

**Critical Discourse Analysis of Media Presupposition in Reinforcing
Ideology: The Case of Hamlin Fistula Ethiopia**

Yirgalem Abebe Haile

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School of Graduate Studies

This is to certify that the thesis prepared by Yirgalem Abebe Haile, entitled *Critical Discourse Analysis of Media Presupposition in Reinforcing Ideology: The Case of Hamlin Fistula Ethiopia* and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Journalism and Communication complies with the regulations of the University and notes the accepted standards with respect to originality and quality.

Signed by the Examining Committee:

Examiner Yeneke Beyene (PhD) Signature [Signature] Date June, 2014



Examiner Abdissa Zorai (PhD) Signature [Signature] Date June, 2014

Advisor Azmedech Lemaneh (PhD) Signature [Signature] Date June 2014

Abdissa Zorai (PhD) [Signature]

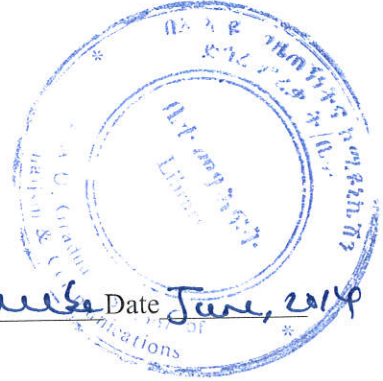
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Signed by the Examining Committee:

Examiner Yenebe Beyene (PhD) Signature [Signature] Date June, 2014



Examiner Abdissa Zerai (PhD) Signature [Signature] Date June, 2014

Advisor Agnedach Zerach (PhD) Signature [Signature] Date June 2014

Abdissa Zerai (PhD) [Signature]

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ABSTRACT

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The aim of this study is to uncover how a particular kind of institution is reinforcing its ideology through journalist's fair or unfair presupposition of information/knowledge, which is done by using Hamlin Fistula Ethiopia as its case. To this end, the study reveals the possible ideological goal does such presupposition attempt to achieve. The study focuses on a set of media discourses regarding the role and contribution of the hospital in curing obstetric fistula patients. Two articles and two documentary programs are undertaken for analysis. In order to realize the stated objectives, the study adheres critical discourse analysis as the main methodological tool and Van Dijk socio-cognitive theory, presupposition and relevance theory, and theory of privacy as the theoretical frameworks. The analysis indicates that there is a consciously or unconsciously unfair presupposition of journalists as well as probably fair kinds of presupposition too. As a result, the study extract that unfair presupposed information/knowledge might lead audiences to invest in too much processing effort for the amount of cognitive effect they wish to achieve so that the institution would underpin its ideology.

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List of Acronyms

AAFH	Addis Ababa Fistula Hospital
BBC	British Broadcasting Corporation
CDA	Critical Discourse Analysis
CEO	Chief Executive Officer
EC	Ethiopian Calendar
ERTA	Ethiopian Radio & Television Agency
FUI	Female Urinary Incontinence
HFE	Hamlin Fistula Ethiopia
K-device	Cognitive Device
NOVA	National Organization for Victim Assistance
PBS	Public Broadcasting Service
RT	Relevance Theory
UF	University of Florida
UNFPA	United Nation Population Fund
USA	United States of America
USAID	United States Agency for International Development

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Chapter One

1. Introduction

This chapter introduces the topic of the study. Thus, it establishes the background, statement of the problem, and rationale of the study. It also deals with the objective, research questions, significance, and limitation of the study.

1.1 Background of the Study

It was in 1974 that Addis Ababa fistula hospital (AAFH) started caring for women with childbirth injuries. The hospital is located in Addis Ababa, the capital of Ethiopia. It is the only hospital of its kind in the world dedicated exclusively to women with fistula repair—a condition common in developing world where the maternal health provisions are poor. It treats all patients free of any charge. The patients are usually the poorest of the poor, divorced, or abandoned by their husbands or partners ostracized by their parents and community as a result of obstetric fistula. It also provides a residential facility where patients with irreparable damage can live long term. It is a registered charitable hospital run on donation because of the need of the women, and has proven success in treating this condition. For instance, the hospital gets aid from USAID and it has promised to keep supporting it too; that would help the hospital in improving maternal and child health mortality, which is the main goal of the millennium development.

The present Hamlin Fistula Ethiopia (HFE) was previously called Addis Ababa Fistula Hospital (AAFH) and was established by Dr. Reginald and Catherine Hamlin to treat and provide care for women with obstetric fistula. It remains the only medical centre in the

world committed utterly to fistula repair. The hospital runs five fistula hospitals strategically located in regional states in Ethiopia (i.e. in Bahr Dar, Mekelle, Yirgalem, Harar, and Metu); the Hamlin college of midwives, trains local midwives to help prevent obstetric fistula and improve maternal health; Desta Mender is a farming training facility outside Addis Ababa where long-term patients live and can learn micro-business skills. Fistula victims are usually shunned so severely due to their odor that even other patients refuse to be near them. In short, women who develop fistula are often abandoned by their husbands, rejected by their communities, and forced to live in an isolated existence.

Fistula has been eradicated from the developed countries at the end of the 19th century when caesarean section became widely available; but obstetric fistula continues to plague women throughout the developing world. It is estimated that there are 100,000 new fistula cases each year, but the capacity to treat fistula is only around 6,500 per year. The United Nations Population fund (UNFPA) estimates the world's population of fistula sufferers at more than two million. In a study made in 2005, the hospital estimates 40,000 women living with obstetric fistula in rural Ethiopia. From 1974 to date, some 30,000 women have been operated on and of these, there are long-term chronic patients who require lifelong assistance, which numbered approximately four hundred. It is estimated that 9,000 women develop obstetric fistula each year, and up to 100,000 women are living with untreated fistula in Ethiopia. The combination of prolonged and obstructed labor, especially among young, poor, and under-nourished women and lack of skilled attendance at birth are the main challenges to obstetric fistula reduction in Ethiopia (Duby and Hailey, 2013).

The media, both broadcast and print serve as valuable sources of information and

powerful modes of communication. This power controls much of what people understand of events that occur around the world on a daily basis. The way information is transferred to its recipients comes through various forms of communication, all of which is framed to meet the goals of the providing source. In social theory, a 'frame' consists of a schema of interpretation, collection of anecdotes, and stereotypes that individuals rely on to understand and respond to events (Cissel, 2012, p. 68).

In view of that, once own media couldn't deny the fact that, the establishment of Hamlin Fistula Ethiopia (HFE) is a major contributing factor for the reduction of obstetric fistula in Ethiopia. The media in Ethiopia would have a role in such improvement. The discourse about Hamlin fistula Ethiopia commitment for the reduction of fistula, has sometimes gained an increasing attention in the media; many journalists and authors talk and write about it. The question, however, is the way such discourses are presented by the media.

According to Rogers (2004, p.10), critical discourse analysis (CDA) starts with the assumption that language use is always inevitably constructing and constructed by social, cultural, political, and economic contexts. In addition to this, as CDA researcher argued with regard to the implication of discourse on Fairclough and Wodak (1997):

CDA sees discourse – language use in speech and writing – as a form of 'social practice'. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situations, institutions and social structures, which frame it: They shape the discursive event, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social identities of and

relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it (p. 258).

So that, this study is going to conduct a critical discourse analysis of some selected and available documentary films and articles presented on Hamlin Fistula Ethiopia for the fact that a particular media discourse might be broadcast and/or published for serving to achieve the ideological goal of an institution in our case HFE.

1.2 Statement of the Problem

Media are a powerful and leading entity more than other thing. That is why people hear more language from the media than they do from direct conversation (Bell, 1991), and also they talk a lot about what they read, see, and hear on the mass media and the Internet (Lull, 2000) (Lee, 2007, p.16). In one way or another it affects the way people interact with each other and learn about the world around them. However, how the media represent the world and events is often controversial. How media covers particular kinds of issues is often subtle, it can be elaborated in different ways. Due to its sensitiveness, all those media discourses could be elaborated in different manner based on their perception.

Media have often been criticized for the partial, selective and generalized way in which they represent different groups, creating stereotypes and emphasizing easily identifiable, unchanging and often negative characteristics (O'Sullivan and Jewkes, 1997, p.73). Media have also been criticized for portraying women, young and old people, and a range of other minority groups in a simplistic and derogatory manner (Williams, 2003, p.123).

So that, it is often observed that, people have continually appraised the discourses they consumed from a particular media.

Media have had a lot of saying about the contribution of Hamlin Fistula Ethiopia. However, how they presented is a worth mentioning question as it might have a fairly/unfairly presupposition of information/knowledge. What matter is; journalist covers only the role and contribution that Addis Ababa Fistula Hospital is playing for curing obstetric fistula patients? What is behind there has to be known. Referring to Jorgensen and Phillips (2002), “analysis of discursive practice focuses on how authors of texts draw on already existing discourses and genres to create a text, and on how receivers of texts also apply available discourses and genres in the consumption and interpretation of the texts” (p. 69).

Thus, this study will attempt to critically analyze the discourse that media produced and distributed about Addis Ababa Fistula Hospital. It will examine the way that particular institution use media to underpin an ideology. Obstetric fistula has to always be prevented is what the researcher stand on.

1.3 Rationale of the Study

For a clear description of the rationale behind the study, it would be nice to look at on: Why Hamlin Fistula Ethiopia? Why some selected and available documentary films and articles?

Hamlin Fistula Hospital is studied for the very reason that since media had had a lot of saying about the contribution of the hospital in curing obstetric fistula patients,

investigating those increasing discourses would show the other way round of undisclosed outcomes. Because, as Fairclough and Wodak (1997, p.258) argued “discourse is socially constitutive and conditioned...constitutive in the sense that it helps to sustain and reproduce the social status quo and it contributes to transforming it”. Thus, whenever a particular discourse is set out, once own media have to take care of the outcomes and achievable ideology.

The researcher has taken both broadcast and print media for analysis. Two documentary films, one of the films is internationally made programs by Angel Entertainment and the other one is a locally produced documentary program by Ethiopian Radio and Television Agency (ERTA) whereas the other two data sources are from print media (i.e. from the local Ethiopian Herald newspaper and the internationally made online magazine called TsehaiNY). All these four data have chosen because they are among the limited available sources, which cover discourses about the hospital.

Since there are a limited number of media outputs presented on Hamlin Fistula Ethiopia, the researcher was in a long labor of searching the sources. Book written by Catherine Hamlin entitled “Hospital by the River” is worth mentioning book for the researcher to found out the data sources with respect to broadcast media. In getting print media sources with respect to the local one, the researcher tried to ask journalists working in their station whom are assigned to write on Hamlin Fistula Ethiopia but they don’t even know the date when their own article published. It would be easy if it is that way but they took the researcher to a long labor for searching the articles.

Generally, being a stepping-stone for researchers who wants to conduct their research

based on critical discourse analysis and creating awareness among media organizations about the presence of a particular discourse can be taken as the major rationales behind the study.

1.4 Objectives of the Study

The general objective of the study is to uncover the media presupposition of Hamlin fistula Ethiopia. The specific objectives of the study are the following:

- To explore the way in which these presuppositions are used in underpinning the ideological goals of the institution.
- To identify whether the presupposed information/knowledge of journalists are fair or unfair.

1.5 Research Questions

To achieve the overstated objectives, the study sets out to provide answers to the following questions:

- What knowledge has the media presupposed in their discursive construction of Hamlin Fistula Ethiopia?
- How is this knowledge presented in the media texts under consideration?
- What ideological goals does such presupposition attempt to achieve?

1.6 Significance of the Study

As far as my knowledge is concerned, I have got no research on Hamlin Fistula Ethiopia

in relation to media presupposition. This study is possibly the first of its kind in Ethiopia and school of journalism and communication with respect to media presupposition on the role and contribution that Hamlin Fistula has playing. So that, since there is no research has been made in this regard, this study shows a new outlook behind the contribution of the hospital in a way: discourses that media have set out might be used for a certain ideological purpose.

It would also provide journalists a better insight to look for the knowledge that the audiences have in processing a certain kind of discourse and it help journalists to understand the ideological underpinning behind a particular discourse. In addition to this, the outcome of this study would also have a significant importance for the media in a manner that when a media cover a particular discourse, they have to see the other way round that is: the ideological reinforcement. Therefore, it would help a particular media to scrutinize what is out there behind the scene.

Finally, yet importantly researchers who are in need of doing their study with respect to media discourse on specific kinds of issue, they may use this study for their future research as a reference.

1.7 Scope of the Study

There are private and government owned media institutions either print or broadcast which are operating in Ethiopia and abroad whom; cover discourses related to Hamlin Fistula Ethiopia in diverse way. However, due to a limited number of available data and hoping to bring a diversified and all rounded outlook on the issue, this study sticks to both print and broadcast media. From the print media two articles have been taken from

The Ethiopian Herald newspaper and “TsehaiNY” online magazine. These are local and foreign-based media respectively. Whereas, from broadcast media, the researcher has taken two documentary programs of which one has been produced locally by the Ethiopian Radio and Television Agency (ERTA) while the other one is obtained from an international media organization known as ‘Angel Entertainment’.

Thus, this study deals with a critical discourse analysis of media presupposition specifically referred to both documentary films and the articles. The discourses would be analyzed with respect to the common axiom of media. That is: the contribution of the hospital for the medication and curing of obstetric fistula patients.

The reason why these data are selected is because they are from among limited available sources that cover a discourse related to Hamlin Fistula Ethiopia. So that, to critically analyze the discourses presented on the hospital, it would be worthy enough of conducting the study with respect to the chosen media outputs.

1.8 Limitation of the Study

There is no research devoid of some limitations. Due to lack of enough time and data, the research area is limited to this kind. The researcher stick to some selected and available media discourse where the researcher thinks could find enough data for analysis. However, still the result of the study might not be fully representative of the whole media.

The study focused only on this issue with having limited and available sources of data. Seeing other kinds of issues for a critical analysis of the discourse will be expected from

the future researchers. That means, it would be important to look in to unobservable aspects of this thesis work. In addition, the other encounter of the study is the subjective nature of critical discourse analysis. The researcher feels like not to become the output of the study more subjective.

In order to make it the study complete, it needs enough time. However, by using critical discourse analysis with a lot of empirical investigation, the researcher devotes a lot of effort in order to make it effective and significant.

