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Audience Reception Analysis of '*Yenegat Wog*' Radio
Program

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BY

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Declaration

This is to certify that the thesis prepared by Eden Geremew, entitled; Audience Reception Analysis of 'Yenegat Wog' Radio Program is submitted in partial fulfillment of the requirements of the degree of Masters of Arts in Journalism and Communication, complies with the regulations of the University and meets the accepted standard with respect to originality and quality.

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Acronyms and Abbreviations

DHS	Demographic & Health Survey
GBV	Gender Based Violence
HIVAIDS	Human Immuno Deficiency Virus/Acquire Immuno Deficiency Syndrome
MDGs	Millennium Development Goals
SRH	Sexual & Reproductive Health
UNDP	United Nations Development Program
U&G	Uses and gratification
VAW	Violence Against Women
WHO	World Health Organization

Abstract

Gender inequality, child sexual and physical abuses have high prevalence in Ethiopia. A country that has achieved gender equality attains high economic growth. Ethiopian women are highly abused by their intimate partners. What is more, children are also under abuse by immediate family members. For years, female activists and other international organizations tried to address gender equality however, the problem requires the engagement of men. Men should feel and be part of empowering their spouses, daughters and female siblings. In order to achieve this media can perform as a platform for advocating male engagement and fighting gender stereotypes.

'*Yenegat Wog*' is exclusively produced for men audiences between the age of eleven and seventy. Audience reception analysis of '*Yenegat Wog*' radio program aims to explore how audiences of the radio program make meaning and interpret the message of the radio program. To generate the appropriate data, qualitative research method was utilized. The data gathering instruments were qualitative content analysis, focus group discussion and individual in-depth interviews. The sample from the focus group interviews and the individual in-depth interviews were categorized based on age and social relations; father, son or brother. The study has analyzed the program content of programs produced over eight months period, to further assist with the findings from the focus group discussions and the in-depth interview.

Active audience theories; encoding and decoding and audience reception analysis are used to categorize the audiences' feedback. Generally, all of the participants think that the program is about family and believe it educates about open communication and family intimacy. However, audiences' reception polarizes depending on their age. Older participants with more social roles better understood the program while young listeners think that the program is more for people who are married and it has nothing to interest them. More over the study has elicited that; Audiences negotiate and oppose the intended meaning depending on their age, frequency of listenership, content preference, social roles, past experiences, environmental observation, bad norms and personal dreams. Hence based on the findings we can conclude that audiences lived contexts play a great role in interpreting media message and the radio program should consider narrowing dawn and specifying the age of its target audience to meet its goal.

Chapter One

Introduction

1.1. Background of the Study

In the twenty first century, the world is still struggling with basic human right issues such as gender inequality, child sexual abuse and exploitation. These issues are highly observed in developing countries like Ethiopia where the stakes are very high while there are low literacy rate, low-income and unconstructive social norms. Part of these social norms are; high male dominance and gender stereotype caused by either religion or culture. Due to this women and children are vulnerable to harmful traditional practices, illiteracy, low economy, HIV/AIDS, high physical and sexual abuse.

Women empowerment and gender equality has a greater importance internationally. As a result, gender equality has been amongst the Millennium Development Goals (MDGs).

Head (2014) explains that:

The MDGs explicitly recognize that gender equality and women's empowerment are not only human rights, but also play a powerful role in promoting development and reducing poverty. When women have the same opportunities, access to resources, and life choices as men, the benefits extend far beyond women themselves. (p. 2)

Although gender inequality seems to be only women's issue, the effort to eliminate it won't succeed without the involvement of men. This is true especially in a patriarchal society like that of Ethiopia. Involving men and boys or teaching men and boys to actively engage in empowering girls and women is highly essential. However, over the years men are educated and nurtured to be super human, powerful and superior. Due to that, many men think that the question of gender equality is a deduction out of their life and right. As USAID gender equality policy; genuine equality is expanding freedoms and improving overall quality of life so that equality is achieved without sacrificing gains for males or females. (2012)

Parallel with gender inequality Ethiopia also faces problems of child abuse. As Daniel (1998) states it the question of child right has been avoided for decades as the topic is emotionally charged and blames the basic social institution; family. He also went further to describe this problem; inquiry of child abuse is quite novel in the country as there are so many socio economic problems that the country is already facing.

