes'). Use and gratifications theorists tend to exaggerate active and conscious choice, whereas media can be forced on some people rather than freely chosen- these are among the limitations of uses and gratification approach.

However, in connection with why people watch television, Mc Quail(1997 :72) writes citing Blumler, and Brown (1972) after studying a number of radio and TV programs in Britain, proposed the following scheme of media-person interactions (a term that reflects

the dual origin of the media gratification concept), which capture the most important media satisfactions:

1. Diversion: escape from routine or problems, emotional release
2. Personal relationship: companionship; social utility.
3. Personal identity: self-reference; reality exploration; value reinforcement
4. Surveillance (forms of information seeking)

A more psychological version of the theory of audience motivation was suggested by McGuire in the book of Mc Quail – Audience Analysis (1974), based on the general theory of human needs. He differentiates first between cognitive and affective needs, and then added three further dimensions: “active” versus “passive” initiation, “external” versus “internal” goal orientation and orientation to “growth” or to “stability”. According to the writer when interrelated, these factors yield 16 different types of motivation that apply to media use. Examples include the “search for cognitive consistency” by reading a news paper (this belongs to cognitive, active, external, stability-oriented type) or the motive to watch television drama “in order to find models of personal behavior” (an affective, active, internal, growth-oriented type.) .In the nature of psychological theory of this kind, the media user is likely to be conscious of the underlying causes of motivations. Even so, there has been some research that shows a relationship between the McGuire factors and different patterns of television use. Denis Mc Quail (1997). Since, one of the purposes of this research is to finding out why do the audience watch Afan Oromo programs of ETV, it would, hopefully, indicate reasons of watching the programs

2.5 TYPOLOGIES OF AUDIENCE SATISFACTION

Each major piece of uses and gratification research has yielded its own classification scheme of audience functions. When played side by side, they reveal a mixture of shared gratifications categories and notions peculiar to individual research teams. The differences are due in part to the fact that investigators have focused on different level of study (e.g. medium or content) and different materials (different programs or program types on, say, television) in different cultures.

Nonfunctional conceptions of audience interests have been expressed in various forms. Popular culture writers have often based their criticisms of the media on the ground that,

in primarily serving the escapist desires of the audience, they (the media) deprived it of the more beneficial uses that might be made of communication Mc Donald (1957) cited in the B.Barrett & C.Newbold of mass communication exclusively in terms of 'play' may be interpreted as an extension, albeit in a transformed and expanded expression, of this same notion. A more recent example has been provided by Nordenstreng (1970) in (ibid), who, while breaking away from conventional formulations, still opts for a nonfunctional view when he claims that 'It has often been documented in Finland in 1966-67) that perhaps the basic motivation for media use is just an unarticulated need for social contact.'

The wider currency secured for a bi-functional view of audience concerns is reflected in Weiss'(1971:57) summary, which states that when studies of uses and gratification are carried out, the media or media content are usually viewed dichotomously as predominantly fantasist- escapist or informational – educational in significance'. This dichotomy appears for example, in work which distinguishes between sets of 'immediate' and 'deferred' gratifications and in the distinction between surveillance and escape of the media.

The four- functional interpretation of the media - It postulated that the media particularly TV served the function of surveillance, correlation, entertainment and cultural transmission or (socialization) for society as a whole, as well as for individuals and subgroups within society. An extension of the four function approach can also be found suggestive exploration of the potential dysfunctional equivalents of the typology.

But some others say that none of these statements, however, adequately reflects the full range of functions, which has been disclosed by the more recent investigations. Mc quail, Blumler and Brown (1972:166) write in Approaches to Media, have put forward a typology consisting of the following categories: diversion (including escape from the constraints of routine and the burdens of problems, and emotional release); personal relationships (including substitute companionship as well as social utility), personal identity (including personal reference, reality exploration, and value reinforcement);and surveillance.

An effort to encompass the large variety of specific functions that have been proposed is made in the elaborate scheme of Katz, et al (1973) in Boyd and Newbold (1995) book. Their central notion is that mass communication is used by individuals to connect (or sometimes to disconnect) themselves – via instrumental, affective, or integrative relations- with different kinds of others (self, family, friends, nation, etc.).

2.3.1 GRATIFICATION AND NEEDS

Some writers like Schramm, Lyle and Parker write the study of media use experiences at present “the absence of a relevant theory of social and psychological needs”. According to them it is not so much a catalogue of needs that is missing as a clustering of groups of needs, a sorting out of different levels of need, and a specification of hypotheses linking particular needs with particular media gratifications. It is true that the work of Schramm, Lyle and Parker (1961:167) cited in ‘Approaches to Media’ draws on the distinction between the reality and pleasure principle in the socialization theories, but according to them “more recent studies suggest that those categories are too broad to be serviceable.” Maslow’s (1954) cited in the same book proposed hierarchy of human needs may hold more promise, but the relevance of his categories to expectations of communication has not yet been explored in detail.

According to B.Boyd and C.Newbold (1995), in these days the informational field, for example, the surveillance function may be traced to a desire for security or the satisfaction of curiosity and the exploratory drive; seeking reinforcement of one’s attitudes and values may drive from a need for reassurance that one is right; and attempts to correlate informational elements may stem from a more basic need to develop one’s cognitive mastery of the environment. In a similar way, the use of fictional (and other) media materials for ‘personal preference’ may spring from a need for self esteem; social utility functions may be traced to the need affiliation; and escape functions may be related to the need to release tension and reduce anxiety. Whichever way one proceeds, it is inescapable that what is at issue here is, the long standing problem of social and psychological science; how to (and whether to bother to) systematize the long lists of human and social needs. Thus far, gratification research has stayed close to what we have been calling media related needs (in the sense that the media have been observed to

satisfy them, at least in part), but one wonders whether all this should not be put in broader context of systematic studies of needs. Mc Quail also puts this notion as “Escaping, or being diverted from problems, relaxing, getting intrinsic cultural or aesthetic enjoyment, filling time, emotional release and sexual arousal. Mac quail (1997)

2.3.3 GRATIFICATION AND EFFECTS

Pioneers in the study of uses and gratifications were moved chiefly by two aspirations. The first, which has largely been fulfilled, was to redress an imbalance evident in previous research: audience needs, they said, deserved as much attention in their own rights as the persuasive aim of communicators with which so many of the early 'effects' studies have been preoccupied. The second major aim of the uses and gratifications research, however, was to treat audience requirements as intervening variables in the study of traditional communication effects. Glaser's (1996:176) formulation offers a typical expression of the rationale behind this prospect:

Since users approach the media with a variety of needs and Predispositions ...any precise identification of the effects of television watching... must identify the uses sought and made of television by the various types of viewers.

Despite this injunction, hardly any substantial empirical or theoretical effort has been devoted to connecting gratifications and effects. Some limited evidence from the political field suggests that combining functions and effects perspectives may be fruitful Blumler cited in Mc Quail (1997). But there are many other foci of traditional effects studies for which no detailed hypothesizes about gratifications/ effects interactions have yet been framed.

Effects of television then may be social or psychological and developmental. They may also be short-term and long term. Walter Weiss, writing in the second edition (1969) of the Handbook of Social Psychology, discussed effects literature under ten headings: (1) cognition, (2) comprehension, (3) emotional arousal, (4) identification, (5) attitude, (6) overt behavior, (7) interests and interest-related behavior, (8) public taste, (9) outlook and values, (10) family life.

According to Boyd and Barrett (1995) one clear instance is the field of media violence. Another might concern the impact on inhabitants of developing countries of exposure to television serial, films, and popular songs of foreign (predominantly of America) origin. Yet another might relate to the wide range of materials, appearing especially in broadcast fiction, that purport simultaneously to entertain and to portray more or less faithfully some portions of social reality e.g. the worlds of law enforcement, social work, hospital life, trade unionism, working –class neighborhoods and way of life at the executive level in business corporations and civil service departments.

Hypothesis about the cumulative effects of exposure to such materials on audience members' cognitive perceptions of these spheres of activity and on the individuals will be viewing them primarily for purpose of escape, while others will be using them for reality-exploring gratifications. In this circumstance, a question might be asked whether we should expect a readier acceptance of portrayed stereotypes by the escape seekers.

2.3.3 SOURCES OF MEDIA GRATIFICATIONS

The sources of media satisfactions could be of various. According to Boyd and Newbold they are of three, audience gratifications can be derived from at least three distinct sources: media content, exposure to the media per se, and the social context that typifies the situation of exposure to different media. Even though, identification of media content as a source of gratifications has provided the basis for research in this area from its inception, less attention has been paid to the other sources. Nevertheless, as Waples et al. (1949:167) cited in 'Approaches to Media' "it is clear that the need to relax or to kill time can be satisfied by the act of watching television, that the need to feel that one is spending one's time in a worthwhile way may be associated with the act of reading and the need to structure one's day may be satisfied merely by having the radio on"

According to Mendelssohn, (1964) a wish to spend time with one's family or friends can be served by watching television at home with the family or by going to the cinema with one's friends.

Each medium seems to offer a unique combination of (a) characteristic contents (at least stereotypically perceived that way); (b) typical attributes (print versus broadcasting modes of transmission, iconic VS

symbolic representation, reading VS audio or audio-visual modes of reception), and (C) typical exposure situations (at home VS out-of-home, alone VS with others, control over the temporal aspects of exposure VS absence of such control). The issue, then, is what combinations of attributes may render different media more or less adequate for the satisfaction of different needs. (Boyd and Newbold 1995)

2.3.4 THE VERSATILITY OF SOURCES OF NEED SATISFACTION

According to E. Katz et al (1974) the same media material could satisfy various needs “...the possibility of relating social situations to psychological needs to media / content gratifications, it is important to bear in mind that gratification studies based on specific media contents have demonstrated that one and the same set of media materials is capable of serving a multiplicity of needs and audience functions.” Presumably, that is why Rosengren and Windahl (1972) as cited in ‘approaches to Media’, have draw attention to a growing consensus that almost any type of content may serve practically any type of function. For example, Blumler, Brown in Mc Quail (1997) have found that the television serial the saint serves the functions of personal reference, identification with characters, and reality-exploration, in addition to its more obvious diversionary function. Similarly, their study of the gratifications involved in news viewing referred not only to the expected surveillance motive but also to functions of social utility, empathy, and even escape. In summarizing the implications of their evidence, Mc Quail (1997) quotes Blumler and Brown (1972) to point out that: The relationship between content categories and audience needs is far less tidy and more complex than most commentators have appreciated ...one man’s source of escape from the real world is a point of anchorage for another man’s place in it.