1.9 Organization of the Study

The study is organized into five chapters. The first chapter discusses the background of the study including problem statement, rationale of the study, research objective, and research questions, significance of the study, its scopes and limitation of the study. Chapter two focuses on reviewing of related literature including the theoretical frameworks. In chapter three, the methodological aspects of the study have been discussed. Chapter four is devoted to discussing the findings of the study through a critical analysis of the media presupposition using different methods in line with the research questions and related literatures discussed. In the final chapter (Chapter five), summery and conclusion of the study are discussed.

Chapter Two

2. Literature Review

This chapter focuses on review of some literatures, which would be a stepping-stone for the later chapter, analysis, and presentation. It provides the necessary theoretical frameworks for the study and introduces the background knowledge of CDA, its principles, features, and main directions.

2.1 Introduction

CDA and its approach have had a dominant place on the course of discourse analyst and interpreters. There are various writings, which have dealt with theoretical aspect of it or have used as method for analyzing the socio cultural and political aspects. Obviously, many subjects are located in the fields of CDA frameworks. In most cases, they contain societal issues like racism, conflicts, representing minorities, international issues, a conversation between some colleagues and so on.

For instance, CDA focuses of racism; Teo (2000) in his study called “racism in the news: a critical discourse analysis of news reporting in two Australian newspapers” have extracted the issues in details. His studies focused on news reports relating to a Vietnamese gang in Australia whose violent and drug dealing activities have received publicity in two Sydney based newspapers: the Sydney morning herald and the daily telegraphs. Based on the theoretical method of CDA, he tried to reveal evidence of a systematic stereotyping of the ethnic community by the white majority. In a way, his study also revealed evidence of a racist ideology manifest in an asymmetrical power

discourse between the ethnic lawbreakers and the white law enforcers. Finally, he comes up with a conclusion that the evidence of racism in the news reflects and reinforces the marginalization of recent Vietnamese migrant into Australia.

In relation to a CDA focus of international issues, Rahmani's (2010) thesis work could be mentioned as a study based on CDA. She tries to examine the change in practice: a critical discourse analysis of New York Times approach toward Iran, before and after Obama starting from January 2009. That is, the study shows that US administration was trying to stop Iran by intensifying sanction and posting a military threat. However, after Obama the discourse has changed to negotiations in solving the existing problem with Iran. In addition, the study extracted some differences in the representation of Iran in these periods. For example, in the first period Iran is introduced as a dangerous powerful enemy while in the second one, the presented image of Iran is partly moderate. Besides the internationality of the issue what makes this study different from the above one is, in addition to CDA for analyzing the cases, it uses the grammar of transitivity of SFG. This is one element that makes this respective thesis different from Teo's study (2000) as this study uses only CDA as both a theory and method for analyzing the cases. The conclusion, made by this study asserts that, the change in the policy of government as the most powerful institute of the society has brought about change in the approach of the newspaper towards Iran.

One of the local studies with respect to a CDA focus of conflict is Mesfin Bekalu's work, which emphasized on preposition in news discourse. He employed CDA as both a method and theory, which contain societal issues like conflicts that took place in Western region of Ethiopia called Gambela. The objective of the study was to examine the type of

knowledge journalists presuppose in news discourse and, in relevance theoretic terms, the amount of processing effort that readers are required to invest in accessing and/or activating what has been presupposed. For this, he took five news articles extracted from three Ethiopian newspapers published in the English language. Besides, the study also aims to reveal the existence of possible ideological reasons behind journalists' use of 'fair' or 'unfair' presuppositions in their texts. Lastly, the analysis indicates that some news article writers unfairly presuppose different types of knowledge in news discourses and add an aura of mystification to certain issues, which, in turn, might be for political/ideological reasons.

Now, let's come to this respective study and discuss about what makes it different from the above studies. From the very beginning, this study contains CDA of social issues such as representing minorities' though Teo (2000); Rahmani (2010) and Bekalu (2006) discuss racism, international issues, and conflicts respectively. It would be clear if we distinguish them from this study based on the method and theoretical framework, they use.

For his analysis, Teo use Fowler (1979, 1991) Van Dijk (1993, 1996) and Fairclough (1992, 1995) theoretical framework of CDA. In the other way round, Rahmani uses Van Dijk socio cognitive models, Wodak discourse socio linguistic models, and Fairclough critical linguistic models. However, Mesfin Bekalu used models of Wilson (1995, 1986) and Van Dijk (2001, 2005) as a theoretical framework, which makes it different from the others.

In the fact that CDA is multidisciplinary and thus draw its tools from the theoretical

works of other discipline such as linguistics, pragmatics, and psychology: it is commonly observed to use a combination of models in CDA. Thus, the present study tries to analyze the subject under study based on a combination of Van Dijk socio cognitive theory, presupposition, relevance, and theory of privacy, which makes it different from the above-mentioned related studies. In addition, what makes this study distinguished from other studies is, the researcher tries to uses data triangulation approach i.e. data's obtained from both print and broadcast media. For instance, the researcher tries to critically analyze discourses presented on two newspaper articles and two documentary programs that have been founded locally and internationally.

2.2 Defining Discourse

Different scholars with respect to their academic perspectives are using the term 'discourse' very differently. However, for this thesis work, what we are going to see is the critical discourse analysts' view of discourse. For instance, as Fairclough and Wodak, (1997, p.258) points out cited in Weiss and Wodak (2003, p.13): "CDA sees discourse – language use in speech and writing – as a form of 'social practice'. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situations, institutions and social structures, which frame it: they shape the discursive event, but it also shapes them".

That means; discourse is socially constitutive as well as socially accustomed – it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people. One could raise a question why it is constitutive. As Wodak and Fairclough (1997, p.258) put out: it is constitutive both in the sense that it

helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. Since discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people.

Thus, generally CDA understands discourses as relatively stable uses of language serving the organization and structuring of social life (Wodak and Meyer, 2008, p.6).

In addition, different discourse analysts defined discourses differently. For example, Lomaz (year, p.134) defined discourse as the study of language viewed communicatively and/or of communication viewed linguistically. He also added set of definitions in the style of a dictionary entry for ‘discourse’:

(1) The linguistic, cognitive, and social processes whereby meanings are expressed and intentions interpreted in human interaction and (2) the historically and culturally embedded sets of conventions that constitute and regulate such processes. Moreover, (3) a particular event in which such processes are instantiated and (4) the product of such an event, especially in the form of visible text, whether originally spoken and subsequently transcribed or originally written (p.136).

Additionally, discourse is often defined as a communicative event, and occurring in a social situation, featuring a setting, participants in different roles, actions, and so on (Wodak and Meyer, 2001, p.115). Similarly, Fairclough (1995) “seen discourse as “(1) a

language text, spoken or written, (2) discourse practice (text production and text interpretation), (3) socio cultural practice” (p.97). Moreover, Fairclough and Wodak (2000) quoted in Bardici (2012, p.27) define discourse as an interactive process that includes, besides the text, the production process of which the text is a product, and the process of interpretation of which the text is a resource.

Furthermore, the founders of CDA Norman Fairclough, defined discourse as, which is cited in Locke (2004, p.5); 'a practice not just of representing the world, but of signifying the world, constituting and constructing the world in meaning' (1992, p.64). The issue that can be raised here 'constitutes the world'. Fairclough further tries to elaborate it by drawing a key insight of Foucaults. That is, “discourse is in an active relation to reality, that language signifies reality in the sense of constructing meanings for it, rather than that discourse is in a passive relation to reality, with language merely referring to objects which are taken to be given in reality” (1992, p.41-2). As Locke (2004, p.7) located Fairclough’s words might be rewritten like this; “Discourse(s) make the world meaningful. Or more strongly: only in discourse is the world made meaningful”.

Another most important point that can be raised in Fairclough’s definition is seeing discourse as a practice. Concerning this, Locke tried to elaborate like: discourse implies ways of being and doing as well as ways of signifying. James Gee (2004) quoted in (Locke, p.7) emphasized the former points in a way that, 'Discourses include much more than language'. That is:

Discourses, then, are ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing that are accepted as instantiations of

particular roles (or 'types of people') by specific groups of people. Whether families of a certain sort, lawyers of a certain sort, bikers of a certain sort, business people of a certain sort, church members of a certain sort, African-Americans of a certain sort, women or men of a certain sort, and so on through a very long list. Discourses are . . . 'ways of being in the world'; they are 'forms of life'. They are, thus, always and every- where social and products of social histories.

Generally, since this thesis work is focused on discourse in the context of media, the most precise definition for this respective proposition is located by van Dijk (2005) quoted on Bardici (2012, p.25); discourse is a communicative event that happens in a social situation, presents a scenario, involves participants who played different roles, and determines some actions.

2.3 Understanding Media Discourse

As individuals, we are influenced, our opinions shaped reinforced and altered by our exposure to the media (Macarro, 2002, p.13). Media are a powerful and leading entity more than other thing. That is why people hear more language from the media than they do from direct conversation (Bell, 1991), and also they talk a lot about what they read, see, and hear on the mass media and the Internet (Lull, 2000) (Lee, 2007, p.16). In one way or another it affects the way people interact each other and learn about the world around them. Media is an important discourse domain to which CDA has been applied.

For this reason, media discourse interests different discourse analysts to have a study on it. It is because of the undeniable power of media. Media discourse is one of the research

focuses in critical discourse analysis among others like gender inequality, political discourse, nationalism, racism, and others. Media discourse is comprehensive kinds of term which can refers to a totality of how reality is represented and characterized in broadcast and print media from radio and television to newspaper. Thus, this study focuses on the discourses happened on both broadcast and print Media in a narrowest senses.

In addition, media discourse refers to interactions that take place through a broadcast platform, whether spoken or written, in which the discourse is oriented to a non-present reader, listener, or viewer (O'Keeffe, 2006, p.441). Though the discourse is oriented towards these recipients, they very often cannot make instantaneous responses to the producers of the discourse, though increasingly this is changing with the advent of new media technology.

Media discourse is a public, manufactured, on record, form of interaction. This makes ease and attractive the way for discourse analysts to analyze media discourses. In this respective study, the media discourse refers to the print media one.

Media discourses can be shaped or reshaped and conditioned by itself and by an outlined social status quo too like as Candlin and Maley (1997, p.202) extracted that any discourse is way of talking about and acting up on the world which both constructs and is constructed by a set of social practices.

Sometimes, there are misconceptions on considering media discourse only as the language of the media, which is crucial for understanding the messages that the media construct. Nevertheless, The term media discourse does not refer to the language of the

media alone but to the context of communication as well. Moreover, it is concerned with ‘who is communicating with whom and why, in what kind of society and situation through what medium, how different types of communication evolved, and their relationship to each other (Cook 1992, 1, quoted in Garrett and Bell 2005, 3).

2.4 What is Critical Discourse Analysis?

The term critical discourse analysis as usually abbreviated as CDA; is one of the approaches to discourse analysis, and as such, is a broad term with many definitions. CDA is a contemporary approach to the study of language and discourses in social institutions. That is, CDA is founded on the idea that there is unequal access to linguistic and social resources, resources that are controlled institutionally. It is therefore primarily concerned with institutional discourses such as media, policy, gender etc. In a way, the target of this study is the media discourse one.

Many of critical discourse analysts have tried to define it with respect to their own field of study. For instance, as (Van Dijk, 1998, 2002; Fairclough, 1995; and Wodak, 2002) puts out CDA sees discourse (language use) in speech and writing as a form of social practice. Their view of discourse is based on the premises of the central properties of discourse such as structure, meaning, and actions. As Schiffrin (1997) stated structure signifies the informational content and its patterns. The second feature of discourse is the kind of meaning signified in the text together with the interpretation of both parties (speaker and hearer). The third properties of discourse are action, in which speaker’s intentions and goals are taken up by the hearer and acted up on.

In addition, as among the major discourse analysts van Dijk (1998) wrote, “Critical

Discourse Analysis is a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose and ultimately to resist social inequality” (p.354).

In other word, it is concerned with studying and analyzing visual, written and oral texts to disclose the discursive sources of power, dominance, inequality, and bias and how these sources are commenced, sustained, replicated, and changed within specific social, economic, political, and historical contexts.

In other way, there are misconceptions as well; which rose on what CDA is? Is it a theory or method? Regarding it direction and specialization too. As van Dijk (1998, p.352) says: CDA is not so much a direction, school or specialization -- next to the many other 'approaches' in discourse studies. Rather, it aims to offer a different 'mode' or 'perspective' of theorizing, analysis, and application throughout the whole field. In similar view, Wodak and Meyer (2001) added up on that; “CDA is not a direction of research among others, like systemic linguistics, nor a sub discipline of discourse analysis such as the psychology of discourse or conversation analysis”(p.96). However, as Van Dijk (1993, p.131) argues, it is at most shared perspective on doing linguistics, semiotic or discourse analysis. Thus, in this respective thesis critical discourse analysis concerns with the media analysis one by which it incorporate both the print and broadcast elements.

Furthermore, Wodak (1999, p.11) added up on the misunderstanding of CDA. That is; CDA analysis is not a homogeneous theory with a set of clear and defined tools but rather

a research program with many facets and numerous different theoretical and methodological approaches. In addition, she emphasizes on the term ‘critical’, which has been misunderstood widely. Furthermore, Wodak (1999) states that:

Critical doesn’t mean detecting only the negative sides of social interactions and processes and painting a black and white of picture of societies. Quite to the contrary: critical means distinguishing complexity and denying easy, dichotomous explanations. It means making contradictions transparent. Moreover, critical means self-reflection while doing research and focusing on relevant social problems (p.12).

Different scholars have tried to put a convincing clarification on it. For instance, according to Rogers (2004), “CDA is both a theory and a method. Researchers who are interested in the relationship between language and society use CDA to help them describe, interpret, and explain such relationships. CDA is different from other discourse analysis methods because it includes not only a description and interpretation of discourse in context, but also offers an explanation of why and how discourses work”(p. 1). Regarding this (McKenna, 2004, quoted in Rahmani, 2010, p.20) wrote: although it is not attached to any special theory and philosophy, it calls itself merely as a method of analyzing the text. In contrast, as Wodak and Meyer (2001, p.96) specified CDA is not a method, nor a theory that simply can be applied to social problems.

In addition, Jorgensen and Phillips (2002, p.60) argued CDA provides theories and methods for the empirical study of the relations between discourse and social and cultural developments in different social domains. More importantly, as the founders of CDA

Fairclough (1993) described it as:

Relationships of causality and determination between (a) discursive practices, events and texts, (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power. Moreover, to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony (p. 135).