Considering the countless problems faced by women and children media is expected to play a great role in creating awareness, play constructive roles, bringing social and behavioral changes in order to fight inequality, poverty and achieve justice. Media is also expected to be an active tool to promote sustainable growth and development by influencing the mass to create positive attitude, constructive public opinion and harmonious social values. However, audiences are no longer mass and have their own individual understanding and interpretations of media texts, probably different from the intentions of the producers.

Different radio programs, dramas, commercials and spots intended for health communication; *Yeken Kignit*, *Yegna* and *Betegna* radio programs, indirectly tried to address gender equality and child abuse. More to the point, media producers are addressing the problem by emphasizing on victim stories and positioning men as only perpetrators of violence. However, there are no radio programs that focus on child abuse and gender equality. This is a unique trait that '*Yenegat Wog*' radio program has. The radio program has aimed to create awareness on male engagement to bring gender equality, end child sexual abuse and exploitation. Hence '*Yenegat Wog*' Radio program has brought a different strategy in addressing the issue by promoting male engagement and presenting role model fathers to reinforce positive attitudes and change gender stereotypes that create inequality and abuse.

'*Yenegat Wog*' is a twenty-minute radio program on Sheger Fm 102.1 transmitted every Friday morning and repeating on Wednesday evening. Hiwot Ethiopia is producing the program by a fund acquired from OAK Foundation. The program is unique as it's the only radio show in Ethiopia that focusing on men and boys above the age of 11. The program motto is "*Men and boys do care*". It is produced with the preferred meaning of engaging men and boys to be part of gender equality, reduce gender-based violence (GBV), fight against child abuse and have open communication in the family. Thus, this research is conducted to find out; what meanings and

interpretations the primary target audiences are making out of contents of '*Yenegat Wog*' and the factors that lead them to such interpretations.

1.2. Statement of the Problem

It is very common that almost in every household in Ethiopia women are not equally treated as their male counterpart. It is also common for children to participate in intense household activities and be mistreated. This happens because the country is underdeveloped and the nation has low literacy rate and poor economy. For centuries, these problems were not properly addressed. Unconstructive social norms such as; children must work, obey, should only listen to what is told, women are not equal, women should stay in the kitchen...tied the nation to lag behind on the basic human right issue.

Throughout Ethiopian civil society, there is little or no freedom of expression. Ethiopian culture keeps stories of abuse and exploitation and marital problems within the family and close relatives. Women and children are under the rule of the husband, the father or the man in the house. In many cases, women are not supported to claim their basic human right. Hence, Ethiopian women are highly violated by their intimate partner. "Community based studies in Ethiopia indicated 50-60% of women experienced domestic violence in their life time." (Yemane, 2004, p. 2014:1) Moreover, when it comes to children according to Peebels (2012); Ethiopian children are generally taken as parental properties and are prone to abuses by older siblings and senior family members.

Thus, educating the society and creating awareness is crucial to achieve equality and high economic growth. '*Yenegat Wog*' radio program has taken the initiation to tackle problems of child abuse and gender inequality. The program mainly targets male audiences to leave their stereotypes, participate in household chores, and educate their female equivalent, be more involved in the decisions related to child upbringing and right. Gender stereotypes are very high in the county that household chores are left only for the female and men are expected to win the financial problems of the house. Even educated men in the county have gender stereotypes and

participate less in the household activities. Many men think the role of a man is to support the family financially. As a result, it is highly essential to address this problem for the sustainable development of the country. 'Yenegat Wog' is using different approach and marginalized audience to address the problem. Hence, it is important to know what this marginalized audiences are taking out of the program.

Therefore, this research aims to identify how boys and men interpret the messages transferred by 'Yenegat Wog' radio program. It also aims to see if the audiences understanding of the program matches with the producers' intention and what factors affect their interpretations. If the message of the radio program is perceived as intended then it is expected that there will be positive social change.

However media audiences are autonomies and heterogeneous and their interpretation of media texts is based on their social understanding and background. Therefore, for this reason it is vital to study 'Yenegat Wog' audiences and their reception in order to know what they have taken and what should be done for the future.