However, Smith argues that, one cannot separate questions relating to viewing behavior from questions relating to the content of what is seen. The range of television is wide, covering as it does everything from news and current affairs, with a dominant factual content, some times violent, to entertainment, presenting various versions of fiction, some of this violent also. Even though, this research doesn’t include them, news and current affairs programmer have often been concerned with families, not least families in distress in contexts far out side the viewing families own experience. Entertainment has

often incorporated not only fictional families but real families being shown on the screen in quiz and game shows, some of them with glittering prizes, and in other cross generation contests Smith (1995). So, from these arguments one could conclude that the programs transmitted by Afan Oromo may serve variety of needs of the audience, though the station transmits them with only certain specific objectives.

CHAPTER THREE

METHODOLOGY AND DESIGN OF THE STUDY

3.1 RESEARCH METHODS

The research method utilized in this study is qualitative one. This is because as clearly indicated by Mytton this method helps to know about human attributes.

Mytton states:

In quantitative research we have been dealing mostly with numbers, in qualitative research we are trying to discover or understand human attributes, attitudes or behaviors in a more exploratory or interpretative way. According to him numbers cannot describe or explain everything. Human behavior and everything else that can be said about people cannot be fully encapsulated in or understood from numbers and percentages. Mytton (1999:126)

Moreover, quantitative method tends to focus on individual behavior within a household or family, whereas qualitative research in focus groups puts the respondents into a social setting in which the personal influences that operate in social settings are reproduced and can be observed. M.N. Marshall (1996), Mytton (1999), as a study on television audience, this particular study has taken up qualitative method of research. In addition, qualitative research, according to these writers, is most commonly used in media Research in order to: -

- ▶ Discover behavior and attitudes ranges that can be tested quantitatively.
- ▶ Define areas for systematic research on a larger scale.
- ▶ Provide insights into the way existing services and programmes are used.
- ▶ Provide a richer range of responses to particular press, radio or television content than is provided by the questionnaire methods so far
- ▶ Provide ideas for communicators and planners.

In qualitative research methods, researchers are expected to employ different procedures of data collection. As far as this study is concerned focus group discussions, in-depth individual interviews were used as methods of data collection to reflect on the level of audience satisfaction with ETV's Afan Oromo programs.

However, qualitative research is not without draw backs. To begin with, the most important limitation of qualitative research is that the findings cannot be directly generalized to the larger population being studied or for whom a communications program is being designed. U. Flick (2002), Mytton (1999) and M.N. Marshall (1996) This is especially true when the definition of the population is broad (e.g., elderly women or patients with Type II diabetes). The reasons for this limitation are:

- ▶ Participants often are not selected randomly. Individuals who participated in some studies were recruited from databases. In other cases, recruitment strategies that introduce a selection bias may have been employed. The user should note the participant recruitment strategy used in each study and determine whether and how these individuals might be somewhat different from the population at large or the population segment of interest.(www.amazon.com/ qualitative research) - accessed 26 oct,2007

- ▶ The number of participants in a typical qualitative research study is too small to be representative of the population. Focus groups or interviews with just a few dozen members of a target audience, the population of which numbers in the thousands or more, cannot meet the statistical assumptions to project the results accurately or reliably to the total audience.

- ▶ Qualitative research does not collect numeric data from a representative sample of the target audience. As a result, this type of research cannot be subjected to statistical analysis to estimate to what extent opinions expressed by participants reflect the opinions of the population studied. The most important implication of this limitation is that researchers should refrain from drawing any conclusions about the actual prevalence of specific concerns, attitudes, or beliefs among the target audience. Mytton (1999), U. Flick (2002)

- ▶ The quality of the data collection and the results are highly dependent on the skills of the moderator or interviewer and on the rigor of the analysis. Because all of these methods are dependent on interpersonal exchanges with respondents, any number of variables, including the dress, demeanor, and language used by the interviewer may

influence the quantity and quality of information given by respondents. The skill and experience of the analyst(s) also influence how well the data are summarized into themes and insights that are useful for subsequent program planning.

3.1.1 FOCUS GROUP DISCUSSIONS

Researchers agree that in qualitative research the most common research method is focus group discussions. People are selected and invited to meet together with a trained moderator to discuss some aspect of, in our case, media use and satisfaction. The same techniques are used in product and advertising research. Powell et al define a focus group as “a group of individuals selected and assembled by researchers to discuss and comment on, from personal experience, the topic which is the subject of the research, (1996:79).

According to Kitzinger (1995), the main purpose of focus group interviews is to draw upon respondents’ attitudes, feelings, beliefs, experiences and reactions, in a way which would not be feasible using other methods. In addition Anita Gibbs writes (1995) compared to other research methods, which aim to obtain individual attitudes, beliefs and feelings, focus groups elicit a multiplicity of views and emotional processes within a group context. So, as per these facts, it is imperative to use focus group discussion to study audience satisfaction with ETV’s Afan Oromo programs as it helps to get audience feelings, attitude and reactions.

According to Mytton (1999) a focus group is a kind of group interview. But unlike the face-to-face interview, a focus group is not a structured dialogue between an interviewer and a respondent, with the latter’s answers carefully recorded. What happens, and this is what gives focus groups their great strength for research, is the interaction within the group. The interaction is always based on topics supplied by the researcher or moderator whose important role is required. This interaction produces information and insights into the behavior and attitudes of people selected as research subjects.

Similarly, Kitzinger (1995) argues that interaction is the crucial feature of focus groups. Because the interaction between participants highlights their view of the world, the language they use about an issue and their values and beliefs about a situation. He adds

that the interaction enables participants to ask questions of each other, as well as to re-evaluate and reconsider their own understandings of their specific experiences. In this study to get the television viewing experiences and their satisfaction with the programs the focus group participants provided with various topics to discuss and elicit strong notion in this regard.

Another benefit of focus groups is that they elicit information in a way that allows researchers to find out why an issue is salient, as well as what is salient about it (Morgan 1988). As a result, the gap between what people say and what they do can be better understood, Lank shear (1993). If multiple understandings and meanings are revealed by participants, multiple explanations of their behavior and attitudes will be more readily articulated.

Some writers like Race et al suggest that the benefits to participants of focus group research should not also be underestimated. The opportunity to be involved in decision making processes (Race et al, 1994), to be valued as experts, and to be given the chance to work collaboratively with researchers, (Goss & Leinbach, 1996) can be empowering for many participants. If a group works well, trust develops and the group may explore solutions to a particular problem as a unit (Kitzinger 1995), rather than as individuals. Not everyone will experience these benefits, as focus groups can also be intimidating at times, especially for inarticulate or shy members. Hence focus groups are not empowering for all participants and other methods may offer more opportunities for participants. To get more salient data from the participants and make the research more complete, in this case, in- depth interview is utilized in addition to focus group discussion.

However, if participants are actively involved in something which they feel will make a difference, and focus group research (FGD) is often of an applied nature, empowerment can realistically be achieved. Another advantage of focus groups to clients, users, participants or consumers is that they can become a forum for change (Race et al ,1994), both during the focus group meeting itself and afterwards.

Of course, to effectively carry out focus group discussion (FGD) those who need the results and those carrying out the research need to agree on the objectives and expected outcome. The members of the research team need to make sure that they obtain clear information about what is expected of them. Very often, those who are seeking answers through research have not worked out in any great detail what needs to be investigated. Mytton (1999)

The other thing to be considered is the kinds of people and how many of them are to be invited to take part. Normally, groups need to be matched quite deliberately and carefully. It is unusual for people of different sexes to be included in the same group. It is also usually inappropriate for people of widely different ages, social classes. In the same token, the participants of each focus group in this study were recruited from corresponding age groups, social status and other demographic features.. Concerning the issue of number of focus groups and participants the researcher organized five focus group discussions which comprise seven individuals each because as Mytton (199) writes

Group discussions usually involve between 6 and 10 people in each group. Too large a group can lead to some members losing interest or to the development of sub-groups within the group. Eight seems to be the ideal number in most current practice.()

The discussions that the researcher organized at three towns took between one and a half to two hours.

3.1.2 INDIVIDUAL IN-DEPTH INTERVIEWS

The other main form of qualitative research often used is the individual in-depth interview. The aim and the wider purpose of qualitative in-depth interviews are:

Broadly similar to other forms of qualitative research, which is to reveal or understand rather than to measure or describe? In-depth interviews are characterized by open-ended, flexible, respondent-centered and designed to use respondent creativity and imagination. Like focus groups they also are used to attempt to go beyond those things which are on the surface. (Mytton, 1999)

According to Carolyn B. (2006) an individual 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.” As Carolyn writes, we might ask participants, staff, and others associated with a program about their experiences and expectations related to the program, the thoughts they have concerning program operations, processes, and outcomes, and about any changes they perceive in themselves as a result of their involvement in the program.

When detailed information about a person’s thoughts and behaviors are needed or want to explore new issues in-depth interviews are useful to provide context to other data (such as outcome data), offering a more complete picture of what happened in the program and why, (Kitzinger 1994, Mytton 1999,Race et. al 1994).

On the other hand, according to Race et al, in-depth interviews might be more helpful in cases where potential participants may not be included or comfortable talking openly in a group, or when you want to distinguish individual (as opposed to group) opinions about the program. The primary advantage of in-depth interviews is that they provide much more detailed information than what is available through other data collection methods, such as surveys, (ibid). In addition, they may also provide a more relaxed atmosphere in which to collect information - people may feel more comfortable having a conversation with you about their program as opposed to filling out a survey.

In addition to these two methods, ETV’s Afan Oromo section head and an editor, who is now working in the section, were interviewed to make the research objective more complete.

3.2 SUBJECTS

The subjects of this study are selected from residents of Adama, Ambo and Addis Ababa towns who own TV sets. Three focus group discussions and eight individual in-depth interviews were conducted at the mentioned research locations.

These towns are selected because;

- ▶ They are found in different geographical locations which could minimize geographical biases
- ▶ Television transmission is well available in these towns
- ▶ These towns have higher population density than others according to the 1994

census samples from the whole television owners in these towns (figures to be indicated in the future)

▶ These towns have also provided the researcher with reachable convenience.

3.3 A BRIEF PROFILE OF RESEARCH LOCATIONS

The research locations for this research are three: Addis Ababa, ambo and Adama. The reason of purposefully selecting these towns is based on the audience diaries of ETV's Afan Oromo (kind of feedbacks) and as stated by the Afan Oromo service head (2008) these locations are believed to be where relatively the highest number of audience exists.