From the above definition it can be inferred that, the major targets of CDA is to have a clear understanding of the relationships of discourse practices, social practices, social structures, which are Fairclough's framework for analyzing a communicative events beside texts. Moreover, cited in Dirks (2006), the main goal of CDA is to reveal distortions of the intertextual and re contextualized connections, particularly between causes and effects, what can be identified as the critical impact of CDA (Fairclough, 1995, p.747).

More important point about CDA is that: CDA neither invent problems nor produces solutions. In this way, Wodak and Ludwig (1999, p.66) see CDA as theoretical practices, which produce theoretically based accounts of a range of other social practices with a focus on discourse. In a way that is informed by emancipatory struggles with in those practices, and oriented to generating resources for those struggles whose uptake depends upon the practical politics of those practices.

Now it is important to sum up the above point in short and general outlooks of the way that CDA views reality, social orders, and social process, discourses, power and human

subjectivity.

Thus, CDA sees the principal social orders social processes like as historically situated, socially constructed and changeable which are constituted and prolonged less by the will of individuals than by the occurrence of particular constructions or version of reality that often referred to as discourses.

Moreover, in CDA: discourse, ideology, and power took its lion share positions of which all are interrelated each other. For instance, CDA views discourse as the productive ideology (i.e. constructed through ideology). And this discourse has a major ideological effect that could help produce unequal power relations between different segments of the society; of which this power relation viewed as like an inevitable effect of a way particular discursive configurations privilege the status and positions of some people over the others.

Additionally, human subjectivity is constructed or inscribed by a particular discourse and discourses are manifested in a various way of media productions. Furthermore, in CDA reality is mediated or manifested textually/intertextually through verbal or non-verbal language systems and texts as sites for both the inculcation and the contestation of discourses.

2.4.1 Principles of CDA

As CDA practitioners (Fairclough, 1995; Wodak, 1996; Van Dijk, 1998) quoted in Sheyholislami (2001, p.13) portrayed, the principles of CDA could be summarized as follows:

(1) Language is a social practice through which the world is represented. (2) Discourse/language use as a form of social practice in itself not only represents and signifies other social practices but it also constitutes other social practices such as the exercise of power, domination, prejudice, resistance, and so forth. (3) Texts acquire their meanings by the dialectical relationship between texts and the social subjects: writers and the readers, who always operate with various degrees of choice and access to texts and means of interpretation. (4) Linguistic features and structures are not arbitrary. They are purposeful whether or not the choices are conscious or unconscious. (5) Power relations are produced, exercised, and reproduced through discourse. (6) All speakers and writers operate from specific discursive practices originating in special interests and aims, which involve inclusions and exclusions. (7) Discourse is historical in the sense that texts acquire their meanings by being situated in specific social, cultural, and ideological contexts, and time and space. (8) CDA does not solely interpret texts, but also explains them.

As it is mentioned above this study implied: what CDA do and doesn't do but more importantly and specifically it shows how discourse is shaped by relations of power and ideologies, and the constructive effects discourse has upon social identities, social relations and systems of knowledge and belief, neither of which is normally apparent to discourse participants. That means, it show how a particular society and discourse shape each other.

In addition broadly speaking, critical discourse analysts investigate the use of language in context. Thus, they are interested in what speakers/writers do, and not so much in the formal relationships among sentences or propositions.

2.4.2 Features of CDA

Once having a clear understanding of what CDA is and its principles, all the way to analyze media discourse will become vivid. Moreover, knowing its features is as much essential as the principles. Considering this, as Jorgensen and Phillips (2002, p.61-64) stated, there are five features of CDA which are described as follows:

2.4.2.1 Contractedness' of Socio-cultural Process and Structures

What is emphasized in here is the element 'discursive practices'. As Jorgensen and Phillips elaborated, discursive practices are practices through which texts are produced (created) and consumed (received and interpreted). They added that, discursive practices are viewed as an important form of social practice, which contributes to the constitution of the social world including social identities and social relations. From this, it can be inferred that media consumptions, production, and the process of text formation are passing through these discursive practices. For a clear understanding of discursive practices; as Fairclough (1992, p.78) tell us that discursive practices are practices which involves processes of text production, distribution and consumption, and the nature of the processes varies between different types discourse according to social factors. For instance, texts are produced in specific ways in specific social contexts.

Discursive practices may have negative impacts on social aspects of the people. Regarding this, Wodak and Meyer (2008, p.6) argued that, discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position

people. It is this discursive practice that CDA would like to analyze in favor of some alternative practices.

2.4.2.2 Constitutive Nature of Discourse

When someone says, discourse is both constitutive and constituted in a sense that he/she raises the question of whom and why it is being constituted. It is constituted by social practices, which both constitutes the social world and is constituted by other social practices. As Fairclough and Wodak (1997) stated:

Discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. Since discourse is so socially consequential, it gives rise to important issues of power (p.258).

Jorgensen and Phillips (2002, p.61) put out; as social practices, discourse is in a dialectical relationship with other social dimensions. That means, discourse besides contributing in shaping and reshaping of social structures, it also reflects them. Discourse reflects the social structures; it means that discourse act as a mirror on the mind of the society that shows which one is the minority or majority and in a way that could be reflected through different means of media. They have also added that, when Fairclough analyses how discursive practices in the media take part in the shaping of new forms of politics, he also takes into account that discursive practices are influenced by societal forces that do not have a solely discursive character.

2.4.2.3 Language Use and Social Context

Discourse is a social use of language, which is, takes place within a specific social context. Van Dijk (1998) quoted Duranti and Goodwin (1992) defined context like this, “context is defined as the mentally represented structure of those properties of the social situation that are relevant for the production or comprehension of discourse. It consists of such categories as the overall definition of the situation, setting (time, place), ongoing actions (discourses and discourse genres), participants in various communicative, social, or institutional roles, as well as their mental representations: goals, knowledge, opinions, attitudes, and ideologies” (p.356).

Accordingly, as study focuses on, particular kinds of discourse is taking place with respect to a specific social context by which words, sentences, and expressions are used. Social context in a sense that; is world filled with people producing utterances: people who have social, cultural, and personal identities, knowledge, beliefs, goals and wants, and who interact with one another in various socially and culturally defined situations (Juez, 2009, p.8).

2.4.2.4 Discourse and Ideology

Discourse function ideologically means that, as Jorgensen and Phillips (2002) points out; “in critical discourse analysis, it is claimed that discursive practices contribute to the creation and reproduction of unequal power relations between social groups for example, between social classes, women and men, ethnic minorities and the majority. These effects can be understood as, “*ideological effects*” (p.63). Moreover, it could be described, as whenever a particular discourse is produced or created it is known to be functioning with

respect to the ideological aspects of the period. Because, as Stoddart (2001, p.195) put out, ideology refers to the ways in which society as a whole adopts the ideas and interests of the dominant economic class.

Regarding the ideological effects, Fairclough and Wodak (1997, p.258) also added up on that, ideological effects can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people.

As Rahman (2010, p.24) stated, ideology governing a discourse is responsible for a major part of the circumstances taking place in that discourse. It determines the attitude of participants and adjusts the nature of the relation, which is between them. It is because in Rahmani quoted Bourdieu and Eagleton (1992, p.112) who believe that, ideology is a “spontaneous belief or opinion that . . . would seem unquestionable and natural”. Therefore, a particular discourse is produced and reacted with respect to a respective ideology of the society.

2.4.2.5 Critical Research

CDA considered itself as a critical approach, which is politically committed to social change. It aims to analyze up on the sides of oppressed social groups. Also as Jorgensen and Phillips points out, it aims to uncover the role of discursive practice in the maintenance of unequal power relations, with the overall goal of harnessing the results of critical discourse analysis to the struggle for radical social change.

2.4.3 Cornerstone of CDA

As Wodak (2003, p.11) points out besides discourse, which has been discussed before, power relation, ideology, and hegemony are also the main foundation for CDA.

2.4.3.1 Power Relations

Power is another central point for CDA. Power; in this respective study refers to the language use of those in power (i.e. the media). For instance, journalists have control over mass media discourse and access to other forms of official's talk, texts such as reports and the like; that is 'power'.

Most of the time, CDA is interested in analysis of the language use of those in power who are responsible for the existence of inequalities. More apparently, as van Dijk (1998) put out; CDA researchers are interested in the way discourse reproduces social domination, that is, the power abuse of one group over others, and how dominated groups may discursively resist such abuse.

However, the question raised here is how can CDA researcher understand it and differentiate power use and abuse. Regarding this, van Dijk (1995, p.20) states that; the first major problem attended on them is to examine the nature of social power and power abuse, and in particular, the ways dominance is expressed or enacted in text and talk. He further notes that:

If social power is (roughly) defined as a form of control, of one group by another, if such control may extend to the action and the minds of dominated groups members, and if dominance or power abuse further implies that such control is in

the interest of the dominant group. This means that dominant social group members may also exercise such control over text and talk.

Additionally, social power has control over the patterns of discourse. Thus, as van Dijk (1995) argued that: where as, ordinary people only have active access to, and control over such discourse genres as everyday conversations with family members, friends or colleagues, and more passive access to institutional (e.g. bureaucratic) discourse and media discourse. The elite have access to and control over a vast array of both informal as well as public and institutional forms of text and talk.

In other way round, by quoting Foucault (1980) one of the theoretical godfathers of CDA, Jorgensen and Phillips (2002, p.13) stress the productive and constituting nature of power:

What makes power hold good, what makes it accepted, is simply the fact that it does not only weigh on us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse. It needs to be considered as a productive network, which runs through the whole social body, much more than as a negative instance, whose function is repression (p.119).

2.4.3.2 Ideology

It is a much more important theory for discourse analysts which would help them especially dealing with media discourses. From the point of views of discourse it can be described as the way a particular social group follows with or without knowing assuming

that; it is vital for their respective socio cultural trends. To strengthen this idea, van Dijk (1998, p.65) defines ideology as the shared, fundamental, and axiomatic beliefs of specific social groups (socialists, neoliberalists, feminists, antiracists, pacifists, etc.). Moreover, Bourdieu & Eagleton (1992, p.114) presumes ideology as things people accept without knowing.

That means in other word, ideology that directs on a particular discourse has a lot of influence on the circumstance of the consumer of that discourse. Different CDA researchers tried to describe it with their own perspective. For instance, van Dijk (1993) quoted in Wodak and Meyer (2008, p.8) sees ideologies as “the ‘world views’ that constitute ‘social cognition’: ‘schematically organized complexes of representations and attitudes with regard to certain aspects of the social world, e.g. the schema ... whites have about blacks” (p.258). He also emphasized that; ideologies allow people, as group members, to organize the multitude of social beliefs about what is the case, good or bad, right, or wrong, for them, and to act accordingly.

Moreover, what initiates a discourse analyst about ideologies is its functioning in everyday life. Regarding this, Fairclough (2003) who has more tendencies to Marxist view of ideologies define it like this; cited in Wodak and Meyer (2008, p.9):

Ideologies are representations of aspects of the world, which contribute to establishing and maintaining relations of power, domination, and exploitation. They may be enacted in ways of interaction (and therefore in genres) and inculcated in ways of being identities (and therefore styles). Analysis of texts ... is an important aspect of ideological analysis and critique... (P.218).

Furthermore, as Bourdieu & Eagleton (1992, p.112) put out, which is cited in Rahmani (2012): discourse is spontaneous belief or opinion that . . . would seem unquestionable and natural.

Thus, ideology might have a big impact on the participants, so that it would be responsible for the acts taking place on them. Because, as Rahmani (2012) points out:

It determines the attitude of participants and adjusts the nature of the relation, which is between them. It is also responsible for other involving factors within the discourse that have an unconscious impact on the participants (p.24).

Rahmani (2012) also stressed that; one of the main elements that every discourse analysis should pay attention to is the ideology behind the discourse.

Since the focus of this thesis work is to examine the ideology of the institution at the extent of journalists work, it is important to know how to study the ideological character of a specific discourse.

Regarding this, Trew (1979) has developed ways or models of applying linguistic theory as an aid to studying an ideological character of newspaper discourse. He argues that discourse is a field of both ideological processes and linguistic processes, and thus linguistic theory can be used to reveal the ideological processes at work.

In addition, Hodge (1979) argues that there are three kinds of communities that should be taken in to account in a discourse analysis based on newspapers: those who produce the paper, the papers readers, and the community that the newspaper transmits or creates. He views it likes, for knowing about something of your subject, you have to know first what

are around there that is whose version it is and its intended audience. As stated in Bekalu (2003, p.156) Hoghe discuss three basic ways of arriving at the underlying structure or ideology of a newspaper.

The 1st is by asking the editor what he thinks his paper's ideology is, hoping that he is telling the truth and nothing but the truth; or by looking at the guidelines on which the paper's editorial policy is based. The 2nd way would be to start from the world of events, and trace the process of transmutation stage by stage to its final realization in the newspaper. The 3rd point of analysis is the finished product, the newspaper itself.

This could work for broadcast elements as well. Hodge goes on to argue that linguistic theory can be used to carry out the third strategy of uncovering the newspaper's ideology.

2.4.3.3 Hegemony

The literal meaning of hegemony could be seen as leadership or dominance, esp. by one country or social group over others. In relation to the focus of this study as showed by Gramsci (1971): hegemony is the structure and practices by which social groups accept their own repression consensually as opposed to through coercion, through a process of naturalization by which individuals are conditioned into accepting ideological positions. Not necessarily in keeping with the best interests of the dominated groups, and these positions becoming viewed as the way things are and so unchallengeable.

In Gramsci hegemonic role of the media, he argued that ruling groups could maintain their power through force, consent, or a combination of the two. So, it is the media that

produce and reproduce everyday discourses, meanings, and activities to extract the class interests of those in power vividly natural as seen above, inevitable and unarguable general interest with a claim on the societies. That is the hegemonic role of the media.

However, in most cases questions has been raised on Gramsci notion of hegemony by critical discourse analysts as their works mostly is focused on a struggle against hegemony. They argue that, Gramsci did intend hegemony to imply the existence of a single dominant ideology.

Though critical discourse analysts challenge Gramsci's hegemony, however, Maley (1994) has come up with an argument that there is a logical reasoning inherent in challenging any argument based on the notion of hegemony as to do so opens oneself to charges of being a victim of 'false consciousness'. He emphasized that Gramsci did not intend hegemony to denote the existence of a single consciousness.