1.3. Objective of the Study

The main objective of this study is to explore how audiences of 'Yenegat wog' radio program make sense of the messages transmitted on gender equality, child sexual abuse and exploitation.

1.3.1. Specific Objectives

This research tries:

- To identify how the audience understand and interpret the message of 'Yenegat wog' on gender equality and child right.
- To discover specifically what factors affect audiences' meaning formation towards gender equality and children's right in relation to the radio program.
- To see if their understanding is matches with the objectives of the radio program.

1.4. Research Questions

1. How do audiences of '*Yenegat Wog*' radio program understand and interpret the message of the show on gender right and child exploitation?
2. What are the factors that cause or form certain meanings to be derived? (Both from the show or the audiences' life style)
3. How is their understanding and interpretation relate with the objectives of '*Yenegat Wog*' radio program producers?

1.5. Significance of the Study

The finding of this research aims to serve various media institutions, journalists, editors and nongovernmental organizations working on gender equality and children's right to design a better and innovative media programs. It would also help to understand, design and implement effective communication strategy on the topic by identifying factors affecting audience reception.

This could be as a base for further studies of audience reception and encourage other researchers who studies audiences.

1.6. Scope of the Study

The scope of this study is solely on a radio program called '*Yenegat Wog*' and how its audience's make meaning. It will also identify factors affecting their meaning making or interpretation process. However, it doesn't go through the design, interview, editing and production process of the program. The study also covered the qualitative content analysis. Yet the content analysis mainly emphasize on the presentation and the themes of the programs between August 05,2016 to March 31, 2017.

Since the radio program is on Sheger fm 102.1 the research is also limited to Addis Ababa audiences. Three focus groups that consists 6-9 participants and five In-depth Interviews along with the project officer from Hiwot Ethiopia a total of twenty-nine data are collected. The focus groups were classified based on the social structure of age and social responsibility; father, son

or brother. Therefore, the result might not implicate a citywide outcome. Nevertheless, the research will give great insight into how audiences make meaning out of the radio program.

1.7. Organization of the Study

The study contains five chapters. Chapter one presents background of the study, the problem statement, general and specific objectives of the study, the research questions, significance of the study, the scope, the organization and limitation of the study.

Chapter two includes theoretical frame works of audience reception, related local literatures of audience reception studies and male engagement in gender equality and child abuse. Chapter three is devoted to the methodological issues employed in this study. It justifies how and why the study implemented qualitative research method and explains the sampling and the tools that are employed.

The fourth chapter presents and analyzes the findings of the research. The last and fifth chapter includes summaries and recommendations.

1.8. Limitations of the Study

Due to lack of time and finance, the research only focuses on studying the main target audiences that are male. The researcher also conducted the data out of twenty-nine respondents and research is bound to audience reception analysis. Moreover, it did not analyze the production/encoding process.

Had there been the chance of having ample time and resource the research would further include secondary audiences; female and children, employed mixed methodology and brought more general and representative outcome.

In 1978, David Morley and Charlotte Brunsdon influenced by Hall's encoding-decoding applied an empirical investigation of the nationwide audience study of the audience for BBC TV news magazine. Williams (2003) Morley examines how people make meaning out of the program interaction and his findings contradict Hall's the same social strata distinction of society in power relationships. He concluded, meaning is produced by the interaction between the audience and the text. What's more, people from the same social background have different interpretation and generate different meaning. this further led him to study factors as family and workplace to advance and understand the 'everyday lived arenas' in which people made sense of media messages.

However encoding and decoding model is criticized not to capture the full complexity of audience reception. Schroder (2000) Cited on Michelle (2007) puts two major reasons; firstly, encoding and decoding model puts content format equal to content itself to drive meaning. Secondly, the theory focuses on the connotative (ideological) meaning over the denotative meaning and leads to partial understanding of potential viewing modes. However this theory is foundation for active audience theories and analysis.

2.2.3 Reception Analysis

Reception studies or analysis is audience-centered theory proposed by Stuart Hall. It focuses on how different audience members make sense of specific message and what factors leads them to such meaning. For Livingstone (2007, p. 6) "The term audience reception is a more general one, focusing on interpretative processes, and locating these within the context of the domestic, cultural, discursive and motivational processes which both precede and follow viewing."