ADDIS ABABA

Addis Ababa, the capital of Ethiopia, is home to, according to 1994 general census more than 5 million residents. It was called Finfinne before the name turned to Addis Ababa by the late Emperor Menilik II. Currently, the city which is structured under ten sub-cities is both political and economic center. Moreover it is a city where various ethnic groups live in harmony and peace. It is also where the only TV station in the country, ETV, exists and does broadcasting. Even though, according to 1994 census one out of 20 households does have TV set, it is hardly known that how many of the indicated figure do speak or hear the language (Afan Oromo). Due to this fact, the researcher purposely sampled some offices of Oromia National Regional State to identify individual subjects for the individual in-depth interview. Hence, simple random sampling was utilized.

ADAMA

Adama town, which found east of Addis in Oromia National Regional State, some hundred kilometers from the capital, is now home to one and half million residents, census (1994). In addition; it is the capital for the administration of east Showa Zone of Oromia. Twenty one administrative *Kebeles* are found in it. According to a magazine published by the town administration in 2005, Adama is one the fast growing towns in Ethiopia. As stated by, ETV's License Fee Branch Office, currently, one out of ten people does have TV set in the city of Adama. The researcher also, makes use of the list

which the License Fee Branch office keeps to select subjects for both in-depth interview (IDI) and focus group discussion as it could save time and energy.

AMBO

Similarly, like Adama town, Ambo is found west of Addis Ababa about one hundred and twenty five kilometers in the same region with Adama. Ambo, the capital of West Showa zone, as per the 1994 Ethiopian census, has got some 900,000 residents. According the Brach Office, though not fully reported to the office, there are some one thousand television owners in the town. Just like Adama the researcher utilized the same method to randomly select for both the individual in-depth interview (IDI) and focus group discussion (FGD) for just similar reason of Adama.

It is obvious, qualitative research will not represent the whole of audience but it will compare the views of target audiences from different environments and walks of life. And this will make the research result more reliable in its descriptive sense.

3.4 SAMPLING TECHNIQUES

To select the required subjects, the researcher used purposive sampling technique. This technique was employed because it is believed it enable the researcher select the real television viewing informants based on their background like those who do have relatively many years of experience in watching, as all the people who are living in this towns and own TV sets, do not have, equal experience, educational status, age and other background. And also non - random sampling technique was utilized to select samples from subjects to be interviewed and participate in focus group discussions. This was done partly, through an examination of the list (which are available in the branch offices of ETV) of subscribers from each town.

3.5 PROCEDURES

In addition to Addis Ababa, the researcher traveled to the rest two towns (Adama, Ambo) of Oromia Regional National State where the target subjects are found. I used ETV license fee braches and an informant at each town in order to minimize possible time wastage due to location and other problems. Before conducting the in-interviews and

focus group discussions brief explanations on the purpose of the research were made by the researcher to avoid any inconvenience. Then after, the theme of each interview and discussion was summarized and interpreted to analyze and come up with some findings. The following chapter, therefore, presents the data obtained through focus group discussions and in-depth individual interviews. It also attempts to draw conclusions based on the data.

CHAPTER FOUR

4.0 DATA PRESENTATION, DISCUSSION AND ANALYSIS

This chapter highlights the presentation, discussion and analysis of data and results. The study was focused mainly on, as mentioned already, audiences satisfaction with ETV's Afan Oromo programs. To collect all the required data, two towns of Oromia National Regional State (Adama and Ambo) and one city administration (Addis Ababa) were sampled purposely. Both the individual in-depth interviews and focus group discussions were carried out in these locations not to mention the interviews with some editors of ETV Afan Oromo section. Similarly, like the locations, the subjects for the individual in depth interviews (IDI) and focus group discussions (FGD), at all places, were also selected purposely as the research method is basically qualitative one. To begin the chapter with, this part first examines the circumstances of demographic distribution of the subjects of the research.

4.1 DEMOGRAPHIC DISTRIBUTION OF RESPONDENTS

It is an unequivocal that knowing the demographic distribution of the respondents (who took part either on individual in- depth interview or focus group discussion and their back ground) helps understand the situation of informants' background. In fact, verifying that could make the research more comprehensive and complete. In light of this, the participant's demographic distribution in terms of their gender, age, educational status, occupation and martial status are presented in the table below.

Table 1, Demographic Information of the Respondents

| Informant's | No of respondents N = 28 | Percentage (%) |
|-------------------------------|-----------------------------|----------------|
| Sex | Male | 21 75 |
| | Female | 7 25 |
| Age | From 16 - 30 | 6 21.43 |
| | From 31-40 | 11 39.29 |
| | From 41- 50 | 8 28.57 |
| | From 51 and above | 3 10.71 |
| | Illiterate | 0 0 |
| Educational status | Read and write | 1 3.57 |
| | Elementary (1-6) | 2 7.14 |
| | Junior (6-8) | 4 14.29 |
| | High school(9-12) | 5 17.86 |
| | Diploma | 9 32.14 |
| | Degree and above | 7 25 |
| | Unemployed | 2 7.14 |
| Occupational status | Student | 7 25 |
| | House wife | 2 7.14 |
| | Employed | 13 46.43 |
| | Private worker | 4 14.29 |
| Marital status | Married | 16 57.14 |
| | Single | 10 35.72 |
| | Divorced | 2 7.14 |
| Experience of watching ETV | From 3-6 | 2 7.14 |
| | From 7-9 | 10 35.72 |
| | From 10-12 | 13 46.43 |
| | From 13 and above | 3 10.71 |
| Residence | Addis Ababa | 9 32.14 |
| | Adama | 11 39.29 |
| | Ambo | 8 28.57 |

To collect the data respondents, who own TV sets, were selected purposely. As it is shown in the table, out of the total respondents, 25% are female and the majority of respondents 75% were male. The significant difference might have come from the nature of the non-random sampling and the tradition in Ethiopian which most of the time discourages women from being active. It is known from experience that in some Ethiopian cultures, women are not easily available, they even may not be allowed to

watch television and discuss with strangers. When guests visit their host they are entitled to prepare something to be taken to treat the guest and the family. For these reasons, I interviewed men at their homes though I had intended primarily to do the interview with women.

When we examine the age distribution of informants, 21 % are between age 16-30, 29% are between ages 41 – 50 and 11% are 51 and above years of age. However, the majority (39%) is adolescent aged from 31-40. Furthermore, the biggest age taken for the study was 55 while the lowest is 17 years of age. On the other hand, when their educational status examined, the educational situation of the respondents, as mentioned in the table, the majority appeared to be of educated class (diploma and above). Since they are in a mature age and almost better educated, the information they gave appeared to be balanced, deeper and more credible.

In addition, when we look at their occupational and marital status the majority was employed (about 46%) and married (57%). These factors could be an additional asset and might contribute to get more responsible and accurate information from the subjects concerning Afan Oromo audience research- which this study is concerned with, that is satisfaction with programs, preferences, watching habits, contents and presentations and reasons for watching Afan Oromo television programs.

It appeared that there is a significant difference in relation to their watching habit. Out of all the respondents, about 7 % have been watching for 3 – 6 years, about 36% of them for 7 – 9 years while the significant portion of respondents about 46% have been watching Afan Oromo TV program for 10 – 12 years and the rest 11% have been watching for more than 13 years . The majority, in fact, fall in many years of watching experience (46%). So, such tremendous experience could be an additional positive feature on the part of the respondents, knowing the programs deeply and providing reliable data, because, at least the researcher assumes, the more experience, the better knowledge of the program, the better in describing and evaluating the television programs of Afan Oromo. Yet, in relation to the informant's residence, as depicted in the table, there are no significant differences in their figures in this regards.

To conduct both the in-depth interviews and focus group discussions at the research locations, eight and twenty subjects were selected for both individual in depth interviews and focus group discussions respectively. In fact, some respondents were selected using Ethiopian Television license fee offices. The lists of subscribers in the braches were used to identify individuals who do have TV sets, their background and invite them to take part either in individual in depth interview or focus group interviews.

In addition, while one focus group discussions was conducted in each location (Adama, Addis Ababa and Ambo), the number of persons participated on individual in-depth interviews varies from place. At the end, the data collected by means of focus group and individual in-depth interviews are presented and discussed under five major themes; watching habit, audience program preference, contents and presentation, reason of watching and respondents satisfaction /dissatisfaction with the programs of Afan Oromo.

4.2 THE RESPONDENTS WATCHING HABIT.

In relation to watching habit the subjects were asked, among others, to tell how many years they have been watching the programs, how often they watch and how many hours they spend watching TV in a week.

To begin with, three individuals, who live in Adama and Ambo towns, indicated that they have been attending ETV's Afan Oromo programs for the last seven to ten solid years unless they are out home, they would attend the programs daily. Two of them say,

Bacha (Adama): ETV's Afan Oromo programs, are the only TV programming in our language, I watch all of them enthusiastically as the time of transmission is short. When I am at home, I attend them with my family. So, being at home we never miss the programs out'.

Anonymous,(Ambo): Television is my favorite medium, particularly Afan Oromo Programs of ETV; they cover wide ranging issues pertaining to Oromo's culture and values. So, being at home or being at a Place where I could access TV, I never miss the programs out...never! Because you see it has many advantages, let alone me and my family my home itself has come to accustomed to it.

The third respondent gave the same notion with Bacha and anonymous. So, from this they seem that they are loyal audiences of many programs of Oromo TV progmmmes. In

addition, their replies reveal that unlike radio, television is at home medium for many audiences, at least, for the informants. They also said they are usually inclined to attending electronic media though they have got tremendous access to all media out lets (print and electronic media). As a result, they prefer the electronic media particularly Radio and TV to print media.

Bacha (Adama): when it comes to preference among print, TV and radio I do prefer and TV. You can not find news papers written in our language easily like you do the electronic medium, since they are not many and easily available. Unlike the print, the electronics media come to our home by it self .

In fact, all of them agreed up on Bacha's sentiments. That in fact, seems to emanate from the availability of both Radio and TV set at their homes. In addition, they, irrespective of satisfaction/ dissatisfaction, attend the entire programs all over transmission time (eight hours per week). Actually, the respondent's watching experience does not seem purposive and goal oriented rather their experience seems to be more a habitual action. This, notion is stated by Adams (1998) and some other scholars; some audiences watch television regardless of their content and messages. Intante et al (1993) state in a similar way that viewers some times watch television for ritual purposes. According to the writers, some audiences watch television as a habit from high respect they give to the medium.

The other interviewees, Silashi Dhuguma and Kuri Adunya the residents of Addis Ababa, have got the sense of affinity for the language. As a result, they have been devoted audiences since the commencement of Afan Oromo programs on Ethiopian Television. They have got strong sense of belongingness as they described the programs as,

Sileshi 55,(Addis Ababa): when the programs of Afan Oromo begun to transmit some seventeen years ago, I couldn't tell you the feeling I had at that time. I was more than happy .forget the other things like fulfilling my needs and other! The programs are all about our identity in fact, it is my identity, culture and values. So I attend to them.