This study as well is on the side of critical discourse analysts that some hegemony of the media might affects the existing society in unfavorable ways as keeping them to apprehend what the media saying about a specific discourses which is wrong in fact. For example, we can take an attempt that leads students to understand teacher's actions and perspectives as they are created and modified through multiple interactions in complex organizational contexts, which make them like as know everything of their subject area. So that, challenging these hegemonic relations is expected from critical discourse analysts of the time.

2.5 Theoretical Frameworks

Different discourse analysts have profoundly contributed for the evolution of CDA at different time with respect to their field of study. For instance, Fairclough (1992) in linguistic, van Dijk (1998) in media discourse, Rogers (2004) in education, could be mentioned. Furthermore, throughout the process, they have been applied different kinds of models for analyzing discourses. Such as, as Yang (2013, p.85) revealed: Fairclough's model and van Dijk's socio-cognitive model are the major one. As the researcher have mentioned earlier, these models of CDA could be a major implication for not considering CDA as a single directions. More specifically, as (Wang, 2006 cited in Mirzaee and Hamidi, 2012, p.183) stated: CDA cannot be organized as a single method but is rather regarded as an approach, which includes different perspectives and different methods for studying the relationship between the use of language and social context.

2.5.1 Van Dijk Socio-Cognitive Theory

He is from among the most apprehended discourse analysts especially with reference to media discourse. He has known for the work on racism (Van Dijk, 1984, 1987, 1991, 1993, 2005, 2007), and on ideology (Van Dijk, 1998) and context (Van Dijk, 2008, 2009). For the overall labels of orientations, he uses an approach that of the socio-cognitive discourse analysis. Unlike many of critical discourse analysts, Van Dijk valued the fundamental importance of the study of cognition (and not only that of society) in the critical analysis of discourse, communication, and interaction. Moreover, he is also interested in the study of mental representations and the processes of language users when they produce and comprehend discourse and participate in verbal interaction, as

well as in the knowledge, ideologies and other beliefs shared by social groups.

It is vivid that, socio cognitive is a combination of two terms. Those are: social and cognition. Cognition can be defined as a set of functions of the mind, such as thought, perception, and representation (Van Dijk, 1995, p.64). He proposes that, it is the socio cognition (i.e. social cognition and personal cognition) that mediates between society and discourse.

According to Van Dijk (2003, p.89): social cognition is the system of mental structures and operations that are acquired, used or changed in social context by social actors and shared by the members of social groups, organizations and cultures. This system consists of several subsystems, such as knowledge, attitudes, and ideologies, norms and values, and the ways these are affected and brought to bear in discourse and other social practices.

Socio-cognitive model of Van Dijk (1995) examines the ways in which such cognitive phenomena are related to the structures of discourse, verbal interaction, communicative events, and situations, as well as societal structures, such as those of domination and social inequality (p.64).

Van Dijk brought up this model for a reason that: "CDA should not limit itself to a study of the relationship between discourse and social structure, such as racism and other forms of power abuse. But that language use and discourse always presuppose the intervening mental models, goals and general social representations (knowledge, attitudes, ideologies, norms, values) of the language users." In other words, the study of discourse triangulates between society/culture/situation, cognition, and discourse (Wodak and Meyer, 2008,

p.14). Here the most important point is the presupposition, as this study will set out separately later.

Additionally, he brought up this model because, in the previous work of CDA what takes much more emphasis is relating linguistic analysis with socio cultural analysis and the issue that are to do with cognition in the production and comprehension of discourse have not received enough attention. He argues that, discourse processing and social cognition are mutually dependent properties of discourse.

Mentioned in Bekalu (2006), Van Dijk (2001) argues that analysis addressing, discourse in relation to social structure cannot be rewarding without consideration of the individual's cognitive aspects of discourse processing.

Since one of the focuses of this study is about presupposition of information by journalists, it is important to understand the way in which they presuppose knowledge of their audience before they publish or broadcast the information. Regarding this, Van Dijk (2005) state that, in producing and presenting a given article or documentary program; the journalists is always engaged in an attempt to modify the audience's knowledge in some ways. Thus, this will help them to know or at least make assumptions as to the extent of their audience's knowledge on the issues they are proceeding.

For us to have a clear understanding of the theory of knowledge, Van Dijk (2005, p.73) mentions about six criteria along which knowledge can be typologically characterized.

Those are:

- (1) Scope: personal, interpersonal, group, organization, nation culture.
- (2)

Specificity: more or less general or specific knowledge. (3) Concreteness: more or less abstract or concrete knowledge. (4) Reality: more or less fictional or knowledge about the real world. (5) Objects: the objects of knowledge: people, animal, things, nature, etc. (6) Firmness: more or less sure knowledge.

These and other combined elements could help us in classifying a given piece of knowledge as Van Dijk added up on.

As Bekalu (2006) cited, Van Dijk (2005) points out that knowledge has a specific status as a cognitive device, which he calls the K-device which would targeted to help speakers and hearers to calculate which piece of knowledge to assert, refer to, or presuppose during communication. In combination with other categories of the context model, such as participants' intentions, the kinds of people speakers are addressing, the nature of the interaction, the institutional setting, etc. The term K-device will be discussed later on.

This study targeted to strengthen cognitive aspects of discourse comprehension, which as previously mentioned is the relatively neglected aspect of CDA. That is, it will address the types of knowledge presupposed by journalists for associated ideological reasons. It tries examining this by using Van Dijk typology of knowledge that has to form part of the audience's prior knowledge in the course of processing discourse as well as the highly psychological theory of pragmatics. That is theory of relevance what is called RT, which we will both discuss later separately.

2.5.2 Presupposition and Relevance Theory

These two theories are outlined together for a reason that they are interrelated to each

other. For instance, since a presupposing is connected to cognitive aspects of human mind, it is sometimes hard to put it in examination, but we can indeed treat it using K-devices and relevance theory. Let's see them below one by one.

2.5.2.1 Theory of Presupposition

There are a lot of arguments about when the term presupposition has originated from. For instance, in Bekalu (2006), Kadmon (2001, p.10) notes that the term first appeared in the work of the German philosopher Gottlob Frege (1892) in his writings on the nature of reference and referring expressions and it is stated as a discourse or pragmatic notion (Norrick, 2001). However, Renkema (1993) argued that the term has its origin in the philosophy of logic, where it is used to denote special types of implicit information.

It is apparent that, individuals can have a reason for stating or arguing something, which might happen due to background knowledge of their own. You presume something before stating, that is called presupposition in CDA. Moreover, those statements can be portrayed like how someone perceives something and why? That is an ideology, which is followed due to some other factors for the sake of socio cultural, political, or institutional goals. In other words, it is virtually impossible to utter or write a single sentence of any consequence without some kind of assumption and hence without the use of presupposition (Bekalu, 2006, p.153).

Presupposition is an inherent property of human language use. As Keenan (2000) points that presupposition of a sentence are the conditions that the world must meet in order for the sentence to make literal sense. However, there is a need of some clarification by critical discourse analysts on the difference between the term presupposition and

discourse presupposition. For instance, Bekalu (2006, p.152) points out that, the former refers to all the piece of knowledge that language users must assume in order for what they say to make literal sense. While discourse presupposition is the piece of information that are taken for granted in a given discourse, which is the focus of this study that is because they are assumed to be significant in terms of the readers spending time in processing effort and the institution intention of achieving their ideological goals at the expense of journalists.

In a particular kind of discourse, it is common to observe that journalists presuppose different kinds of knowledge. For instance, as Van Dijk (2001) described the possible knowledge that the journalists presuppose are knowledge about specific or general properties of events and knowledge about historical and political structures. On the other hand, it can be the institutional agenda or some socio cultural aspects of the people, which is the focus of this study.

In Van Dijk, concerns of the presupposition of knowledge, which he calls K- device strategies, which is the special knowledge-management function or which he calls a specific status of knowledge as a cognitive device. As stated in Bekalu (2006, p.152), Van Dijk (2005) indicated how this K-strategy is employed in the management of presupposed knowledge as follows:

(a) If the recipients are believed to be members of my own epistemic community (culture, country, group, etc), presuppose all socially shared knowledge of this epistemic community to be known by these recipients. (b) If the recipients are believed to be members of another epistemic community, then activate knowledge about that other

community. If such knowledge fails, assume that knowledge may be the same or similar to that of your own community. When in doubt ask or show ignorance. (c) If I have just acquired new knowledge, e.g. about specific events, it is probably not socially shared throughout the community, and hence not to be presupposed to be known to the recipients unless these recipients are known to have used the same source of information (e.g. the media). (d) Interpersonal knowledge by definition may presuppose to be known by the recipients with whom it was shared. In doubt, it should be referred to. (e) Personal knowledge is not assumed to be shared by recipients, and should hence not be presupposed.

Why K- device is important here is because it helps us to speculate about the possible influence of other elements of the speakers or writers context model, such as his or her intentions and also it helps us to know a speakers or writers use of presuppositions for ideological reasons (Bekalu, 2006, p.154). Because, the journalists may not simply be guided by K- device but may instead be deliberately engaged in achieving ideological goals in presupposing some piece of information that are vital for the audience ease of understanding. Moreover, he added, this presupposition could be fair, honest or non-controversial one based on common knowledge and agreement of observable facts. In contrast, they could be fake or controversial which the writers or speakers for the purpose of propaganda, deceit, or manipulation of others use.

The thing that Bekalu emphasized on is the K- device speed in deciding what to assert, remind or presuppose also depends on the medium (text or talks) speakers use to get their message across. So it would be logical to expect slower speed involving deliberate actions of achieving ideological goals in situations where the journalists is aiming to do

so when one is producing a specific kinds of documentary programs or articles.

2.5.2.2 Theory of Relevance

It is a very important theory for treating presupposition of some information's; especially, with reference to this study, it helps the researcher to deal with the journalist's presupposition of their documentary programs and articles.

Cited in Bekalu (2006) work; Sperber and Wilson (1995) in an article outlining the implications of the theory for pragmatics they put the central claim of the theory of like: "The central claim of relevance theory is that the expectations of relevance raised by an utterance are precise enough, and predictable enough, to guide the hearer towards the speakers meaning. The aim is to explain in cognitively realistic terms what these expectations of relevance amount to, and how they might contribute to an empirically plausible account of comprehension" (p.154)

They outline two principles of RT: cognitive and communicative principles, which are closely related to one another. However, for the focus of this study, the particular emphasis is on the Cognitive principles of Relevance in accounting for the appropriateness of pre- suppositions made by journalists in news reports. According to the Cognitive Principle of Relevance, utterances raise expectations of relevance not because speakers are expected to obey a Co-operative Principle, maxims, or some other specifically communicative conventions, as claimed by Grice (1975) in Bekalu (2006), but because the search for relevance is a basic feature of human cognition, which communicators may exploit. They further argued that an input of any kind (e.g. a sight, a sound, or an utterance) is relevant to an individual when it connects with background

information that he or she has available to yield conclusions of significance to him or her.

In here, it is important to know that an input is relevant to an individual when it's processing the available assumptions which would help the researcher to come up with the positive cognitive effects. As Bekalu (2006) states: by a positive cognitive effect, the authors mean a true conclusion that an individual arrives at something worth having. False conclusions are not worth having; they are cognitive effects, but not positive ones.

In addition, as indicated in Bekalu, Sperber and Wilson "the most important type of cognitive effect achieved by processing an input in a context is a contextual implication, a conclusion deducible from the input and the context together, but from neither input nor context alone".

In any communicative situation, according to the Cognitive Principle, the greater the processing effort required, the less relevant the input will be; hence, relevance can be assessed in terms of cognitive effects and processing efforts. Following these claims, the theorists conclude by asserting that human cognition tends to be geared to the maximization of relevance.

How RT could be an important element for treating presupposition of some kind of information. As Bekalu (2006) points out, it's because RT centre's on the natural tendency of human beings to maximize relevance, and claims that an input or a stimulus conveys a presumption of its own optimal relevance. It then states that an ostensive stimulus (for example, in an articles and documentary programs putted in this study) is optimally relevant to an audience if and only if (1) it is sufficiently relevant to be worth the audience's processing effort, and (2) it is the most relevant one compatible with the

communicator's abilities and preferences.

It's common that journalists presuppose some kind of information consciously or unconsciously that lead audience to may not easily access or activate with the information just broadcasted or published and thus require them to apply more processing efforts.

Therefore, relevance theory can be used for labeling whether the published or broadcasted presuppositions of information's are 'fair' or 'unfair'.

2.5.3 Theory of Privacy

Concerning privacy, Sissela Bok is an influential contributor of the issues, which he saw in the context of an investigation of secrecy. In his view, cited in Belsey & Chadwick (2003, p.81) secrecy can be a means to or a form of privacy, if privacy is the condition of being protected from unwanted access to others. Secrecy, however, although its use by an individual could be widespread, requires a specific object that which is concealed.

In his way of looking at it, privacy is more general, it is more like a way of life, a necessary (not sufficient) condition, for the suggestion is that it is a psychological requirement for a satisfactory life.

Additionally, as he stated: privacy meets a need; it offers the self-protection against vulnerably by providing comfort and control and by strengthening the sense of identity. According to this theory cited in (Belsey & Chadwick, 2003, p.81):

Privacy does not imply that there is something to hide, and certainly not that it

hides a shameful secret. Privacy simply recognizes the importance of not handing over the power to control one's own life to someone else. It thus relates itself to such concepts as self-fulfillment and self-respect, personal dignity and security, autonomy and identity, and in general the integrity and immunity of the person, and it differentiates itself from the consequences of its negation: feeling of defenselessness and nakedness, fear and embarrassment, bewilderment, distress and emotional upset.

Privacy is one of the elements that can be taken in to account as a media discourse besides the commonly taken discourses such as inequality, racism, conflict, and others.

One of the central issues in the ethics of journalism is privacy and alleged invasion of privacy by the media. We live in a society that values personal privacy and are concerned about intrusions in to privacy from whatever source including the media (Belsey & Chadwick, 2003, p.77).

There are invasion of privacy that can legitimately claim the protection of privacy and there can legitimately claimed too. For instance, scandalous behavior cannot legitimately claim the protection of privacy like politician who has his/her secret love nest exposed in the press is not the victim of an invasion of privacy. It is because all aspects of the exercise of power must be open to the public. In this study, obstetric fistula patients have the right to privacy and can legitimately claims the protection of privacy as well. It is needed here to deal with rights as a way of indicating the protection due to individuals and their interests.