Morley cited in Michelle (2007) wrote that; audience reception is potentially an active and selective process. Thus, audiences are not passive and homogeneous in their interpretation of meaning as they negotiate meanings based on their cultural texts within specific social, cultural, and discursive contexts. Whereas different people from different place could at times make divergent interpretations of the "same" cultural text reflecting that they are particular from their

group members in their own social, cultural, political beliefs. This proves that audiences are heterogeneous in their meaning making and cannot be grouped in to variety of social category.

However, Morley (2006) opposes his own findings on the above statement based on a nationwide data done by Sujeong Kim and state that the decoding of the groups in his project were more structured than he originally claimed and audiences can be socially categorized (class, gender or race) and that will make a difference on their interpretation of media text.

Furthermore, ibid (2006) referring Dominique Pasquier (2003) argues that the “**indifferent audience**’ is also the significance of the varieties of ‘disengaged’ or ‘ironic’ audience responses to media materials may be one of the key issues for contemporary audience research.

Consequently, it might be highly essential to also look at audiences in their social category not only by their social status but also, their race, age or gender. Moreover it can be argued that audiences’ decoding/positioning not only bounded to Hall’s three positioning rather audiences can be indifferent to the message without being resistant as one form of reception. For this specific research, active audience reception analysis is the foundation. Accordingly, the researcher tried to understand and interpret the data collected based on Stuart Hall encoding and decoding theory and the researcher used the theory to position the audience’s response towards the media text.

2.3 Audience & Media Message Interpretation

Media products are designed with specific objectives targeted to reach out audiences and communicate a certain message. Meaning is what is the purpose that is extracted out of a message. In using media audiences should find the underlined meaning of the the message. A singel message can have more than one meaning depending on the audience background and understanding.



After the 1980s Stuart Hall cultural study, it is acknowledged that audiences can actively construct meanings from media images and texts. As for Williams (2003); audiences can form their own meaning and resist media text and their interpretations are quite diverse. Some interpretations could be highly idiosyncratic and some will be very conventional.

Audience reception researchers are interested to identify how audiences generate meaning and what factors lead audiences decode the same message in to different interpretations. Livingstone (1993) puts that; audience reception should be explained in line with interpretation and comprehension. In addition ibid (2007) further explained what this means; Audiences could comprehend the same message judging by fairly judging correct or incorrect. However, interpretation is related with cultural connection, resonances and implicates mythic and ideological meaning. Therefore based on this statement, understanding media message and interpreting are different as the purpose of comprehension is to identify what is right or wrong while interpreting the media message comes after understanding and it is about forming personal meaning.

Thus, audiences first will decode media texts and then comprehend them however their comprehension doesn't grant the same meaning. Fiske (1989)cited inFatimah (2008) wrote that; Meaning is formed based on audiences' popular culture and audiences will become their own meaning producers. These activities generate 'micro-rebellion' that might act to affect change at a structural level on dominant ideology.

It is for fact that different media texts form different meaning depending on the particularity of the audience.

From the above literature, it can be argued that knowing that audiences active engagement on media selection and forming autonomous meaning doesn't solve the equitation. Rather as researcher and media producers, we have to identify what factors lead them to form different meaning and interpretations. Although this research is done at a micro level we can find personal experiences and factors influencing media text interpretation of male audiences (categorized by gender and age) of '*Yenegat Wog*' radio program. The research has tried to understand the audiences' background and find out what factors leads to certain meanings.

2.4 Review of local Literatures

Once we understand theories of audience reception and the study of audience interpretation internationally, it's vital to explore and understand audience reception in Ethiopia. In Ethiopia, understanding and studying audiences' interpretation is at a very young stage. However, the field has acquired some very helpful studies.

Biset (2007) conducted audience reception on radio messages that discourage early marriage in west Gojjam, Mecha district employing mixed method. The study finding showed that audiences have positive reaction with the preferred meaning. Yet his findings showed that the audiences understanding to the term early marriage found to be different from the intended message. The study has revealed that social backgrounds as; age, religion and literacy are factors for the varied responses and interpretations that are found.