Kuri(Addis Ababa): I begun watching Afan Oromo programs when it started I and my families were eager to see our culture (language) on TV as a result, I started watching as it begins to be aired. Until now I really like to watch them every day. I feel it is not hard

to do so because the transmission is only one hour in a day which I devote to it. Of course why not two hours! I will do it since it is my language.

They also reiterated, that is not only their sentiments but also all their families at home. Unlike the above respondents, they prefer TV to other media outlets because of its audio-video nature. However, like the above respondents, they watch unless they are out of homes/towns, where there is no access to TV. Being at home, they have never missed all of them out in a week; they watch at least one of the daily programs. Yet, they appeared to be happy not for getting some benefits out of the Afan Oromo programs; rather, they are delighted more for watching things presented in their own language on the medium.

Bacha: Whatsoever the programs are, I would watch them. You do not achieve all successes at once. Efficiency happens in a due course. Even those TV stations which served for so many years are not yet perfect as they should be. If you look at our TV, there are so many improvements than the past. The programs can even be more improved in the future too. So, I would say as compared the experience that they have got, I think they are more than good. (their experience is not enough)

Of course, they appear to be among the habitual and loyal audiences as they attend all programs out of the sense that the language/culture in which the programs are transmitted are theirs. Mc Quail (1997) citing Gray in relation to this writes,

In cultural diversity media use can be understood as an appropriate means of expression and enjoyment, as shared exclusive experience, as identification with a certain kind of culture. Often, ethnic differences are more pronounced in interpretations and attitudes than in actual media use behavior. (Mc Quail 1997: 94)

In addition, as indicated in chapter two, the sources of media satisfactions could be of various. According to Boyd and Newbold they are of three, audience gratifications can be derived from at least three distinct sources: 'media content, exposure to the media per se, and the social context that typifies the situation of exposure to different media'

On the other hand, when we examine, the other respondents, most of the group members have been attending the programs for more than six years (5 to 12 years). Yet, their experiences to the programs except for an entertainment program – *Dhangaa*, vary to a great deal.

Muktar (Addis Ababa): I have been attending Afan Oromo television programs for the last six years. Even though I occasionally watch the evening program which broadcast every evening from 7:00 to two 8:00, I do not miss *Dhangaa* out. For me *Dhangaa* is much better both in its time of transmission (air time) and its contents than other programs

Bariso (Adama): I would be happy if I could attend all the programs but the transmission time of the evening, except those at the week ends, are not convenient for me. Very occasionally, when I got the chance I attend the programs. When it comes to Weekends, I do not miss them out. Particularly I do not miss *Dhangaa*. Generally, I spend watching Afan Oromo TV programs around three hours in a week.

The rest, four of the seven respondents reported they watch all the programs when they get the chance to do so. This indicates unlike, the above individuals (Kuri and Silashi), they are not regular audiences of all the programs. Two of them insist that due to inconvenience of evening transmission time which is usually from 7:00 to 8:00 pm in the evening, they are not able to catch up with them (except *Dhangaa* which broadcast every Saturday from 3:00 to 4:00 PM). For various reasons they may not be at home at the broadcasting moment. However, all of them equally agreed that they watch when they don't have difficulty in attending, as they have got strong interest in the programs. Yet, they all do not miss *Dhangaa* out - an entertainment program which transmits usually every Saturday from three to four PM. Moreover, their watching time ranges from one hour to six hours per a week.

This suggests that the evening air time, which is from one to eight PM every evening from Monday to Friday, is not convenient for some audiences- as it is influencing their watching need to a greater extent. In connection with this, Harnold L.Wilesky in *Approach to Media* (1995) states; media selection and use are likely to be influenced by specific strategies of timing, scheduling, placement or design of content, or media message according to competitive audience – gaining strategies.

In contrast to the above, the idea of interviewee three, Alemayu Gutama, is almost similar with some respondents that he has been attending the programmes of Afan Oromo TV for the last seven years.

Alemayehu: To tell you frankly, I do not attend all the programs of ETV's Afan Oromo but I do have my own choices, out of all the programs. I spend four to six hours weekly watching ETV's Afan Oromo programs as attending my favorite programs is part of my daily undertakings. I watch those programs that satisfies my need

His watching habit seems accustomed and purposeful as he seems to be selective. In relation to this, Fiske (1990) writes, audiences devote much time to watch television when they find it is satisfying. Yet, provided that they don't get any gratifications from viewing, there will not be any interest gazing at any television set because the most disliked television program is watched the least by its audiences.

On the other hand, the case of the other interviewee, Chaltu Guta who lives in Ambo town, is different from the above respondents in that she attends the programs mainly on weekends and on public holidays. She appears to be amongst a weekly customer. In other words, she watches Afan Oromo programmes on TV three hours a week. Yet, she insists that while she watches the programs with her family, their choices of the channels are not quite similar as they have got satellite receiving dish at home. Because of that Chaltu, who could access the medium on those days, has occasionally got some difficulty attending the programs. Because, when they are at home, while the choice of her and her husband is to attend to Afan Oromo programs, the rest particularly those in the younger age prefer movie channel. When she and her husband watch Afan Oromo purposely, it is with certain needs and intentions. She cannot attend Monday through Friday but she seems to have strong affinity for all the programs particularly, for weekends and public holiday entertainment programs which she has been watching for six years. She emphasized that yet the choices of the family members are not quite identical.

Chaltu (Ambo): I really feel comfortable when I attend Afan Oromo TV programs with my family on weekends and public holiday. Because no work, no worry at these days. Besides, Oromo TV programmes at week ends are really interesting to watch. My challenge is at times our choices of channel with my family are not the same. Some of us need Afan Oromo and others prefer another one like movie channel.

In connection with this, A. Smith (1995) states, in general, the norms of the family

prevail when family viewing decisions are made: male dominates female, older children win out over younger children, and father dominates both mother and children. Despite this, it is noticed that often parents give way to their children, who thus become arbiters of what the family watches. Also, fathers who in fact control them often perceive their parents or children as the controller(s). Research has also investigated who turned the set on, who changed the channel, and who switch it off. As stated by Smith (1995), the husband and children were much more likely than the mother to alter the set (only 15 per cent of mothers did so in 1982 survey of ninety three British families).

Nevertheless, Okigbo who writes in *Television: an International History* (1995) argues that a television is well patronized by youth, with young women seeming to prefer entertainment to news or public affairs. According to him, an empirical and qualitative study of television use by young Nigerians found that 63.9 percent reported watching television daily while 23.3 percent said they watched only occasionally. But by far the most dominant factor determining their preference among TV programs was entertainment followed by national affairs programme.

On the other hand, the reaction of one of focus group discussions (FGD) is some what different from the rest other (four men and three women were in attendance). The group members told their watching years ranges from 3 to 10 years. However, five of them in the group have been attending from 6 to 9 years. In relation to what come to their mind when the name of Afan Oromo TV programs are mentioned, three individuals reported that as if the programs are theirs,

Galane (Adama): It is the only Oromo language station if I do not attend them, I feel as if the program is lost/damaged/. I feel as if the programs are broadcasted for only me and the other Oromo. And I also feel as if some one is missing from the home when I do not open TV at that time.

The rest two said when the name it self mentioned they feel as if the air time itself and programs are theirs. As a result, they appear to be can't afford missing them.

Gemachu (Adama): when the transmission time begins I leave other Activities, and I do start watching the TV programs of Afan

Oromo. When I miss them, feel as if I missed something pretty important out in my life.

Bekri (Adama): most of the time I mute my TV when programs on other languages transmit and open the voice when Afan Oromo TV programs start to be aired. I feel not only the programs but also the air time itself is mine.

In relation to viewing behavior of Gelane, Gemachu and Bekri – Barwise and Ehrenberg (1988) write, in *Approaches to media* there is evidence that media use is often habitual, ritualistic and unselective. But more positively, TV viewing can sometimes be seen as aesthetic experience in which intrinsic motivation is involved.

Albeit the entire group members have got access to the medium, but the time of transmission is convenient only for five members of the group. So, among the group members, two of them catch the programs only three or four days a week. The rest follow the programmes daily. Like wise, other group, this group tends to evaluate the program satisfaction not from the contents, presentations, fulfillment of their desires and needs but they appear to do it with the sense of belongingness for their language and culture. In relation to this B. Boyd and C. Newbold (1995) state, the sources of media satisfactions could be of various. Audience gratifications can be derived from at least three distinct sources: media content, exposure to the media per se, and the social context that typifies the situation of exposure to different media. These writers insist, even though, identification of media content as a source of gratifications has provided the basis for research in this area from its inception, less attention has been paid to the other sources.

On the other hand, the young interviewee, Gemachu Dadhi's (17) experience in watching habit seems quite selective. He usually watches, but he does it selectively .

Gemachu (Ambo): A since all programs of Afan Oromo are not equally attractive, I always watch only program which I prefer. They are listeners' choice *Do'ii Sirbaa*, sport *Ispoortii* and entertainment program *Dhangaa*. I think I do watch ETV's Afan Oromo programs around two hours a week. I do not like issues of political nature- I am not interested in them. That is why I do

prefer to watch these programs.

Because other programs, as he states, are not in his interest since they present at times, merely boring political issues. And other times, there are repetitions of contents, when that happens he switches to other channels. From this one could conclude that his viewing trend made him loyal only to specific regular programs. Concerning this reality, Herbert (2000) writes when they want to get some gratifications from programs that are aired, audiences watch TV. Mere factual presentation might be boring for audiences. Cliché and repetitive ideas might not some times be satisfying. As a result, some audiences might be too selective in their choice of programs and channels.

4.3 REASONS OF WATCHING ETV'S AFAN OROMO PROGRAMS

There are many different reasons why people watch television, and that the reasons may vary from individual to individual. Functionalist sociologist, Wright (1974) viewed the media as serving various needs of the society – such as, for cohesion, cultural continuity, social control, and for a large circulation of public information of all kinds. This, in turn, presupposes such as personal guidance, relaxation, adjustment, information, and identity formation.