Privacy as a big agenda of the day has entrenched in international codes and conventions.

Like as cited in Belsey & Chadwick (2003, p.78) article 12 of the Universal Declaration of the Rights stated that:

No one shall be subjected to arbitrary interference with his/her privacy, family, home, or correspondence, or to attacks up on his/her honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Additionally, article 12 of the Universal Declaration of the Rights, mentions three overlapping areas where individual rights have come under threat. These are: (1) Surveillance by private or more likely state security organizations, including the compiling of secret dossiers on people through the use of illegal or illegitimate methods such as phone-tapping, bugging. (2) Unauthorized access to private or confidential data, often held in computer files, such as financial and tax affairs, social-security status, medical records, criminal records. (3) Invasions of privacy by the press, first, by the physical intrusion of reporters into someone's personal life and private space, and second, by the splashing of that person's name, picture and story across screens or the pages of the tabloids, often with the utmost insensitivity or vulgarity.

Again as stated by Belsey & Chadwick (2003, p.83): there are three types of privacy, hence areas of personal life where the protection of privacy might be sought. These are: (1) Bodily or physical privacy: this provides a space in which the body can exist, function and move, free from physical intrusions like the too close proximity of other people or bodily contact and touching, and free from observational intrusions of eyes and cameras (and the senses and sensors). (2) Mental or communicational privacy: this allows a

person to be alone with their thoughts and feelings, wishes and desires, to keep written or electronic records of them and to communicate them to select other people, free from eavesdropping, intrusion and other forms of psychological invasion. (3) Informational privacy: this provides protection for personal information, which is legitimately held in the files of public and private organizations, and prevents the disclosure of such information to third parties.

Some other and very important point, which has to be raised in relation to the issues of privacy, is consent. Why this study wants to incorporate consent is that, there are controversies on the way for a journalist to write or publish stories about persons with or without consent. In other word, it is hard to conclude that, journalists ought to write or broadcast only about some agenda of persons who have given their consent. Because, there are moments by which journalists required to publicize some information without individuals consent. For instance, in cases involving criminality, corruption, hypocrisy, and unethical behavior, consent is not needed (Belsey & Chadwick, 2003, p.89). However, in all other cases, those concerning ordinary people who find themselves thrust into the public eye, or family members who are innocent of any relevant involvement, consent should be a requirement.

More over, in relation to keeping the privacy of patients, Moynihan (2000) states that: (1) Patients who are drugged or otherwise unable to consent should not be asked to go on the record, unless a substitute decision-maker grants that consent. Stories should be held until such time as consent can be verified. (2) Patients should be offered the opportunity to speak without attribution or to be blurred or silhouetted in video or photos, if what they reveal could compromise their safety or ability to be healed. And, (3) If journalists want

to shoot hospital conditions outside the patient's room or care area, they should get the consent of the other patients or blur or otherwise de-identify them to protect their privacy. The impact of the published story on the subsequent care of the patient should also be considered.

2.5.4 Designed for the Study

As it has been mentioned before, CDA is taken as both a theory and method that makes it a base for the general frameworks of the study. Since CDA is not a monopolistic method for it is a collection of different theories for the study of discourse, it is crucial to explain and understand how all the theories are working and how they are being applied.

Having this in mind, this study will try to outline the types of knowledge presupposed in the given discourses of selected newspapers articles and documentary programs. Besides, whether or not they are fairly or unfairly presupposed with respect to some references such as privacy of individuals as Belsey and Chadwick (2003) outlined, and why and how invading the privacy of patients are used for. This presupposed information could be treated using K- devices and relevance theory. Thus, this study indebted to use Bekalu's (2006) frameworks which draws on relevance theory discussed in Sperber and Wilson (1995) and Van Dijk (2005) typology of knowledge, both of which have a psychological contents since they are related to cognitive aspects of some own.

Chapter Three

3. Methodology

This research focuses on a critical discourse analysis of media outputs (documentary programs and articles) about Hamlin Fistula Ethiopia and tries to get the underpinning ideological goals of the institution through fairly or unfairly presupposed information of journalists.

This chapter deals with the main methodological approach, the sources that are employed in the study, data gathering technique, the sampling techniques, and the background of the media where the sources are gained. Emphatically, all these are discussed in tune with the objectives, the literatures, and theoretical frameworks discussed in the preceding chapter.

3.1 Critical Discourse Analysis

As the researcher put out before, the study used CDA both as a theory and method. Therefore, here, the main methodological approach is CDA, which is used to collect and analyze the media output of Hamlin Fistula Ethiopia in order to achieve the objective set out. The rationale for its espousal is that the thesis deals with a critical discourse analysis on media output of Hamlin Fistula Ethiopia and attempts to get the underpinning ideological goals of the institution through a fairly or unfairly presupposition of information by journalists.

In this thesis, critical discourse analysis is employed as a tool to examine a set of media outputs produced concerning on Hamlin fistula Ethiopia. Most of the outputs emphasize

on the role and contribution of the hospital. CDA has been adopted as a research methodology in a variety of disciplines such as media and communication studies and cultural studies. Studies focused on using CDA as a research methodology have increased in recent years (see Rogers 2004, Jorgensen and Phillips 2002, Fairclough 1994). It refers to the study of a diverse body of knowledge; it is an approach to deconstructing the written or spoken language attached to a given type of social practice (Baridici, 2012). According to Rogers (2004), CDA is different from other discourse analysis methods because it includes not only a description and interpretation of discourse in context, but also offers an explanation of why and how discourses work.

Critical discourse analysts investigate the use of language in context, thus they are interested in what speakers/writers do, and not so much in the formal relationships among sentences or propositions. It ought to reveal something about how certain ideology is enforced on some social practices and how they (for example an institution of some kind) strive to keep it at the expense of some social action (media discourses). Blache and Durrheim (1999) added that an author of a specific discourse, either explicitly or implicitly, to do a number of things simultaneously: motivates the reader or listener to act in a particular way or advance a particular ideology. Hence, it is supposed that critical discourse analysis of media output can give important clues about the intentions of the authors and their ideological statements. Accordingly, in this study, critical discourse analysis aims to reveal, through a fairly or unfairly presupposition of information by journalists, what the underpinning ideological goals of the institution are.

3.2 The Data and Data Sources

The sources of data included in here are from both broadcast and print media. That means the researcher has operated a data triangulation, which is from among the four types of triangulation as Denzin (1978) outlines. Investigator triangulation, theory triangulation, and methodological triangulation are among the common ones. Data triangulation is all about using several data sources or the inclusion of more than one individual as a source of data (Mathison, 1988). As Smith and Kleine (1986) suggests, the use of multi-methods results in different images of understanding, thus increasing the potency of evaluation findings.

Data triangulation has been used in many sectors to strengthen conclusions about findings and to reduce the risk of false interpretations. As Denzin (1978) emphasized finding can be corroborated and any weakness in the data can be compensated for by the strengths of other data, thereby increasing the validity and reliability of the results.

So that, the researcher believes that no single data source can fully make the objective of the study achievable. That is why a total of four data's are taken for analysis among which two of them are taken from broadcast media whereas the other two are from print media. For instance, from broadcast media, the researcher has taken two documentary programs of which the Ethiopian Radio and Television Agency (ERTA) has produced one documentary program produced locally while the other one is obtained from international media organization known as 'Angel Entertainment'. The film is called "A Walk to Beautiful." In the same manner, two articles have been taken from two sample newspapers: The Ethiopian Herald and "TsehaiNY." These are local and foreign-based

media respectively. However, as Mathison (1988) emphasized, when a triangulation strategy is used, the result would be convergence on a single perspective. Thus, the researcher hopes that all the available data made the thesis achievable in its specified objectives.

In here, it is better to discuss the background information of the data sources because it is apparent that it helps the future researcher to have a better insight about the media organizations.

3.2.1 The Data Sources (Background)

Angel Entertainment Corporation is a Canadian based television production company that produces compelling and entertaining dramatic feature films and television shows for the international market. As mentioned above, it is the owner of 'A Walk to Beautiful' documentary program, which is produced and distributed by themselves in 2007. In 2007, it premiered in film festivals and was chosen for the International Documentary Association Best Feature Documentary Film of the Year award. The following year, the film opened in theaters in the United States in New York, Los Angeles, and San Francisco. A 52-minute version of A Walk to Beautiful that premiered on NOVA on PBS on May 13, 2008 won the 2009 Emmy Award in the Outstanding Informational Programming (Long Form) category on September 21, 2009 at the News and Documentary Emmy Awards ceremony on September 21, 2009 at Rose Hall, Lincoln Center in New York City.

Ethiopian Radio and Television Agency (ERTA) is the major publicly funded media station in the country. From this station, the researcher has taken one Television

documentary program entitled “Tkuret Le Sew Lij Mefleqia” for analysis; it has a literal meaning like “care for the origin of baby.” As it is believed and the researcher hopes that taking a look into these media outputs makes the study have a better insight of understanding those media discourses presented focusing on HFE. In a way, it helped the researcher in picking out the ideological underpinning of the hospital.

Ethiopian Herald is an English daily newspaper launched in 1943. It is published every day except Monday and entertains home and world news including various socio-economic and political issues in nine daily as well as weekly columns and pages. Apart from the news and opinions published daily, The Ethiopian Herald covers a wide range of politics and social issues using different columns and pages. One of the articles taken from society column is titled “A Bold move against Fistula” was published on March 2014. The reason why the researcher has taken it as a data source is because it is one of the locally owned newspapers, which helped to compare the stated issues with the other foreign-based online magazine that might have a different way looking out. Besides, it makes the research, all-rounded in using the data sources.

TsehaiNY is an English online magazine based in New York and New Jersey. The researcher has taken one article from this magazine titled “Welcoming the Unwanted” which covers a lot about the role and contribution of the Hamlin Fistula Ethiopian reducing obstetric fistula. It was published three years ago in February 2011.

3.3 Sampling Strategies

In this study, a total of four data sources are selected using availability- sampling technique which is a sampling method used to sample what is easy to find and available.

As Schutt (2008) states, elements are selected for availability sampling because they are available or easy to find. However, the researcher did find these data not because they are available but also as far as a limited number of media output on the specified issues the researcher is enforced to use. In short, the documentary films and the articles were selected from outputs of those four sample media.

The way that the researcher got the data is through mass reading of books written related to Hamlin fistula Ethiopia. For instance, a book written by Catherine Hamlin herself with a title **Hospital by the River** provided the researcher with a much more insight in finding the available data out there. By doing so, online searching of the films and articles has followed with respect to the foreign-based media corporations. As there is no online access to find the local documentary films, the researcher gone through a traditional way of searching the data in library though newspapers are beginning online access nowadays.

In this study, one can raise the question of researcher bias in the selection of media outputs. However, there couldn't be researcher bias, as the researcher didn't have an opportunity of choosing among large number of data. Besides, all the available data are founded to be compatible with the objective of the research.

3.4 Analytical Techniques

As discussed previously, there are a number of research approaches under the level of critical discourse analysis. All of them widely vary but coming up with an important consequence for the outcome of the research. For instance, as Wodak (1999, p.11) argues, CDA analysis is not a homogeneous theory with a set of clear and defined tools but rather a research program with many facets and numerous different theoretical and

methodological approaches. Therefore, there are no standard approaches to analyzing media discourses, but rather a variety of ways how to proceed.

In addition, as stated by Phillips and Jorgensen (2002, p.1), there is no clear consensus as to how to analyze discourses and different perspectives offer their own suggestions. Accordingly, this thesis work intended to use a critical discourse analysis approach that incorporates different analytical tools which all are stated to come up with the targeted outcomes. That is, attempting to get the underpinning ideological goals of the hospital through a fairly or unfairly presupposition of information by journalists.

I indebted to use the analytical style of Bekalu (2006)- a work that draws up on different authors who have contributed to the field of critical analysis of media discourses namely, Sperber and Wilson (1995,1986) and Van Dijk's (2001, 2005) Typology of Knowledge. All these have a high psychological content. Accordingly, in critically analysis of the discourses, this study has gone through the analytical techniques presented below:

First, the study tried to discover the type of knowledge that the journalists have presupposed, as outlined presupposed information or knowledge. This describes the previously existed knowledge or assumption of the journalists starting from the *intro* of a film or *lead* sentences of an article.

Second, then examining the *body* of the media discourse and listing the *different piece of information presupposed* linguistically and pragmatically preceded and compared them with the information outlined as *new piece of information or knowledge*. This new piece of information describes what the institution has said and done that has provided by the media (i.e. in both documentary films and articles).

Third, now stating the above presupposed information and the new piece of information would help us to see and consider the issue of *fairness or unfairness of the presupposition* made in the specified documentary films and the articles. This means that, it helps us to outline whether the presupposition made in the media output are fair or unfair. Or in other words, as Bekalu (2006) stated, based on RT terms, we can make a sort of cost-benefit analysis, taking the amount of processing effort that the audience is most likely to require to invest with regard to the cognitive effects she or he is likely to achieve. Thus, if the media output leads the listener or reader in too much processing effort, one can say that the presupposed information is unfair.

Fourth, the study tried to take a look at the *detailed linguistic items* (phrases and words which might be used in the lead sentence up to the end) of the media outputs in terms of the likelihood of audiences increased processing effort. Here, hegemony of the media can be a worth examining concept because there might be recursive use of phrases that led audiences to look into only one focal point of view.

Fifth, finally but more importantly, the study emphasized on the *ideological goals* that the institution achieve based on the above views- through a fairly or unfairly presupposition of information by journalists as well as in viewing on the hegemony of the media and a detail view of linguistic items.

Chapter Four

4. Data Presentation and Analysis

This chapter is all about a critical discourse analysis of the selected set of media outputs. As it has been already stated in the previous chapter, this chapter bases itself on analytical techniques outlined in chapter three. For this reason, it deals with analyzing the selected media discourses by using those analytical techniques that target at answering the research questions fortified by this study.

The analysis has undertaken in two categories: outlined analyzing broadcast and then print discourses has followed. A presentation of the media discourse is first drawn separately based on the stated categories. Following this, an application of those analytical techniques for analyzing the selected four media outputs is undertaken.

In doing so, the researcher hoped to achieve its objective; that is attempting to get the underpinning ideological goals of the institution through a fairly or unfairly presupposition of information by journalists and what the ideology of the institution seems like as well how the patients of obstetric fistula are perceived as a result.