Tereza (2007)) further approves the findings from above study on '*Kalkidan*' Amharic magazine female reader's reception analysis. This research was conducted to explore how female audiences respond to the magazine. The study employed qualitative methodology and has gone through the content of the magazine. It utilizes theoretical framework of audience reception. On the literature review she categorized audience reception approach in to three; uses and gratification approach, structural approach and behavioral approach. It further discussed that gender differences are associated with different preferences and satisfactions. Yet it emphasized that meaning could be shared among different gender lines. According to this study age, education and marital status affect the interpretations and reception of the audiences.

Related with the above researches; Eskedar(2007) and Tibebe(2006) studied audience interpretation of TV messages promoting Anti Retroviral Therapy (ART) and a reception analysis of how youth make sense of HIV/AIDS messages of '*Yibekal*' radio program respectively. Their findings bring out that there are misinterpretations and partial understanding of media messages due to lack of complete information, contradictory messages. Factors such as use of media habits by audiences are found to be factors affecting audiences' interpretations. Moreover, Frehiwot (2007) studied television talk show audiences of '*Shai Buna*' and her

findings proved that interpretations of audiences with similar factors as age, gender or social background in a lived contexts reception differs by another single and unique factor.

Hence, from these researches we can conclude that it is possible to define and categorize Ethiopian audiences based on the theories of active audience reception theories; encoding and decoding and audience reception analysis. All of the above researches agreed that producers have a simple believe that their preferred message is/will be interpreted under the dominant position. Never the less the findings have proved that lived social contexts; age, religion, culture, literacy, marital status and work play significant role in the interpretation of media messages.

2.5 Engaging Men in Gender Equality and Child Exploitation

Gender inequality had been a global issue for ages. Though relative, every nation faces gender inequality of some sort. When we use the term gender inequality, we are conventionally referring to both genders; male and female. However, in most cases the term is highly expected to refer to female inequality to literacy, economy, physical and psychological right in the male dominant culture and society.

“The Government of Ethiopia revised its family law in 2000 and its criminal law in 2005 to protect the rights of women and children and to promote gender equality and equity.”(CSA, 2011, p. 256) although the legal codes imposed penalty on perpetrators of violence against women Ethiopian women are still suffering from physical and sexual violence. The main reasons for these inequalities are; lack of information about gender rights, limited access to legal services, and insensitivity of law enforcement bodies and poor status of women in the society.

Ethiopian household problem doesn't end on gender inequality rather extends to child abuse and exploitation. According to CSA “Ethiopia has a typical society of youth population where nearly half of or (47%) of the society is under the age of fifteen.” (2011, p. 21) Yet these children are highly vulnerable to physical, psychological and sexual abuse and exploitation. Although the Constitution of the Federal Democratic Republic of Ethiopia (2003) Article 36 in lines with the

ILO convention no. 138, article 89 specifies that the minimum age for employment is 14. Ethiopian children are growing up working more than seven hours per day. (Pankhurst, 2015)

Almost in every Ethiopian household children are expected to participate in various household chores including, but not limited to, washing dishes, fetching water, collecting fire wood, brewing coffee, cleaning the house, herding cattle, grocery shopping and babysitting younger siblings. Besides these household chores, some children will also become victims of child labor exploitation in labor intensive and inhumane working environments for a very low salary.

Having briefly discussed about the problems of gender inequality and child abuse we have to look forward to the solutions. As we have discussed, we are living in a male dominant society and hence we cannot fully bring change to the society without engaging men. Due to this, it is highly essential to define why men became dominant figures of the society and what we mean by engaging men.

In many countries, it is a culturally and/or religiously accepted norm that men are superior to women. For that reason, men are mostly head of the family and/or the state. As part of the society, women also play a great role in sustaining these cultures and norms and pressure men to think and act like men. By this, we mean men are urged by the society to excel, not show weakness, encouraged for better careers, be independent and aggressive. According to Women's Commission For Refugee Women and Children (2005), this is further reinforced by; violence in movies, sports and the military as male heroes are generally presented to be strong, tough, often times superhuman and ultra macho.