When we see Afan Oromo audience from this perspective, the respondents forwarded their reasons of watching the programs of ETV. To begin with, many respondents (both in individual in-depth and focus group interviews) appeared to have the notion of sense of belongingness to the programs. They state, since the programs are transmitted in their language, they don't afford to miss them out. They tend to evaluate the programs in relation to their affection for ones language than presentations, contents or production quality. They have the idea of rivalry also in their mind as they say,

Silashi: Every nation has its own culture and values. I think Afan (Oromo language) one of the identity of the Oromo. As regards to ETV Afan Oromo I would say if Amharic is for Amharic speakers, and Tigrigna is for Tigrigans', then I ask who should attend to our culture and values (Afan Oromo programs) other than us'.

Respondents, like Silashi, and the one who do not wanted to be named, seem to watch the program irrespective of whether they are satisfying or not. Concerning this sentiment

Mc Quail (1987) and others argue that audiences switch their television on in order to integrate and interact through television programs with others who are far away from them. Through the medium, they try to develop a sense of belonging, to have a substitute for a real life companionship, and to have social empathy and avoid loneliness. In addition, he further states, viewers may develop Para- social relationships with a television character or personality who mediates viewers with socialization process.

Three respondents in individual interviews (IDI) and others in Focused group discussions gave multiple reasons for watching the programs.

Geda (Ambo): when I attend to Television program particularly Amharic and Afan Oromo. I and my family consider our TV set as one of the family members. We watch because we may get information, educate and entertain ourselves through it.

The remaining two, Bacha and Tariku, watch ETV's Afan Oromo just for the same purpose. Yet all of them admitted that, these needs are not always fully fulfilled due to unattractiveness of programs both in their content and presentations.

It is generally believed that one of the main mechanisms to catch audiences viewing for certain channel is the attractiveness of its programs. Moreover, one of the main objectives of any media is to entertain and educate its customers, Mc Queen (1998). So, if a medium like ETV forgets to please its audiences, it will be very unlikely for its audiences to sit and watch. The responses of these informants implies that despite the fact that audiences turn on their TV set to relax and entertain, that possibly may not happen all the time as the programs are not satisfying up to their expectations and needs.

On the other hand, some respondents insist that their watching behavior is intentional and they think Afan Oromo programs are satisfying when they get their needs and desired out of them. Ketema is among those who purposely watch purposely,

Ketema (Addis Ababa) Oromo programs for multiple reasons my reason for watching is getting either recreational advantages, educative or information out of them- 'just getting some thing from the programs'. And in addition, at times I watch simply to pass my leisure time after day long routine work, I refresh my self by watching various television programs.

The central point of the uses and gratification approach, as indicated in the literature

review, is that audiences have and needs and objectives they seek to achieve from media firms and if they secure the needs objectives they sought they will be gratified.

Moreover, one of the main objectives of any media is to entertain and educate its customers. If a medium like ETV forgets to please its audience, it would be very unlikely for its audience to sit and watch. Some responses imply that audiences turn on their TV to relax, entertain, get information or educate oneself. However, the audiences don't seem they are getting fully their desires and needs. This coincides with the idea that audiences have needs and objectives they seek to fulfill from media firms and if they secure the needs and objectives they sought they will be gratified which is the main notion of the uses and gratification approach. Besides, according to this paradigm audiences are active and purposeful watchers. Yet, one could suggest from the data, that ETV's Afan Oromo doesn't appear to be in a position of understanding and implementing the notion of the paradigm, (interview with editors). Provided that they recognized that the audiences are active and purposeful in their viewing behavior, they would have given priority for audiences' interest that might lead to their satisfaction.

4.4 RESPONDENTS' PROGRAM PREFERENCE

Different people might have various program choices for different reasons. People may prefer certain program because of their various back grounds- age, sex, social status, educational and for probably, many other reasons. ETV's Afan Oromo audiences are no exception in this regard. In relation to this, Mc Quail (1997) writes that individual media tastes are also often very enduring once they have been formed in childhood and youth. The appeal of certain staple items (genres) of media content (such as news, film, music, entertainment, drama) cuts across the many differences of social and cultural background, and the distribution of such preferences also varies in broadly predictable way. In general, for instance, there is more demand for amusement, vicarious excitement, or romantic stories than for education, religion, or pornography. As stated by him, some types and specific items of content have only a restricted appeal.

Afan Oromo Service, as already indicated, broadcasts twelve regular programs per week. The subjects of the research responded to the question of their program preference

distinctively.

Bacha (Adama): I prefer educational programs like *Health Fayyaa*, *Economy Dinagdee*, *Youth Dargaggoota* to others, I would say the rest programs are of superficial both in their particularly, contents and presentations. Besides, there are tremendous repetitions of issues in the rest programs.

However, some respondent's notions are contrary to him,

Roba (Addis Ababa): Entertainment programs like *Dhangaa* and listeners choice are the best ones in both their contents and presentations as compared to the rest. These programs are the best ones 'because, they do have the tendency of entertaining and attracting audiences attention in various ways. The only problem is they are very short and a few in numbers

Besides, he additionally says, ETV's Afan Oromo total air time is very short – 'even though they transmit twice a week, they are only two or three in a week'.

Of course, the problems of shortages of transmission time and number of entertaining programs have been emphasized by almost all the respondents of the research as they responded to the question of what needs to be done to improve the programs if there are any weaknesses. Yet, members of one of the focus group discussions cited that

Lemma : Even though, I prefer entertainment programs, most of the time in their both contents and presentations, but their satisfying power fluctuate.

Similarly, some participants pointed out that as there are times when these programs are the best ones and there also times when they get weaker in that regards. So as regards to their preference, though they incline to entertainment, they do not underestimate the contents and presentations of the rest of ETV's Afan Oromo programmes. In addition, in relation to what needs to be done in the future to improve the programs, they emphasized as the above respondents, the shortage of air time particularly for entertainment programs of Afan Oromo

Besides, Hawi Tuji, like some other informants above, she prefers entertainment programs but her reason is quite different with other respondents -She prefers them just for the

reason of convenience of their transmission time and the inclusion of various segments in the program.

Hawi (Ambo): The entertainment programs are good and they are my favorite ones as they are broadcast mainly on weekends which are convenient for me. And also they do have variety of entertaining segments including different classic music.

On the other hand, the reaction of two interviewees, Balcha and Sadik, concerning program was quite different in that both of them have programs they want to watch from all genres (entertainment, informative and educative).

Balcha (Addis Ababa): There are programs which I like to attend to from all genres, entertainment, educational and informative. So, I decide whether the programs are good or not by their contents - not by their names.

Sadik Ali (Adama): It is not the types of the program that matters, - i.e. it is not about being entertainment or educative or informative. There are programmes that I like to watch from all types, that I mentioned above. For instance my selection is based on the content of the programs I need to watch. I watch those that I thought they are better ones. So, I attend when the program starts then I will continue watching if I get what I want other wise, I quit.

These respondents appeared to be very selective in their choice of programs. It also seems that there are programs which they don't allow to miss them out. However, they don't have permanent preferences as their preferences change. Consequently, they decide to engage themselves with other activities when they think the program/s, being aired, is not satisfying.

Sadik: When usually a program begins I examine its content if it seems good, I attend it, if not I do stop'. I think I should not bother for programs which I do not interest in.

Generally, Afan Oromo TV programs watching take three to five hour both Sadik and Balcha's time per week. As compared to the first and second respondents, these informants seem to be regular audiences to merely some selected programs of their own, not for all. According to B. Barrett and C. Newbold (1995), the media compete with other sources of need satisfaction. The needs served by mass communication constitute but a segment of the wider range of human needs, and the degree to which they can be

adequately met through mass media consumption certainly varies. There fore, as stated by the above authors, a proper view of the role of the media in need satisfaction should take into account other functional alternatives.

However, when one examine the responses of the other respondents (they are six persons), there are strong disagreements amongst them (FGD 2) over preferences, contents and presentations four of them insist that be it entertainment, educative or informational after all, the programs are broadcasted in their language (which creates a sense of belongingness to them). As a result, they like equally all of them regardless of their contents, presentations or satisfying/dissatisfying power.

Alemayehu (Addis Ababa): It is recent phenomena for us to get such a chance I do not think imperative to talk about issues like preference and satisfaction, whatever the programs genres are-entertainment, educative or informative; after all, I think all of them belong to us. So, no hesitation, I watch all of them whenever I am at home.

Tamira (Addis Ababa): At times, I think people are over ambitious. The chance of accessing our language on a medium like TV, let alone TV, radio itself is not too long. So, we are still curious to getting our language on TV. But, I feel the air time is too short and the programs are not so many. How do I choose from this? No! as far as I am concerned I watch all of them with my family.

However, the sense of belongingness doesn't seem (at least for the purpose of the study) the right way of evaluating any programs. Conversely, the rest two prefer educational to entertainment programs and informative. Ayantu was among the ones who prefer educational programs.

Ayantu (Addis Ababa): the entertainment programs are filled with music and other very shallow materials but when we see educational programs, relatively their contents are well researched by the program producers. It is kind of developed contents. I feel even their presentations are better than the rest ones. So, if I am asked to tell my preference I would say the Youth, Health and Children's programmes are better ones among all the programs.

Nevertheless, when we look at the other respondents, Ketama and Sintayehu they insist, since many segments are included in a program, entertainment programs are their favorite ones.

Ketema(Addis ababa): In my opinion, *Dhangaa* includes among others, dramas, interviews, funny sport reports and bizarre news is included in

a single packaged program. So, I really prefer it. Consequently, I could get variety of attractive and entertaining segments in a single program. So, I like it.

Sintayehu (Ambo): the satisfying power of entertainment programs particularly *Dhangaa* and the rest program is not comparable, if you take for instance educational programs their contents are filled with interviews and the like their contents are filled with facts and kind of current events. This kind of issues though important, they are not satisfying. If you see *Dhangaa* for instance, it incorporates so many types of segments like Sport, Bizarre news, Drama, Short play, Interviews and various music. So, it is clear that entertainment programs are much better in all their aspects.

Yet, Smith (1995) argues, taste is essentially an ephemeral matter, changing according to changing fashion. What is a good taste one day may turn into bad taste a day later. He also states that it can vary at the same time from place to place, from one part of society to another.

By and large, when one examines the data obtained through the individual in-depth interviews and focus group discussions it is possible to see that their program preferences diverge, the majorities favored ETV's Afan Oromo entertainment programs, educational programs take the next stage, being the informational programs the least preferred one. On the other hand, the overwhelming majority of the informants emphasized that the air time allotted for the Oromo programs particularly for the entertainment programs is not quite enough. In fact, the shortage of air time may, as indicated above, impact watching habits of the audience to greater extent.