4.1 Analyzing Oral Discourses

As it is mentioned earlier, there are two broadcast elements, which are targeted to undertaken for analysis. One of the documentary films is brought up from an internationally owned corporation whereas the other documentary program is from local media. Firstly, let's look at the documentary films before proceeding to the next elements.

4.1.1 “A Walk to Beautiful”

It is a 2007 American documentary film produced and distributed by Engel Entertainment, which discusses about women who suffer from childbirth injuries in Ethiopia and the contribution that Addis Ababa Fistula Hospital has played in curing these heart touching women. Here follows a critical discourse analysis of the film through the application of the stated analytical techniques by giving a brief background information and synopsis of the film first.

4.1.1.1 Background of the Film

Engel Entertainment funds the film whose goal is to produce compelling and entertaining dramatic feature films and television shows for the international market. This company has also received grants from NOVA, Fistula Foundation, The Marianthi Foundation, UNFPA, The Fledgling Film Fund, and other private donors. It is directed and produced by Mary Olive Smith and Steven Angel respectively. It is first distributed in May 5 2007 at San Francisco film festival. In 2007, it premiered in film festivals and was chosen for the International Documentary Association Best Feature Documentary Film of the Year award. The following year, the film opened in theaters in the United States in New York, Los Angeles, and San Francisco.

A Walk to Beautiful was premiered on NOVA and PBS on May 13, 2008 and won the 2009 Emmy Award in the Outstanding Informational Programming (Long Form) category on September 21, 2009 at the News and Documentary Emmy Awards ceremony on September 21, 2009 at Rose Hall, Lincoln Center in New York City. As of February 2008, the film had grossed \$7,718 dollars in the United States. It mainly focuses on the

life of five rural women who suffer from childbirth injuries in Ethiopia and the contribution that Addis Ababa Fistula Hospital has played in curing these heart touching women.

4.1.1.2 Synopsis of the Film

A Walk to Beautiful tells the stories of five women in Ethiopia who are ostracized by their family and villages due to their suffering from obstetric fistula, a serious medical condition caused by failed childbirth under conditions of insurmountable poverty and inadequate health care. Mostly, as the documentary reveals, besides a failed childbirth, early marriage is one of the causes of obstetric fistula in women. These women live in isolation with a sense of loneliness and shame due to rejection by their own society. Each of these five women choose to reclaim their lives by taking the long and exhausting journey to the Addis Ababa Fistula Hospital so as to receive the medical treatment available only there.

That is the contribution that Addis Ababa Fistula Hospital is playing in curing these heart touching women. Upon arriving at the hospital, the women are treated free of charge, resulting in new beginnings. The film also shows what the medication processes and how the patients are treated in the hospital. Not every patient can be cured, but each woman takes her own journey toward becoming independent and productive member of her communities once again. For instances, a 17 years old woman called 'Wubete' can't be cured. That means even if the doctors tried to make a plastic surgery that goes into her bladder to act as a plug, one couldn't deny the fact that she is still suffering from incontinence of urine. Unfortunately, she will live with this suffering forever.

4.1.1.3 Analysis of the Film

First of all, let's try to expose the type of knowledge that the authors of this film presupposed. Right from the start of the film, it says, "The following program contains mature subject matter. Viewers discretion is advised." If we begin with the *intro*, the author presupposes that there are women who are living hiding away from others in a small village of Ethiopia due to some problems, which are not mentioned yet, that make audiences to struggle with the sense and expend a considerable amount of cognitive effort. It is done by setting the tone of the whole film (i.e. exposing the hidden women living in under-nourished condition) and creates some kind of curiosity in the viewers mind to make them want to set up a sort of conflict, problem or unusual situation that will keep the audience mesmerized to the story eager to know. That is, they tried to set up the questions that the rest of the film will answer (i.e. for instance they have not mentioned yet about why this women are living here hidden and shunned).

The *body* in the film, which is the main gut of the story, provides details, either to support the opening statement or to outline the conflict and the resolution. Here, there are doctors like the co-founder of Addis Ababa Fistula Hospital Dr. Hamlin Catherine explaining about how these heart touching women are suffering and how they are treated in the hospital, Dr. Ambaye, a fistula surgeon in the hospital, explains the experience of Ethiopian women under nourishment, and what they are expected to do and be. This is, as put out in the film they are trying to support the presupposed information in a cause and effect of the conditions happen to them.

Hence, it is important to examine the middle (body) of the documentary and list the

different pieces of *information presupposed linguistically* and compare them with the new pieces of information as indicated in analytical technique as '*new information*' just provided by the film. Doing so help us to critically look at whether the presupposition was made fairly or unfairly. Besides, it consequently helped the researcher to find out the way in which the discourses are used in underpinning the ideological goals of the institution through a fairly or unfairly presupposition of information by journalists at the end. As a result, the study implies the hegemony of the media too.

Table 1- Pieces of Information/knowledge; 'Presupposed' Vs. 'New'

Presupposed information/knowledge	New information/knowledge
<ul style="list-style-type: none"> · There are women who are living in under nourishment, absolute poverty living with no hope · Fistula is a hidden epidemic or a silent epidemic · There is no near road construction for women to come to the hospital · Nobody knows their suffering · The main cause for fistula is lack of good obstetric service · Fistula patients are suffering not physical but also psychological & social trauma 	<ul style="list-style-type: none"> · Addis Ababa Fistula Hospital is curing a number of obstetric fistula patients · Obstetric fistula patients don't know the existence of the hospital · The hospital is welcoming the patients in a mind-blowing manner · The hospital is building a five outreach centers for women

All the pieces of presupposed information describe what the author assumed right before dealing with the subject and show what exists out there. As it can be viewed apparently through the two lists of information and the overall thematic structure of the discourse, the author of the documentary has set out to tell to the audience about the effort that the hospital is offering in curing obstetric fistula patients. In that way, the author holds the assumption that, the target audience didn't know about what obstetric fistula is in detail and the effort that the hospital is doing right there in curing obstetric fistula patients. That

is why the journalist is beginning to grab the attention of the audience by not revealing about obstetric fistula starting from the intro and targeting to tell in the body as it has been done that way. Therefore, the author expected the audience, as they don't know that much about the contribution what the hospital is doing in treating obstetric fistula patients.

Now, let's look at the issue of *fairness or unfairness of the presupposition* made in the documentary film. As it is already stated in chapter two of this thesis work, the method employed to identify whether the presupposition is fair or not is through RT terms. That is through the amount of processing effort that the audience exerted in achieving the cognitive effects. For instance, if the processing effort is high, we can say that the information is unfairly presupposed. In other hand, if it is low, one could definitely say the presupposition is a fair one. Thus, upon investigating that, it is good to critically look at the information taken for granted in the documentary film. Since the author assumes that the audience didn't know about what obstetric fistula is and the contribution that the hospital is investing in alleviating these problems, the documentary tries to slightly inform the audience about the issues at hands, which are introducing something about the causes and effects of obstetric fistula. While the root causes are not revealed for, mentioning them would most probably be an indicative element for measures to be taken in preventing obstetric fistula. Therefore, depending on this assumption, we could probably say that the presupposition is likely unfair one.

For instance, as it is mentioned in the film on an interview with Dr. Ambaye, the main cause of fistula is lack of obstetric fistula services. What about childbirth injuries, what about early marriage, what about female genital circumcision, what about cultural

domination, what about high illiteracy (lack of appropriate knowledge about the sickness and treatment), absolute poverty, poor economic conditions which in fact would be the root cause of fistula didn't mentioned yet in? Since these all equivalently contribute in causing the problem, a due attention should have been rendered.

In addition, as it is indicated in the list of presupposed information Dr. Ambaye said that obstetric fistula is a hidden epidemic or silent epidemic. In here, a specific audience might be in confusion that how could obstetric fistula be a hidden epidemic; because epidemic means a wide spread of an infectious disease in a community in a particular time. Nevertheless, indeed, obstetric fistula is not a transmitted infectious disease. Therefore, the researcher as a critical discourse analyst found out that this idea would enforce audiences to invest too much processing effort in an attempt to grasp it, which they may not have encountered before. This is one of the indications of unfair presupposition of journalists. Thus, this indicates the presupposition that the journalist made is unfair enough.

The whole documentary is made for the audience to understand only what the hospital is doing out there in curing and treating obstetric fistula patients. However, we can still say that there is a slight outlining way of what and why the issue would make the audience not to struggle with the sense and extent a considerable amount of cognitive effort.

A critical discourse analyst could pick out some more important presupposition of knowledge about the subject matter. That is presuming that fistula patients are illiterate besides psychological injury, we could take their pictures without their consent. As it is stated in the literature, Moynihan (2000): (1) Patients who are drugged or otherwise

unable to consent should not be asked to go on the record, unless a substitute decision-maker grants that consent. Stories should be held until such time as consent can be verified. (2) Patients should be offered the opportunity to speak without attribution or to be blurred or silhouetted in video or photos, if what they reveal could compromise their safety or ability to be healed. And, (3) If journalists want to shoot hospital conditions outside the patient's room or care area, they should get the consent of the other patients or blur or otherwise de-identify them to protect their privacy. The impact of the published story on the subsequent care of the patient should also be considered.

However, in critically viewing the discourse, one can see all these invasion of privacy through unfairly presupposition of knowledge. For instance, we can identify some evidence that there are women who are trying to hide themselves from camera. This is an indication of the shot, which has been done in and out of the hospital without their consent. This is an absolute invasion of privacy resulted from unfair presupposition of knowledge. In addition, as a critical discourse analyst as why this is the way it is, it is a worth mentioning question to be raised. There is an ideological underpinning in here too.

Based on the step that the researcher stated previously in the analytical techniques, the researcher will come up with a certain *ideological stance of the hospital* not to declare the above root cause of obstetric fistula and for declaring obstetric fistula as a hidden epidemic. In addition to this, there is also an observable enforcing the ideology of the hospital at the extent of journalists' invasion of the privacy of the obstetric fistula patients.

It is important to give emphasis, as a critical discourse analyst, on the *recursive uses of a*

word in the documentary film as well. That is curing fistula patients. In most parts of the film, curing is the most repeatedly raised word, which are a reflection of *the hegemony* and *the power* of the hospital in the documentary film.

Indicated in the previous chapter, hegemony is a concept consists of a social and a cognitive dimension. As van Dijk (1998) observes, the minds of the dominated can be influenced in such a way that they accept dominance and act in the interest of the powerful out of their own free will. So that, in the recursive use of words such as curing will lead audiences to lose their perception of absolute prevention of fistula and emphasize only curing. This can be reflected as the power of the hospital in maintaining its *ideology*, which comes up later consequently. This is because one couldn't deny the fact that prevention is much better than cure.

In addition, here the researcher raised hegemony of the film that would most probably lead the concerned body on the issue. For instance, it may lead the government to be dependent on the performance of the hospital. Moreover, the government not to take serious measures concerning obstetric fistula, particularly, creating awareness at the grass root level, increasing the literacy rate, improving the living standard, and banning harmful traditional practices.

As it is promised above to come up with a certain *ideological stance* of the hospital for not declaring childbirth injuries, early marriage, female genital circumcision, cultural domination, high illiteracy (lack of appropriate knowledge about the sickness and treatment), absolute poverty, poor economic conditions as a root cause and for declaring obstetric fistula as a hidden epidemic. Moreover, to come up again with the targeted

ideological underpinning of the institution as a result of journalists invasion of the privacy of the obstetric fistula patients; this study tried to answer any advanced ideological standpoints behind the producers' application of unfair presupposition. And/or as stated above, the way in which these fairly or unfairly presupposed knowledge is used in underpinning the ideological goals of the institution.

To begin with the first one, as a critical discourse analysis, this study explored that 'they didn't state those factors as root causes is because to preserve themselves in curing these heart touching fistula patients. Unless and otherwise, if they specify the responsible body i.e. the government, their survival would be in question.

The proceeding of the 16th International Conference of Ethiopian studies (2009) strengthens this argument. It depicts that the minimum age for marriage, 18 years, corresponds with provisions in the Revised Penal Code, Article 627 that penalizes the sexual abuse of children with imprisonment from 13 to 25 years for a man guilty of sexual abuse with a child below the age of thirteen. Further, 15 years of imprisonment when the child is between the age of thirteen and eighteen. Thus, the government expects people, especially the hospital, to report on when they observe obstetric fistula patient due to early marriage or rape. As the proceeding explored, in Bahir Dar Fistula Hospital, there are about a registered 464 patients arrived to the hospital per year. Of these, 400 were fistula cases resulted from early marriage, rape and obstructed labor as well. Nevertheless, the thing is, it is explored that the hospital didn't report those fistula cases caused by early marriage and rape to the government though it is genuinely needed to enforce the stated prevailing laws.

Therefore, having this in mind and the discourses reflected in the documentary film; this thesis critically found out that: ‘the main goal of the hospital is maintaining its power-curing heart breaking obstetric fistula patients’. That means, for the hospital, ‘curing is better than prevention’ of obstetric fistula. Of course, it is a fact that prevention is much better than curing. Since the documentary shows, among the five obstetric fistula patients, a women aged 17 cannot be cured. Instead, she will live with this suffering forever. Because of this reason, prevention mechanism couldn’t come even into question as a measurement for eradicating obstetric fistula than curing.

In addition, in relation to declaring obstetric fistula as a hidden epidemic and invading the privacy of these heartbreaking patients, presupposition seems to have been used to achieve other ideological goals. As it is mentioned above, it is presumed that fistula patients are illiterate besides they are psychologically injured so that we could take their pictures without their consent. This is an unfair use of presupposed knowledge. Hence, because of this unfair presupposition of knowledge, which leads the producers to invade the privacy of fistula patients, is used to foster the ideological goals of the institution. Thus, this is done for the sake of fund raising from an international organization at the expense of invading the privacy of the patients.

For instance, this argument is strengthened in Dr. Hamlin’s own book, *Hospital by the River*. The book states: “... at about this time, late 1992, a BBC film crew arrived to make a documentary about the hospital. In England, Gordon Williams had used his influence and convinced the BBC that our work would be a worthwhile subject. We owe him an enormous debt of gratitude. This documentary, and later a second one, raised an astonishing amount of money...”

Besides the observed discourses and the presupposition, this is one of the implications that Hamlin Fistula Hospital targets at raising funds with any expense of including invading the privacy of patients. One could say that the fund raising is done for their own medication (i.e. obstetric fistula patients), but this study struggles that way of fund raising. It should not be like that; at least their consent has to be there.