Generally, some media scholars suggest, there are strategies which media leaders use to maintain audience loyalty to a program. One of the practical reasons for trying to describe media content stems from a continual preoccupation by media planners, especially in television, with the question of recruiting and holding of audiences. As Webster (1986) points out, there are three different questions that arise in relation to the flow of the television audience. One is the question of inheritance- the transfer of part of an audience from a program to the other that immediately follows. Second there is repeat viewing- the degree to which the same people watch different episodes of a series or serial from day to day or from week to week. The third concern is channel loyalty – the

degree to which viewers disproportionately watch the programs one channel. Each of these represents one of the ways in which programmers hope to capture and keep a larger share of the audience. Similar questions can be posed for other media, especially with respect to loyalty. Yet, ETV's Afan Oromo program producers don't seem to fully recognize this notion to produce loyal audiences to their programs. One of the editors in ETV Afan Oromo Bekele Irena says

Due to many problems producers have, producers do not always produce programs in a way that programs satisfy the need and desire of the audience. They produce many of the programs in a similar way. And other time they produce haphazardly just to fill the air time. In fact, there are problems pertaining to the station's editing and production facility, we do not have enough of them. As a result we compete on very limited studios and editing machines on a very limited time.

Many respondents of the research say they switch from one channel to another, and others are very selective in their choice and still others watch not because they are loyal to the program but because as the programmes are broadcasted in Oromo language, audiences feel that the programs are theirs (sense of belongingness). Above all, when it comes to preference, the satisfying power of the programs matters because the most dissatisfying program is watched by the least number of audiences. If the television programs of Afan Oromo are satisfying as it should be, no doubt that the majority of respondents won't watch them for mere sense of belongingness.

4.5 CONTENT AND PRESENTATION OF ETV AFAN OROMO PROGRAMS

People watch television for variety of reasons. Some may watch as Mc Quail (1997) indicated for relaxation and arousal, others may watch to pass time and escape and still others may watch to acquire something out of that. Whatever the reason may be it is the content and presentation of the television that plays par-amount role in affecting the audience. Media content affects life in communities, whether the communities, be geographical, political, or social. Journal (1997 vol. 74 no 4)

It was with this understanding that, the focus group and the individual in depth interview participants were made to respond to issues related to the contents and presentations of ETV Afan Oromo programmes.

Concerning presentation one respondent described,

Tamire Tufa (Addis Ababa): the presentation of ETV' Afan Oromo programmes is relatively better as compared to contents but some times, I think problems of Oromo language grammar usage occurred by some presenters. In addition, the voice of some presenters is not comfortable.

And another respondent commented in a similar way,

Midakso (Adama): Different persons present various programs of ETV Afan Oromo programmes. However I am experiencing the same voice and person all the time for a particular program. Besides, I think some journalists are not perfect in Afan Oromo language. When they read their commentaries/script/ they are not up to the standard of the medium.

In addition, some members of one of the focus groups also agree with the notion of these respondents. However, the other individuals commented this way.

Sadik: Most of the time I really feel that the presentations are boring not only for the usage of ambiguous languages but also a program/s is usually presented using either one individual or two. I am watching same faces and sound repeatedly which is boring. As the program starts I expect the usual sound of a particular person.

On the other hand, some participants detest the appearance of individuals who they say have no good voice and physical fitness. They added that,

Ayantu: Concerning the presentations and presenters, I would say they have no good communication skills as it should be. I think, these hindrances at times, affect both the presentation and the best contents. At times, I prefer the footage to the presenter. I feel, some of them don't use plausible approach of addressing the audience.

In relation to this K. Ross and V. Nightingale (2003) write, audiences want a well-told story but they can be equally fascinated by quite prosaic things in the complex inter-relationships of nature, provided the story is told properly. They don't need all this 'red in tooth and claw' stuff.

Similarly, the respondents have raised variety of issues pertaining to contents of ETV's Afan Oromo programs.

Roba Dula: Above all, I watch the programs because they belong to us. Actually, contents of Afan Oromo television program are wide. It touches on lots of

issues as per the program theme they have the power of grabbing my attention. However, contents are at times politicized.

In addition, almost all of this group member agree that the contents are some what good, but there is a tendency for all programs to be inclined to political affairs, they added 'even the contents which don't have political nature (like economy & social) seem to be forced to become a political one. This fact is also stated by A. smith (1995), he says regardless s of what type of government an African state might have, a permanent theme of African television is politics. Additionally, he cites the case of Nigeria as an instance,

The history of television in Nigeria is intimately linked to the political history of the country, not only in the sense that the regions pre-empted the federal government and thereby set the agenda for managing television, but also in the respect of the control and use of medium as a political weapon.(Smith ,1995:235)

On the other hand, Bach Eda'o seem doesn't agree with the notion of programs are politicized,

Bacha Eda'o: If I compare the presentation and contents of Afan Oromo programmes, content seems better. Yet, the challenge is that there is unnecessary repetition of contents. In addition, program contents are also repeated either in a single regular program or in similar other programs. Due to repetition effect, I think the programs are at risk of being boring.

ETV's Afan Oromo section head, Kajela kana'a admits there are repetitions

Kajela: it is obvious that there are repetitions of contents or programs in our transmission either in a single or another in a similar program. That happens in part, due to most our programs are Weekly. When we come across a timely issue which cannot be postponed for a week, we may repeat it in a similar program. And other times, when the affair to be transmitted is in due concern we may repeat it.

However, concerning the question of repeat viewing, cooper (1996) writes, its degree and explanation, has been much contested in television research. Although the strategy of trying to retain viewers loyalty by way of long running series and horizontal or strip programming (same program each day at the same time) is one of the favorite weapons in the armory of programmers.

Besides, three other respondents indicated that the contents of most of the programs are

not well developed ones. Gemachu is one of them.

Gemachu (Ambo): ETVAfan Oromo programs covers lots of issues with various topics. It only some times that I come across well researched contents which catch my attention fully. Though I attend them for they are belongs to us, Most of the time the contents as I observed are superficial, weak not well researched.

In fact, as stated by them, strong issues are raised at times but they are not researched well so disabling audiences from getting full information and insight into the issues they cover. Form this, one may infer that, the program contents of ETV's Afan Oromo are not well researched to cop up with the expectations and needs of the informants. As a result, these respondents state that they are unable to meet their various needs out of watching the programs. In other words, Afan Oromo program contents don't have the power of gratifying its audience. This could mean, Afan Oromo of ETV is unable to deliver programs that fulfill audiences expected desires and needs. As stated by respondents, most of the programs not only they are shallow but also they are produced in the same trend filled with cliché and repetitive information. These challenges contribute a lot to the dissatisfaction of the audience on the programs and this in turn may lead the station to lose lots of its audience in due course. The fact is also stated by Mc Queen (1998), if audiences are unable to acquire their needs from the programs, most likely, they will deviate from watching. Actually, that is true particularly when other alternative channels are available. Audiences have their eyes on the screen when they find programs charming and interesting.

Regarding content and presentation, the choice of some informants' is not the same. Consequently, they appear to be not loyal to any one of the programs.

Megarsa (Adama): I think both the content and presentation vary as per issues of the programs. So, I decide on and watch a program/s that seems plausible and attractive to me. To this effect, I open my TV set on the basis of their regular program schedules and watch if particularly, the issues /contents/ is appealing to me. Provided that I am attracted by its presentation and content, I will continue watching if not I will ignore it'.

There are of course, six individuals who watch programs selectively like Megarsa. This group seems highly purposive and selective in its choice of watching a program unlike

those who attend merely in the sense of belongingness or as a habit. This fact is also stated by Rubin (1984), some audience choice is meaningful in terms of such frame works, where as other exposure is based only on habit and reflex and may be considered at times unmotivated.

All these data reveal that despite, it's being the only audio - visual medium which was supposed to be utilized properly and efficiently, ETV's Afan Oromo program content and presentation is not up to the standards, expectations and needs of the audiences. That happened in part due to, lack of well skilled man power, negligence of program producers shortages of some editing facilities that exist in the station (Bekele Irena:2008)). Respondents insist since the medium is audio-visual in nature, some journalists are not qualified from this perspective to present a program due to among others, lack of good communication and presenting skills. However, Kajela (section head) says some problems that happens in relation to particularly presentation, because some producers do not owe due attention to the contents of their programs and time of rehearsal for good presentation. Besides, Bekele (an editor) commented 'some journalists working in ETV's Afan Oromo are not aware of the impact of content and presentation on their audience'. In relation to this, A. Smith (1995) states, one significant way in which media journalists can enhance the practice of journalism is to contribute to an understanding of how content and presentation affect the audience.

4.6 AUDIENCE SATISFACTION/ DISSATISFACTION WITH ETV AFAN OROMO PROGRAM.

The principal point of this research reclines at this point - level of audiences' satisfaction with ETV's Afan Oromo programs. Hence, based on this, the participants of both individual in-depth interviews (IDI) and focus group discussions (FGD) were asked to reflect on the level of their satisfaction/dissatisfaction with programs of Afan Oromo.

In light of this, some informants revealed that they are often dissatisfied with most of the programs of the station. They reported 'a great deal of times the titles that are given to some programs and the bodies (contents) which are transmitted do not match'. They stated, usually, when the station begins to transmit a program with certain title, they expect the body (content) to be something that satisfy their need and desire but, that

happens only occasionally - because the programs are simply presented roughly or superficially. According to them,

Beshir (Ambo): I think it is obvious that the station always covers wide ranging of many topics yet, only at times that the issues are researched and presented well. Due to that I feel discontented when I come across programs that are superficial. Of course that happens many times. They touch up on certain topic and jump to the other with out presenting issues which satisfies me.

Besides, like Beshir who says some times the programs are shallow, others commented in the same way that there are lots of clichés and repetitions in most programs, even in music selection.

Kadiir (Adama): I hate repetitions. They (ETV'S Afan Oromo) transmit similar kind of content mostly interviews and they repeat them over and over again as if the interviews are the most vital ones. I do not understand why various interviews take almost all the time of their programs. Why that is so? Can't they produce just another format?

Those who assert there are repetitions, they mentioned as an instance particularly, the 'women' program in that regards. In the case of the 'women's program, though, it is broadcasted once per a week, only the locations of inputs (like interview) change but the content mostly remain the same.

However, regarding the concern of repetition, Palmgreen and Rayburn (1985) describe satisfaction as a general feeling of contentment that results from repeated exposure to a particular content genre (e.g. drama). Hence, according to the authors, level of satisfaction with television programs can be explained at least by gratifications gained from media products. One may deduce that ETV's Afan Oromo programs are not fully satisfying, at least the respondents in this regard. Yet, respondents, in relation to whether the programs are declining or improving as compared to the beginning, they witnessed though they are still not fully satisfying, there are some improvements than the past time especially from at the commencement of the programs. In fact, the editors and Afan Oromo section head share the same notion regarding improvements.

Kajela: I think there are many problems with the programs of ETV's Afan Oromo programs, but when I compare them with the past (at the time of launching) now, I think, they are at good satisfying power. But I am not

saying currently they are perfect, a lot remain still.

However, some respondents claim that their satisfaction varies from program to program. According the group (they are 9) among all the programs, there are programs which are much better in satisfying their needs than others. This group rated all the entertainment and some educational programs as the better ones.

Tullu (Addis Ababa): Oh when it comes to preference based on their satisfaction I favor Saturday's entertainment *Dhangaa*, Listeners Choice *Do'ii Sirbaa*, Sport *ispootii* and the Youth *Dargaggootaa* – they are really much better.

But, all of them admitted that there are great deals of repetition of contents even music in these programs too. In relation to this, A. Smith (1995) also argues, television entertainment programming is at the heart of every broadcasting schedule. As stated by him, they offer a mirror and a window to the culture of the audience they seek to serve. And also, they may inspire and entertain, criticize, challenge, and amuse. In addition he suggests, they play a part in defining the make-up of citizenship in a modern society. They also recruit audiences to the TV screen to tell to advertisers greatly influences what is produced.

Nevertheless, five other respondents seem they do not agree with the above points. They pointed out that in relation to the satisfaction and dissatisfaction matter, they don't have a particular regular program/s that they say satisfying all the time for the content and presentation of the programs fluctuate,

Abera (Addis Ababa): what is the best program one day may not be turned out good another time. As a result, to evaluate the program's satisfaction or dissatisfaction properly. We need to see a program in terms of their presentation, content and the production quality. I do satisfy with some programs than others. So, I select a program that satisfies my need by the above pints... not by their names.

It is apparent that this group's choices of the programs vary from program to program as per their content and presentation. In connection with this, Mc Quail (1997) writes, that all audiences do not have and will never have similar meaning and taste of one program. In light of this, this group appears not to be loyal to a particular set of regular program. Since they are too selective, unless they get a program that satisfies them, they will not

attend it.

According to O. Barrett and C. Newbold (1995), the media compete with other sources of need satisfaction. As a result, the needs served by mass communication constitute but a segment of the wider range of human needs, and the degree to which they can be adequately met through mass media consumption certainly varies. So, from this fact, Afan Oromo programs have to also compete with other needs of the audiences in order to attract and gratify its audience particularly, with other alternative channels which currently becoming more and more evident in Ethiopia. Concerning whether Afan Oromo programs' satisfaction potential are declining or not, however, like the other groups, Abera's group also witnessed that as a whole there are so many improvements as compared to the time of installment of the programs, especially, the first five years.

On the other hand, two individuals set to compare ETV's Afan Oromo programs with two main factors. First, Afan Oromo with other language (Amharic). And second, experiences of the Oromo TV programs (number of years through which Afan Oromo has been transmitting). Accordingly, these respondents insist as compared to other language which has been transmitting for so many years and the age of ETV's Afan Oromo programs, they articulate that the entire programs are better in satisfying power. According to them seventeen years is not enough to make any program completely attractive and effective in all its aspects. They cited as instance Amharic.

Megarsa (addis ababa): I like to compare languages in which ETV make its transmissions of programs to tell whether Afan Oromo is satisfying or not. I think Amharic has been transmitting for more than forty years which almost three fold to Oromo's experience. However, If you examine how far Amharic exceeds Oromo TV program in its satisfying potential today, For me, they are almost equal .Even if you take drama and other artistic works, I believe, Afan Oromo is much better. So, generally I would say as compared to Afan Oromo experience, the programs are really satisfying in all their aspects because they are started from scratch the journalists are working even beyond my expectation.

Some scholars agree that audiences think satisfied when their expectations and the programs gratifying power matches at least to some extent. According to Jacobs (1995) and Assael (1998) when program or service performance is greater than expectations

satisfaction can be achieved; On the contrary, dissatisfaction overtakes when expectation exceeds performance. When the programs, both contents and presentations, are not up to their needs and expectations, they feel dissatisfied with them. Also, this seems true in the case of Afan Oromo programs. Generally, from all these data, one could infer that the programs of ETV Afan Oromo are not up to the expectations and needs of its audiences.

Generally, when one examine the over all notions of the respondents, most of them gave their views and comments in the sentiments that ETV Afan Oromo programmes are belong to them. Actually, the fact that some respondents are in the sense of belongingness may be emanates from:

- ▶ The language is under oppression for so many years,
- ▶ There is feeling of liberation of ones culture (their language) they appear to consider Oromo Television programming as a new trend or as a recent phenomenon in this regime.
- ▶ Some of them are delighted not because the programs satisfy them, but for merely watching programs produced in their own language on the Television with the sense of curiosity.

Due to above facts, albeit a few respondents appear to be satisfied with the programs, but the over whelming majority is not satisfied as it should be. Yet, As compared to other programs, the majority stressed that entertainment programs are relatively much better in satisfying their needs and desires than the educational and informative ones. Besides, almost all respondents emphasized the shortage of air time as a challenge for Afan Oromo programs of ETV not to transmit the programs as the audience wants.

Finally, to know and compare the respondents over all satisfaction/dissatisfaction level within each Oromo program, the respondents were asked to rate all the program as per their satisfaction level with them. In fact, the purpose is to substantiate the views and comments of participants both in individual in- depth interviews and focus group discussion which are discussed in the chapter earlier on with their rate .To put it in effect, in order that they may determine their satisfaction with each program, they are given numbers as follows:-

1= very good, 2= good 3= satisfactory 4 = poor, 5= very poor.

Accordingly, after they identified which number stands for what level of satisfaction, they gave number to each program to show their satisfaction/dissatisfaction level and the researcher wrote and added up them. Ultimately, the total level of satisfaction/dissatisfaction with the programs are

added and presented in the following table.

Table 2, Respondents' satisfaction/dissatisfaction level with ETV's Afan Oromo programs

| No | Program | Total rate given by all respondents | Average | Satisfaction level |
|----|--|-------------------------------------|--------------|--------------------------------------|
| 1 | Education (Barnoota) | 75 | 2.78 (75/27) | ≈ 3 |
| 2 | Sport (Ispoortii) | 57 | 2.11 | ≈ 2 |
| 3 | Health (Mararfata le'ii) | 83 | 3.07 | ≈ 3 |
| 4 | Music (Do'ii Sirbaa) | 56 | 2.07 | ≈ 2 |
| 5 | A week in review (Tibbanaa) | 117 | 4.33 | ≈ 4 |
| 6 | Tour (Daawwee) | 78 | 2.89 | ≈ 3 |
| 7 | Children's (Abdii Borii) | 57 | 2.11 | ≈ 2 |
| 8 | Discussions (Ilaafi Ilaame) | 77 | 2.85 | ≈ 3 |
| 9 | Women's (Dubartootaa) | 85 | 3.15 | ≈ 3 |
| 10 | Entertainment (Dhangaa) | 39 | 1.44 | ≈ 1 |
| 11 | Youth's (Dargaggoota) | 55 | 2.04 | ≈ 2 |
| 12 | Economy (Dinagdee) | 79 | 2.93 | ≈ 3 |
| | Over all satisfaction (for all the programs) | 82 | 3.04 | ≈ 3 (satisfactory) |

All the twenty seven respondents ranked the programs as per their satisfaction with the programs. Hence, the choices of all respondents, as indicated already, added up and divided by the number of all the informants to get the average satisfaction/dissatisfaction level with each program. In fact, decimals are rounded up to the nearest full number to determine the level satisfaction/dissatisfaction.

Accordingly, while the majority of the programs have received the satisfaction level of satisfactory, and the rest a few received very good (one program), good (four programs) & poor (one program). The highest being entertainment (Dhangaa), which secured 1.44 approximately, one(very good) and the lowest being the week in review (Tibbanaa) which gets 4.33 nearly four which means poor. Besides, the over all satisfaction level results of respondents also show the gratifying level is approximately three (satisfactory). This clearly shows the satisfaction level of audience of ETV's Afan Oromo programs is satisfactory. To conclude, among ETV's Afan Oromo programs according to the rate, the

entertainment program (Dhangaa) is relatively the most satisfying and the week in review (Tibbanaa) is the most dissatisfying ones. Yet, the majority of ETV's Afan Oromo programs are in a range of satisfactory level of audience contentment.

The issue of audience satisfaction/ dissatisfaction has been examined, as stated in the literature part, by many scholars in various ways. Some say, it is an emotional reaction growing out of confirmation or disconfirmation of media message expectations (Oliver, 1980). As stated by, Jacobs (1995) and Assael (1998) when program or service performance is greater than expectations satisfaction can happen, on the contrary, dissatisfaction overtakes when expectation surpasses performance. From this perspective, it is not imperative to say neither ETV's Afan Oromo programs are satisfying nor highly dissatisfying, according to the rates by respondents, it seems modest (satisfactory) in satisfying power. However there are intervening factors that make the rates an equivocal. Because, there are strong factors like senses of mine (belongingness) that may influence the respondents' opinion, views and comments. So, from this fact, it might be unreasonable to conclude the satisfaction level of ETV's Afan Oromo totally satisfactory. However, as compared to early years of the beginning, though Afan Oromo programs are not yet fully satisfying, it is possible to infer from the data that currently, there are some improvements in many aspects.

CHAPTER FIVE

5.1 SUMMARY AND CONCLUSION

This chapter highlights short summaries and conclusions of the research. Hence, It summaries and concludes the whole notions, themes and procedures which the research processes have gone through to come to this end.

5.1 SUMMARY AND CONCLUSION

The central point of the study was to answer the question whether or not audiences have satisfaction with ETV's Afan Oromo programs. Combined with the study of audience satisfaction, some efforts have also been made to assess why the audiences watch Afan Oromo programs of ETV, their program preference and asses their appreciation for content and presentation of the programs and habit of watching. In fact, It was the assumption of this research project that the ETV Afan Oromo section is transmitting couples of programs daily, yet not satisfying its audience.

To effectuate the study, attempts have been made to refer various literatures written so far in relation the topic. Accordingly, different theoretical frame works particularly, the uses and gratifications approach was used to underscore as the main theory in relation with satisfaction one could get from a medium like ETV Afan Oromo programs. That was done because the researcher found it is one of the relevant paradigms to the theme of the study at hand. Hence, attempts have also been made to examine the level of audience satisfaction mainly from this perspective.