4.1.2 “Tikuret Le Sew Lij Mefleqiya”

It is one of the broadcast documentary programs produced and transmitted, in Amharic, by the local media. It brought up under analysis hoping that it will make this study all rounded analysis. Besides, it helps to found out the local perspective of media discourses other than the internationally owned media corporation, which are critically analyzed before.

4.1.2.1 Background of the Documentary

“Tikuret Le Sew Lij Mefleqiya” is an Amharic documentary program produced and broadcasted by the Ethiopian Television in 1995 EC. It deals with the contribution of Addis Ababa Fistula Hospital in curing obstetric fistula patients. It is 20 minutes and 19 seconds long program produced by W/r Haimanot Kagnew.

4.1.2.2 Synopsis of the Documentary

Generally speaking, the documentary deals with the contribution of Addis Ababa Fistula Hospital in curing fistula patients and minimizing childbirth injuries. In addition, it deals with the cause and effect of obstetric fistula by showing example of patients who are arriving to the hospital from different part of the country like for instance, from Debark,

Harar, Asosa, Gonder.

In most cases, these patients heard about the hospital from cured women of their local place. They arrived there in the hospital after a long suffering, journey. When they arrived there, the personnel in the hospital including the late founder Dr. Reginald Hamlin and his wife Dr. Hamlin Catherine offered the warmest of welcome from a beautiful garden of the hospital.

The hospital provides a free service to the patients and covers most of their transportation fees back home. From an interview with the doctors, the documentary put a description of fistula and one of the doctors explained as the fistula that AAFH treat is due to obstructed labor. A baby's boney head pressing on the pelvic bone in front with the bladder in between being squashed with every contraction (pain of the uterus). Therefore, it dies eventually and a hole is left. The same applies to a rectal fistula and both can occur together in an obstructed labor. However, the bladder fistula alone is the commonest one.

The documentary also shows late Patriarch of Ethiopia, Abune Paulos' visit of the hospital. In an interview with the journalist, the patriarch said, "when the patients go back home cured, they don't need any counselor because they themselves can be preachers to the rest of the societies living there." As it is stated in the documentary, among the major causes of fistula, early marriage and lack of obstetric services are the major ones. Finally, the documentary ended by emphasizing that it shouldn't be only Addis Ababa Fistula Hospital, which has to treat fistula patients, but we all together have to share that responsibility too. However, instead of this, stressing on the prevention mechanism should end it.

4.1.2.3 Analysis of the Documentary

From the very start, as evidenced in the *title* of the documentary, the director presupposed that vital number of information, which might lead audiences to be confused and would probably put them to invest in too much processing effort in an attempt to understand the issues to be discussed in the rest of the film. The title of the documentary didn't even relate to the issues in discussion.

In contrast to the first documentary film called a “walk to beautiful,” this one didn't try to make the audience in suspense. That is as it is viewed in the *intro*, it immediately introduce the issues and try to describe all aspect of it then. Because the director presupposes that, the audiences have a general knowledge about fistula. Nevertheless, they simply describe what the hospital is doing in treating the fistula patients.

Compared to the previous documentary, there is no sufficient interview with the doctors in focus. Moreover, the documentary also shows the suffering that fistula patients are facing starting from their local areas. The discourses presented in the *body* would help us further reveal a number of points *either presupposed or given as new information or knowledge*. Let's have a look at the following table:

Table 2- Pieces of Information/knowledge; ‘Presupposed’ Vs. ‘New’

Presupposed information/knowledge	New information/knowledge
<ul style="list-style-type: none"> · Societies didn't give due care to child-bearing part 'womb' · Fistula is not an epidemic · All of fistula patients are illiterate · Fistula patients are suffering a lot · Nurses weren't trained much before · Fistula patients didn't know about 	<ul style="list-style-type: none"> · Fistula patients have information a the hospital only from cured women · The hospital provides free services · The hospital cured a lot of fistula patients · The patriarch visited the hospital to see what the work & treatments

the hospital	that the hospital is offering
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Despite slight differences with the previous film, the illiteracy of the society and the suffering that the patients are enduring are communicated through the presupposition of information contained in the body of this documentary. However, unlike ‘a walk to beautiful’ in here it is presumed that the target audience knows about fistula, which is a wrong one.

For instance, based on critical discourse analysis, the researcher raises a question like which kinds of fistula is there as it is expressed in the previous documentary; one type of fistula and mostly observed in Ethiopia is obstetric fistula. Also, as stated in Hamlin Hospital by the River book: literally, the general definition of fistula is about an abnormal communication between an internal organ of the body and the outside. It can be a track, a tunnel, or a hole. The track is mostly from an infection or abscess.

The journalist consciously or unconsciously understands fistula as obstetric fistula. Moreover, they expect their audiences know about what it is. That is why the journalist immediately attempts to describe the cause and effect of fistula and the contribution of the hospital in a way.

In a simple comparison with the list of presupposed or new information: Unlike the previous documentary, this one publicizes that obstetric fistula is not an epidemic; that means it can really be cured. Thus, from this it can be inferred that the hospital is inviting obstetric fistula patients to the hospital for curing. It is so vivid that the reason why the hospital didn’t mentioned it as an epidemic like the previous documentary is because of ideological goals, which the study intend to expose below accordingly.

In order to label the documentary as *fair or unfair presupposition of information/knowledge* by the director of the documentary, we need to take a look at the amount of processing effort that the audiences are probably required to invest in. One of the major parts of the documentary that lead the audience to invest in too much processing effort is the title of the documentary. This shows the presupposition as unfair. If the audience didn't watch the rest of the film, it may lead them to have less cognitive effects that might result in too much processing effort.

The documentary uses *recursive words*. Similar to the previous documentary, the most recursive words here are curing and treating fistula patients. The documentary indicates that the responsibility of treating Fistula patients should not have been restricted to AAFH, but there should have been a collective responsibility of the public. It reflected as if AAFH was the only institution, which has been treating the patients, which have somehow *hegemonic* agenda and reflection of *power*. They used it to achieve their ideology. This documentary still demonstrates curing itinerary of the hospital. Nonetheless, in fact the emphasis should be prevention of obstetric fistula. Therefore, it can be said that these recursive words on the documentary help the institution to enforce its ideology, as it is consequently revealed below.

Watching the documentary, based on the view of critical discourse analysis there is a little bit *ideological reinforcement*, which is not taken in comparison with the previous one. However, ideological enforcement of the hospital could still be extracted. For instance, here the target audiences are the local people. Thus, unlike the previous documentary that targets foreign audiences in raising funds, this one does not stress on raising money but introducing and publicizing their work to the society. One indication of

this is that they invited the late patriarch Abune Paulos for earning trust among the society.

In addition, as the former documentary, a conscious/unconscious invading of the privacy of patients has been observed, which is resulted because of unfair presupposition of knowledge about the patients. I.e.: ‘fistula patients are illiterate and psychologically injured so that their pictures could be taken without their consent’. Therefore, it can be inferred that, the institution is still underpinning its ideological goal through the journalist’s unfair presupposition of knowledge.

Unlike the former film, which aims at fund raising, the most probable ideological content communicated through this it is introducing their activity and getting acceptance or earning trust from the concerned bodies, could be from the government or the society. Thus, unfairly presupposed information/knowledge of journalist helped Hamlin Fistula Ethiopia achieve its own ideology. Therefore, curing was their one and only focal point to win public trust.

4.2 Analyzing Print Discourses

As it has been mentioned, earlier Ethiopian Herald and TsehaiNY have been taken for analysis from which two articles have taken under analysis from each. The stated five analytical techniques are applied all together to achieve the analysis.

4.2.1 “Bold move against Fistula” (Ethiopian Herald)

This is one of the available articles taken from The Ethiopian Herald daily newspaper. It is a recently written article in April 2014. It features a lot about the role and contribution

that Hamlin Fistula Ethiopia has played in curing obstetric fistula patients. As it has been mentioned on the article, the hospital treats thousand of obstetric fistula patients in advance. See Appendix 1.

4.2.1.1 Analysis of the Article

The *headline* depicts that there were no genuine measures taken by the concerned body. This in turn supposes that everybody has to contribute something in the move against fistula.

It is evidenced in the *lead* that the writer tried to put background information for the issue to be discussed in the rest of the article by indicating readers not to invest too much processing effort. Like the previous local documentary, this article also considers fistula in a general sense. However, it is described in a manner that prevents obstetric fistula as a much more stressful issue. Moreover, it consequently came up with what obstetric fistula meant in the body of the article.

Accordingly, examining the *body* of the article helped the researcher *list the different pieces of information presupposed* linguistically and pragmatically, and compare them with *the new pieces of information* just provided by the article. Consequently, this helped to see whether the journalist's presupposition of information/knowledge is fair or unfair, enabling the researcher identify the ideological underpinning if there is any.

Table 3- Pieces of Information/knowledge; 'Presupposed' Vs. 'New'

Presupposed information/knowledge	New information/knowledge
<ul style="list-style-type: none"> · There was no genuine measure taken by the concerned body against obstetric fistula 	<ul style="list-style-type: none"> · AAFH was established · The cause and effect of fistula · Prevention is better than cure

<ul style="list-style-type: none"> · There was no hospital for fistula patients · There was no clear understanding of obstetric fistula 	<ul style="list-style-type: none"> · Awareness creation should be a prior prevention mechanism · There are five fistula centers in different parts of the Ethiopia · The first ladies of Ethiopia & Kenya visited AAFH · Lack of education is the major problem of Ethiopian society · The hospital trains midwives · Government gives high priority for prevention mechanisms
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As this critic explored it, the fact that there was no genuine measure taken by the concerned body against fistula might have been presupposed in the headline because of the pertaining journalistic way of writing, hoping to grab the attention of the reader in advance. As it is clearly viewed, the discourses happened in this article and outlined as evidence by list of a new information/knowledge, contain a more detailed and elaborative information starting from a clear background of information, the cause, effect, nature of fistula up to the measures to be taken against fistula.

By comparing the above lists of information categorized as presupposed/new it can be inferred; this article has given large amount of new information than presupposing information. That can be taken as an evidence for the article being more informative.

RT is required to determine the fairness or unfairness of the presupposition of the information. As stated before, as far as a vital background information is given to state prevailing measures to be taken against obstetric fistula in a more detailed and explicit manner, readers won't invest much processing effort.

So that, this study explored that the presupposed information of this article is fair.

Compared to the previous documentary, keeping the privacy of obstetric fistula patients is advanced in this article. For instance, a woman, on paragraph, four is described as “...the old women (whose name is kept confidential) encountered the same problem...”

As it is expressed in the literature Moynihan (2000) state, journalists must keep confidential information. That means patients who are drugged or otherwise unable to consent should not be asked to go on the record, unless a substitute decision-maker grants that consent. Stories should be held until such time as consent can be verified.

Therefore, as a critical discourse analyst, much appreciation should be given to the writer of this article as the journalist is trying to keep confidential information indeed. This is one of the indications of a fairly use of presupposed information by the journalist.

One special thing observed in this article and which makes it different from the previous documentary films is the inciting word ‘prevention’ for the eradication of obstetric fistula in Ethiopia. Paragraph 9 states “...as the saying goes on ‘prevention is better than cure’, the awareness creation work done has immensely contributed to the reversal of the trend...” thus the hegemonic role of the media can be expressed as an effective mode for the fact that prevention is the most worth mentioning concept.

With regard to the *ideological goals* reflected on the article, it has been explored that, since there is no unfair presupposed piece of information in the outlined discourse, it can probably be inferred that there is no ideological content communicated through presupposition of information in this article.

4.2.2 “Welcoming the Unwanted” (TsehaiNY)

TsehaiNY is one of the available articles taken from a foreign internationally owned online magazine. Published three years ago on February 2011, it covers a lot of discourse related to the role that Hamlin Fistula Ethiopia is playing in reducing obstetric fistula in Ethiopia. It is situated like as an Appendix 2.

4.2.2.1 Analysis of the Article

The *headline* presupposes that obstetric fistula patients were ignored in Ethiopia. However, after the arrival of Dr. Hamlin and Dr. Reginald, obstetric fistula patients have begun to be welcomed to the hospital. Furthermore, readers might not understand the intention of the writer in the lead since there are many quotations which probably would lead them to give up reading or they might bring them to be engaged in a superficial reading.

According to critical discourse analysis, it can be conceptualized that this article is targeted to the foreign readers for maintaining certain ideological goals consciously or unconsciously. In addition, it is apparent that this writer dominated by the power of the source, which is the hospital, as there are a number of quotations in the article. Besides, obstetric fistula patients were not given the opportunity to be interviewed in the article. This can be one of the indications for the writer to be dominated by the ideology of the hospital. The entire interview goes to the hierarchical personnel of the hospital.

Seeing the *body* of the article has more helped to extract presupposed/new knowledge of the writer. Additionally, it helped to explore the underpinning ideology of the institution

through a fairly or unfairly presuppose information of the writer as well. Here is the extracted presupposed/new information of the article.

Table 4- Pieces of Information/knowledge; ‘Presupposed’ Vs. ‘New’

Presupposed information/knowledge	New information/knowledge
<ul style="list-style-type: none"> · Obstetric fistula patients were ignored before · The hospital is training midwives for eradicating fistula in Ethiopia · Absolute poverty and lack of roads is the major reason for fistula not to be eradicated in Ethiopia · Since her arrival in Ethiopia, Dr. Hamlin didn’t observe any change but growth of population · AAFH fistula is the only one striving to eradicate obstetric fistula in Ethiopia 	<ul style="list-style-type: none"> · AAFH was founded in 1974 · AAFH is welcoming obstetric fistula patients · It is the only hospital of its kind in the world · The hospital has treated over 30,000 women · AAFH have five outreach hospital for eradicating fistula in Ethiopia · More than 500 employees are working in AAFH

All these pieces of information outlined in presupposed information describe what previously observed and has now happened out there. Whereas those under the list of new information describe what the institution have said and voiced. Unlike the above article, which have a broad overview of the information about the cause, nature, effect and measures to be taken of obstetric fistula; this one has a limited number of information by which all are given by the authorized bodies of the hospital.