Qualitative research approach was utilized to carry out the study. As a result, individual in-depth interview (IDI) and focus group discussions (FGD) were the methods of data collections at research locations. As a result, three focus group discussions and eight individual in-depth interviews were made at the research locations not to mention two editors who were interviewed from ETV Afan Oromo section. To put the data collection in practice, two towns of Oromia National Regional State (Adama and Ambo) and one city administration (Addis Ababa) were selected purposefully. Excluding the editors, eight individual in depth- interviews and three focus group discussions were conducted at the indicated research locations to gather the required data for the study. Furthermore, as stated earlier, the respondents have had many years of viewing experience ranging from three to thirteen years and above. These participants' viewing experience was found

resourceful in generating data for the study.

Concerning the findings, one of the findings of the research was, it is found out that the over whelming majority of the respondents do have strong affinity for the programs of Afan Oromo of ETV. Consequently, irrespective of their need satisfaction/dissatisfaction, program genres of the programs. They watch the programs with the sense of belongingness to their language as a basis of their habitual action. Because, the respondents think that ETV's Afan Oromo program are the only audio-visual channel that broadcasts among others, programs which manifests Oromo's values and cultures to the wider public viewer of the TV station. So, one may conclude that they are watching not only for acquiring certain benefits from the programs but for accessing their language on the television.

The other finding was, there are several repetitions of the programs (contents). More over, it was found that many programs are produced in the same trend with other similar programs filled with clichés and repetitions. On top of that, though some contents do not have a political nature, they are purposely politicized. As a result, not only dissatisfactions are created among the audiences but this condition also leads to losing audiences especially, the regular and loyal audiences. As some scholars suggest, mere factual presentations itself could be boring to audiences. Concerning this, in fact, the subjects of the research; have aired their discontentment in this regard.

In relation to presentations, most programs are presented with one or two very familiar faces and voices. In addition, some journalists in the service lack professional communication skills and physical appearances which could fit for the nature of the medium. These factors also contribute to the dissatisfaction of the respondents with ETV's Afan Oromo programs.

The air time provided to these programs is not quite enough particularly for the entertainment programs. Besides, except on weekends, the current transmission time of Afan Oromo programs on ETV (from 7:00 to 8:00 PM in the evening) was found inconvenient for some audiences. This appears to be one reason for some respondents to prefer entertainment programs that are aired at a weekends. The issue of shortage of air

time in fact, was emphasized by almost all respondents and it obviously could negatively contribute the audience satisfaction one way or another.

In relation to preference, some respondents prefer the education genres to others and others prefer entertainment to education and still others don't have regular programs to make their choice rather they appreciate and watch programs that they thought is satisfying. However, the majority incline to entertainment to educational and informative programs. For one thing, usually many segments are included in a single entertainment program and for another thing, the air time seems convenient as they are transmitted mostly on week ends. Generally speaking, as compared to each other concerning preference, the entertainment programs took the first, the while educational and informative genres took the second and third stage respectively.

In relation to over all satisfaction, the results of both the individual in depth interviews, focus group discussions and the rate the respondents have given to each program reveal that the majority are not neither in a very satisfied nor in very dissatisfied positions . Rather, their over all respondents' satisfaction is in a position of medium satisfactory level. However, it seems, had the respondents not been influenced by the notion of sense of belongingness, their reaction would have been different from this. From this, one may conclude that ETV's Afan Oromo programs are not satisfying the needs of its audience. Rather they are at the verge of dissatisfying and losing its audience, particularly if other alternative channel in the language is available. By and large, respondents' satisfaction level with ETV's Afan Oromo programs is not encouraging, because, the programs are not fully in a position of fulfilling the desires and needs of its audience. Compared to the times during onsets of the programs particularly the first five years it is found out that their satisfaction power was better. However, even though ETV's Afan Oromo programs are not still fully satisfying to match the audiences' desires and needs, there are some improvements to be witnessed in some regards

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APPENDIX – 1

LIST OF RESPONDENTS WITH THEIR RESPECTIVE PROFILES.

| No | Name | Age | Sex | Mother tongue | Residence |
|----|----------------------|-----|--------|---------------|-------------|
| 1 | Bacha Ida'oo | 35 | Male | Afan Oromo | Adama |
| 2 | Chaltu Guta | 23 | Female | " | Ambo |
| 3 | Ayantuu Girma | 21 | Female | " | Addis Ababa |
| 4 | Balcha (Addis Ababa | 31 | Male | " | Addis Ababa |
| 5 | Alemaheyu kebede | 34 | Male | Amharic | Adama |
| 6 | Roba Dula | 25 | Male | Afan Oromo | Addis Ababa |
| 7 | Sadik Ali | 21 | Male | " | Adama |
| 8 | Balcha Tufa | 39 | Male | " | Addis Ababa |
| 9 | Hawi Tuji | 19 | female | " | Ambo |
| 10 | Ketema Bejiga | 52 | Male | Amharic | Addis Ababa |
| 11 | Lemma Teshale | 40 | Male | Afan Oromo | Adama |
| 12 | Tariku Motuma | 33 | Male | " | Adama |
| 13 | Geda Kena | 32 | Male | " | Ambo |
| 14 | Gemachu Dadhi | 17 | Male | " | Ambo |
| 15 | Bekri Mume | 48 | Female | Somalinya | Adama |
| 16 | Sintayehu Chala | 37 | Male | Afan Oromo | Ambo |
| 17 | Alemayehu Gutema | 53 | Male | " | Adama |
| 18 | Galane Namu | 36 | Female | " | Adama |
| 19 | Bariso Galgalu | 29 | Male | " | Adama |
| 20 | Muktar Taha | 45 | Male | " | Addis Ababa |
| 21 | Kuri Adunya | 31 | Female | " | Addis Ababa |
| 22 | Silashi Dhuguma | 55 | Male | Amharic | Addis Ababa |
| 23 | Megarsa Dale | 33 | Male | Afan Oromo | Adama |
| 24 | Beshir Gemada | 42 | Male | " | Ambo |
| 25 | Tullu Sabona | 37 | male | " | Ambo |
| 26 | Kadir Usman | 43 | Male | " | Adama |
| 27 | Midhakso Jara | 39 | Male | " | Ambo |
| 28 | Tamire Tufa | 47 | Female | " | Addis Ababa |

List of informants from ETV

Kana'a Kajela _ ETV Afan Oromo section, Head
 Bekele irena – ETV afan Oromo section editor

APPENDIX – 2

In Depth Interview and FGD Guide

I. Personal Information

- a. Name/Code_____ (optional)
- b. Age_____
- c. Educational Status_____
- d. Gender_____
- e. Place of residence_____
- f. Status of Oromo language (Afan Oromo)
 - i. Mother tongue_____
 - ii. Second language _____
 - iii. Third language _____

II. TV Watching Habit (ETV Afan Oromo Programs), media access...

- a. For how many years have you been watching Afan Oromo programs? (When did you start watching...)
- b. What comes to your mind when the name of Afan Oromo TV programs mentioned?
- c. By taking program/s you prefer how do you describe them?
- d. How often do you watch?
 - i. Daily
 - ii. Two days a week
 - iii. Three days a week
 - iv. Weekly
 - v. Occasionally
 - vi. Other_____
- e. How is your access to the media?
 - i. Radio
 - ii. Print
 - iii. Television

iv.

f. Whose TV set do you usually watch?

i. Your own

ii. Relative's

iii. Friend's

iv. Neighbor's

v. Other _____

III. Program(s) preference and satisfaction (In the case of options one may chose more than one)

a. Which categories of programs do you attend to most (are your favorites)?

i. Informative

ii. Educative

iii. Entertaining

b. Why do you attend to these categories? Please explain!

c. What do you expect when you watch the programs of your own choice?

d. Are your preferences always the same all the time? Why? Please elaborate!

e. Do you think the programs you watch do have any impacts on you? ____ Yes ____ No

f. If your answer to question 'd' is yes what sorts of impacts have you observed? May you list / mention/ them

g. which one part of the program you watch do have strength?

A, content B, presentation , C, Both D, both are not strong

h. If your answer to question 'g' is 'A', 'B' or 'D' can you explain reasons?

i. Among Afan Oromo programs, are there programs that you suggest should not be transmitted? A. Yes B. No

- j. If you answer to question 'I' is 'yes' list them and explain why?
- k. Do you think the content and presentation of the programs do match with your expectations and needs? ___Yes ___No
- l. If your answer to question 'f' is No what are the problems for the mismatch?
- m. Why do you think the program(s) satisfy/dissatisfy you?
- n. If you are dissatisfied, what do you suggest (what needs to be done) so that the programs satisfy your needs?
- o. Have you ever given feedbacks to the station on the programs you attend to? If so,
- p. How often do you do that?
- q. If we divide years transmission (as indicated) and compare their satisfaction to you (the first three years as the beginning, the next three years as the middle and the other three years as the recent) what do think of improvements/satisfactions/ of the programs?
 - 1. they're improving
 - 2. They're as they were.
 - 3. they're declining
 - 4. they're fluctuating
 - 5. do not know
- r. Do you discuss (with family members, colleagues...) about the weaknesses or strengths of the programs?
- s. How do you find the broadcast time of the programs
 - i. convenient with your own activity_____
 - ii. overlaps with other programs(radio or TV)_____
- t. Is there a time where you decided to quit watching the Afan Oromo TV program(s)?
 - i. Yes
 - ii. No

- u. If your answer to the above question is 'Yes', what is your reason?
- v. What part of the program/s (which you are watching) you like most? Why?
 - i. Content
 - ii. Presentation
 - iii. Both
- w. If you are asked to list the following programs in order of your own satisfaction, how would you rate them? (give number one for the most satisfying one and number two for the next and so on)
 - _____ *Dinagdee (Economy)*
 - _____ *Ispoortii (Sport)*
 - _____ *Dhangaa (Entertainment)*
 - _____ *Dubartoota (Women)*
 - _____ *Dargaggoota (Youth)*
 - _____ *Tibbanaa (The Week in Review)*
 - _____ *Do'ii Sirbaa (Music Selection)*
 - _____ *Abdii borii (Children's)*
 - _____ *Ilaafi ilaamee (discussions)*
 - _____ *Daawwee (tour)*
 - _____ *Faaya Oromiyaa (Beauty Contest) - out resourced*
 - _____ *Barnoota (education)*
- x. Which program(s) dissatisfy you the most? Why?
- y. When did you start watching your favorite programs (the first three)?
- z. What are the strengths and weaknesses of Afan Oromo programs?
- aa. What do you suggest to keep up the strong qualities of the programs?
- bb. Provided that you think there is weakness, what do you recommend for the improvement of Afan Oromo programs?

cc. Is there anything more you would like to add?

Thank you