In this article, the amount of processing effort that the readers expected to invest in is higher. It is due to *unfair presupposition of information/knowledge* journalists. By comparing the categorized lists of information and critically analyzing the thematic structure of the discourses, the writer of this article planned to tell his/her reader about what is out there in Ethiopia regarding the outlined issue that is ‘obstetric fistula’. It is

done, by extracting the socio economic condition of the country (for instance, in paragraph 16...most of the country people are very poor, a growing number of population, 65% of the population live in the countryside...).

The writer is dominated by idea of the institution so that he/she merely wrote what the authorized personnel said instead of including some other points of view for example by interviewing the patient themselves or the government bodies as well.

As it has been stated earlier the targeted reader of this article are the outsider whom didn't know Ethiopia very well. Therefore, the institution can achieve some kinds of *ideological goal* at the extent of the journalist unfair presupposition of knowledge consciously or unconsciously. Thus, the goal that the institution would like to achieve might be fund raising as it is also observed on the previous international documentary film.

Chapter Five

5. Conclusion

The aim of this study was to uncover, by means of critical discourse analysis, the major media presupposition made on Hamlin Fistula Ethiopia; and the way in which these discourses are used consciously or unconsciously in underpinning the ideological goals of the institution through a fairly or unfairly presupposed information/knowledge of journalists.

The study was tended to achieve the overstated objective by examining: What knowledge has the media presupposed in their discursive construction of Hamlin fistula Ethiopia? How is this knowledge presented in the media texts under consideration? What ideological goals does such presupposition attempt to achieve?

Critical discourse analysis was employed as both a method, theory and as a tool to examine a set of media outputs produced on Hamlin Fistula Ethiopia of which most of them emphasized on the role and contribution that the hospital is playing in curing obstetric fistula patients.

To that end, using convenience sampling technique, four media outputs (i.e. documentary programs vs. articles) were chosen as extracts them of both local and foreign- based media corporations. Two documentary films were selected, one of the films is internationally made programs by Angel Entertainment, and the other one is a locally produced documentary program by Ethiopian Radio and Television Agency (ERTA) whereas the other two data sources are from print media (i.e. from the local Ethiopian

Herald newspaper and the internationally made online magazine called TsehaiNY).

All these media outputs are critically analyzed based on the outlined analytical technique using in a systematic mode. For instance, 'indicating did it; first, the presupposed information/knowledge of journalists, then by distinguishing it with the new information stated in the documentaries and/or the articles. On the way, this presupposed and new information of journalists helped to know whether it is presupposed fairly or unfairly. This consequently assisted the researcher to explore the ideological underpinnings that the institution can achieve through conscious/unconscious presupposed knowledge of the journalists. Furthermore, viewing detailed linguistic items (phrases and words) helped to extract the hegemony of the media in advance.

Consequently, based on the analysis the study demonstrated that in respective of the foreign established documentary film and article; there were a consciously or unconsciously 'unfairly' presupposed information/knowledge of journalists that lead audiences to invest in too much processing effort for the amount of cognitive effect they wish to achieve. In a way, this would help Hamlin Fistula Ethiopia to underpin their ideological goals as a result.

Moreover, in critical analysis of the discourses, the study scrutinized that the targeted audiences of these internationally owned documentary and article were foreign audiences who didn't know Ethiopia very well. As subsequently this study found out, these media outputs were extracting our shameful scare of obstetric fistula patients to the outside world, which would consequently helped the institution to underpin its ideological goals that was fund rising. That was done at the expense of a consciously or unconsciously

presupposed information/knowledge of journalists.

Whereas with respect to the locally produced documentary and article, with the exception of the documentary program, there was somehow fairly presupposed information by journalists which didn't lead audiences to invest in too much processing effort as it was observed in an internationally funded media corporation. Here, no any ideological message was communicated through presupposition, as there was no any unfairly presupposed piece of information.

As a result, what this study implies can be taken, the researcher believes, as a cautionary remark for media i.e.: the journalists' presupposition of information/knowledge could lead audiences to invest in too much processing effort which would consequently help a particular institution to underpin its ideology.

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Appendices

Appendix 1

“Bold move against Fistula”

“After arriving in Ethiopia we soon met the fistula sufferers, who broke our hearts with their stories, their endurance and their enormous needs. They arrived to be treated with nothing in this world but hope, faith and urine soaked clothes- it was impossible not to be touched and give them love.” Dr. Catherine Hamline AC Executive Director and Co-founder of the Addis Ababa Fistula Hospital.

Fistula victims were equally suffering from psychological trauma as they have felt of injuries. Thereby, they preponderantly prefer to be alone and keep themselves away from the dreading attitude of community towards them. The bad smell out, out of the victim made this to happen and make them quite shy; to live with others in safe and sound manner. Likewise, the family of the patients would face the same trouble too. Thus, most families opt to conceal the victim rather than pickings the patient to health centers. Nevertheless, some individuals who are suffering from fistula are treated for free, would visit to be bandaged in the hospital, according to Zenebe Mesfin, Public Relation Officer of Addis Ababa Fistula Hospital.

The Addis Ababa Fistula Hospital was established in 1974 by Dr. Reginald Hamlin and Dr. Catherine Hamlin AC. The beds in the hospital, almost fully occupied and the patients had been getting the treatment. More than any other thing, the face of the patient speaks loud as most of them were from countryside. The injury that resulted from different cases has brought the victims in the hospital together. For instance, 12 years old women, who came from southern part the nation has slept for fistula resulted due to rape.

Unlike this, the old women (whose name is kept confidential) encountered the same problem, but with something different case. Her case is interlinked with prolonged labour. She is in 40's and has eight children. To the surprise of everyone, both the aforesaid victims were from rural part of the nation. The old women, for example, inhabitant at one of the remote part of the nation of Amhara states.

Fortunately, even though she is affected with fistula, unlike others, her parents played a great contribution and made her treated in this hospital. Expressing the pain of fistula she said, "like a drop of water, urine run out me for long time, plus the bad smell could ashamed me to live with the rest of community in concord. Moreover, it seemed to me that I am the only person injured with the fistula and the community saw me as if I am cursed. Because, in our environment no one encountered such problem, except me. Nowadays, I get treated and feel good" it is obvious that obstetric fistula is not uncommon in Ethiopia. Primarily, due to the frequency of adolescent pregnancy combined with neglected prolonged labor and limited access to emergency obstetric care would bring forth the aforementioned injuries.

Obstetric fistula refers to an injury resulting from long unrelieved obstructed labour. When baby is too big or poorly oriented it may not pass through the pelvis of the mother and may result in obstructed labour. The constant pressure of the unborn baby's head against the mothers bony pelvis in unrelieved, prolonged and obstructed labour over many hours or days, leads to the death of tissue and an abnormal opening between the birth passage and bladder. Labour proceeds and if the mother survives, usually results in a stillbirth.

Following this traumatic experience, the women become incontinent of urine or feces and can only be cured by surgery. A constant trickle of body waste products makes her offensive to those around her and unwanted. Eventually, she becomes a social outcast in her own community. She may feel that she is the only woman to suffer such an indignity.

Hospital's chief nurse Tenadame Bekele said that the hospital works in accessing treatment, prevention and rehabilitation tasks for fistula victims. These services would be delivered for free without any expense from the patient. Moreover, recalling that most of the victims were from the rural part of the nation, after they get treated, transportation and cost of clothes would be covered with the outgo of the hospital. In addition, the lesson would be drawn for victims after once they get cured, in a way birth would be given safely ahead.

As the saying goes 'prevention is better than cure', the awareness creation work done has immensely contributed to the reversal of the trend. She noted health officers and midwives take the lion's share. Moreover, most victims were made to get service in different Fistula Hamlin Centers built at different corners of the country. Namely: Bahir-Dar, Mekelle, Yirgalem, Harar and Metu Centers. This has contributed a great deal to the observed reduction of fistula victims.

Recently, First lady of Ethiopia, Roman Tesfaye and first lady of Kenya Margaret Kenyatta paid a visit to Addis Ababa Hamlin Fistula Hospital. After the visit, Roman said that women victims of fistula undergo various hardships. So, to mollify their pain the hospital offers treatments that could even render some capable to give birth. She also said, "As I have observed, the Hospital is delivering notable service. In addition to

keeping material health, it is also carrying out a rehabilitation task of victims”.

Pertaining to fistula victims, once USAID Ethiopia Mission Director, Dennis Weller told that lack of education is a major problem for many Ethiopians, but when it comes to children, it can literally be deadly- currently one in 27 Ethiopian women will of women have someone with any medical training present at the birth.

The hospitals new midwifery college trains midwives to work in rural areas where pre- and post-natal care is desperately needed. The college is wonderfully equipped and training is in full swing. After training, the midwives work in clinics in remote areas providing anti-natal care and attending childbirths. In the case of obstructed labour the midwives will refer the women to the nearest hospital, improving the chances of a healthy children and decrease the number of women falling victim to injuries such as fistula and worse, he noted.

It is estimated that the remaining number of untreated fistula cases will be 24,000 in 2015 and 8400 in 2020; in this case, the elimination is envisaged by 2025. While fistula has practically disappeared from many developed countries with the availability of emergency obstetric services, it is estimated that Ethiopia will need surgical repair and rehabilitation for 10 to 15 years more. As basic and comprehensive emergency obstetric services expand in Ethiopia, service quality improves, and more women deliver with skilled birth attendants and in proper health facilities, the need for fistula will decrease according to Weller.

While the incidence of obstetric fistula is mostly among young women, the incident of other Female Urinary Incontinence (FUI) conditions, with symptoms similar to fistula, is

skewed towards older ages, and the lack of skilled birth attendants remains the key factor in both cases, he noted. Surveys indicate the presence of fistula in all regions of the country with slenderly higher prevalence in Afar, Benishangul Gumuz, and Amhara states and a slightly higher prevalence of FUI in the regions of Tigray, Somali, and Southern Nation Nationality and Peoples State.

How many people do have access to treatment and cure? Detection of fistula cases remains the main bottleneck to accessing treatment. The government through health extension workers is best placed to improve case detection with strong referral links to fistula repair centers for surgery.

In this respect, the major thing is not only the task of offering education for women. However, what matter is how can information be communicated? Sure! Prevention is a high priority that the government gives for. An important prevention strategy is increasing skilled attendance at birth to identify and address key causes of obstetric fistula such as obstructed/prolonged labour. Well-trained midwives are therefore necessary.

In addition to the secondary prevention activities (access to competent attendance at birth and emergency obstetric surgery when needed), the government is also making huge efforts in primary prevention (avoiding too early or too frequencies mainly through family planning). These efforts are commendable, as prevention remains the best option. Isn't it?

The Ethiopian Herald

April 2014, Vol 104

Appendix 2

“Welcoming the Unwanted”

In search for fistula patients Catherine Hamlin’s late husband Reginald Hamlin would often go out into the grounds of the hospital and would see them existing the gates.

“He would say, ‘why are you going out the gate? Come into the hospital.’ And they would say, ‘no we are not welcome’.” The government later gave the hospital 10 free beds, which went to the patients.

“We sent a message to the guards that they were not to be burned away.”

As the years went by the number of fistula patients grew enormously. “Hostels were built for them to live in since they had no place to live.”

After 10 years, the decision to build a separate hospital for the fistula patients was made and in 1974 Addis Ababa Fistula Hospital was founded by Drs. Reginald and Catherine Hamlin. It remains the only hospital of its kind in the world dedicated to women with obstetric fistula. The hospital has treated over 30,000 women with a cure rate of over 90%.

“Just to see them coming through the gate to meet somebody with the same condition gives them a feeling that they’re not the only one in the world. That’s why it’s so important to nurse these women not in a hospital but in a special ward for them.”

Along with her deep faith Catherine Hamlin explained the tremendous need of the women and knowing the hospital can help most of them as being inspirations.

“I believe that is God’s behind this work. I do know that we are being helped by divine being in Heaven.”

On February 1, 2011, Hamlin Fistula USA launched and joins sister organization in UK, Australia, Sweden, Netherlands, Germany, and New Zealand.

“In the last 6 or 7 years we’ve come from having about 120 employees to having more than 500 employee and from 1 main hospital to having 8 locations where we have activities,” said CEO Mark Bennett. With that kind of growth we need to have a stronger support base to keep going.”

In addition to Addis Ababa Fistula Hospital, there are five hospitals located in key areas throughout the country: Bahir Dar, Mekele, Yirgalem, Harer and Metu.

Desta Mender, a ‘self help’ village, has also been established for women who cannot be cured in the normal way. They are welcomed to reside in the village and trained to be nurse-aides. And in 2007, The Hamlin College of Midwives commenced with the first class recently graduating.

“I want to see fistula eradicated or at least a good start made and that’s why we’re training midwives,” explained Catherine Hamlin. “We’ve got very few doctors working in the countryside a midwife can diagnose.”

Although the city of Addis Ababa has grown and roads are being constructed, poverty and lack of roads for those in the countryside remains problematic.

“Many roads have been built over the years but still there remains to be those very

important roads from the community to connect you t the main roads,” said Dr. Fekader Ayenachew, who oversees a center in New Gelle, South of Awassa.

“The women cannot get easy medical help when they need it poverty of course is an enormous factor. Most of the country people are very poor,” said Catherine Hamlin.

One of the obvious changes in Ethiopia from the time of Catherine Hamlin’s arrival in 1959 is the growth of the population.

“When Dr. Hamlin arrived the population was about 22 million and the population now is almost 80 million,” said Bennett. “Sixty five percent of that population lives in the countryside.”

While in 1959 about 11 million people lived in the countryside, there are about 40 million people living there now.

“That’s why the problem is going away because the number of people who don’t have access to services,” said Bennett.

However, with her staff, the Addis Ababa Fistula Hospital, 5 centers and the Hamlin College of midwives, Catherine Hamlin is confident that one day obstetric fistula will be eradicated in Ethiopia.

“I’ve got these nice people here. Ethiopia’s now running all the centers in the countryside and they’re dedicated to do this work. I feel hugely secure.

TsehaiNY

17 February 2011

Appendix 3

“A Walk to Beautiful”

- <http://www.youtube.com/watch?v=3w-fOmovijc>

Appendix 4

“Tikuret Le Sew Lij Mefleqia”

- LRR- 10, 730 (LRR is code given to health documentary programs in ERTA Audio-visual library)

Declaration

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

Name: Yirgalem Abebe Haile

Signature:

A handwritten signature in black ink, appearing to read 'Yirgalem Abebe Haile', written over a horizontal line.

Date of Submission: June 2014

Place of submission: Addis Ababa University, Ethiopia