Yet, now a day's engaging men and boys to achieve equality of women is recognized to the success of mainstreaming efforts. Men's refusal in the participation of such efforts not only harms the future of the women, but also the entire nation. Accordingly, men should be aware that empowering women and girls is same as empowering family and country. When women are educated and economically stable, they tend to help their husbands and choose a healthy lifestyle. As part of a socialization effort, encouraging and educating men to be part of the life of their children and practice good communication with their spouses is very effective in achieving

a healthier and just society. These socialization efforts can bring change on perception of cultural norms and gender stereotypes.

Hence, numerous nongovernmental organizations, feminist activists and the United Nations are working on gender equality and child rights. Stern (2009) wrote that; though in the last twenty years gender and gender inequalities become clear, most often we have forgotten what kind of role gender plays in the lives of men and boys. As a result, men and boys are taking gender equality as the issue only left for women as they think it is a loss for them. Many men are also trapped in this aggressiveness of manhood that is abusive not only to the female but also to other men and boys, which make them live up to violence.

In order to bring significant changes constitutional laws, policies and the education system should be revisited so that men should be part of it. Connell,(2003, p. 28) asserts that “There are many forums in which this dialectic can occur, from family homes to mass media, workplaces and voluntary organizations as well as parliaments and international bodies.” In 2005, Hiwot Ethiopia designed a different strategy based on the above premise to address gender inequality by involving men.

The role of education towards achieving gender equality is one important factor. Thus *‘Yenegat Wog’* is working to make men effective leaders of change as they are in positions of authority and/or are more likely will influence other men. On the program the producers have preferred to present positive role model fathers in the hope of reinforcing positive social change. On most of the shows fathers are featured. This according to the producers is believed to engage men in the lives of their family. This research has gone thorough how men from different age group and social background interpreted the show.

Chapter Three

Research Methodology

3.1. Introduction

This study attempts to find out how '*Yenegat Wog*' radio program audiences make meaning and interpret the messages transmitted by the program and factors affecting the meaning making process in relation to the radio program. In order to find out this, qualitative research methodology is employed in line with audience reception analysis.

This chapter presents all the methodological discussions of qualitative method of research and tried to justify how and why this method is employed for this specific research.

3.2. Research design

The general objective of this research is to explore how audiences of '*Yenegat wog*' radio program interpret the program interpret the message transmitted by the program. Meaning is subjective to individuals and different social backgrounds play as a factor. For this reason, qualitative research method is used on this specific study. Generally reception anlysis is intertwined with qualitative reseach as it's main focus is to understand the deep human value from converstaions, dialogues and debates. W. Creswell (2009) states that; Qualitative research takes inductive approach, building from particular to general themes making interpretations of the meaning of the data.

This methodology explores the meaning given by individuals or groups attributed to social or human problem. Mack (2005) puts it; qualitative method provides complex textual descriptions from human experience on a given issue by providing the human aspect of the subject matter. Often times by recording intangible facts as behaviors, beliefs, emotions, attitudes and relationships. It is also effective in identifying factors such as social norms, socio economic

status, gender roles, ethnicity, and religion. Such things are not clearly seen in numbers and their impact might be unknown.

Davis (2010) listed five strengths of reception studies; focuses on individuals within the mass communication process and respects intellect and ability of media consumers. It also acknowledges ranges of meaning in media texts. Furthermore, it seeks an in-depth understanding of how people interpret media content and provides insightful analysis of the way media is used in everyday social contexts using qualitative research methods to interpret audience-meaning making.

In order to better understand audiences interpretation and to triangulate the data it is also essential to briefly go through the textual analysis or semiotic analysis of the the radio program. Audience reception analysis acknowledged the fact that audiences write their own meaning and are no more passive receivers of media texts. Rather they have their own interpretation driven from their lived experience. Thus understanding this lived experience and the factors that lead to different meaning making interpretation would help media practitioners to curb their preferred meaning based on the audiences understanding.

Qualitative method is proved to be useful for studying individual's meaning formation and interpretation of media materials. Consequently, Focus group interviews and individual in-depth interviews are used on this particular study to answer the research questions and meet the objective.

3.3. Sampling Method

In order to identify audiences particular feeling, emotion, in-depth belief and social context employing qualitative method was essential. Consequently, within this research method, the most common sampling methods are purposive, quota, convenience and snowball sampling methods. This research has deliberately employed purposive and convenience sampling method. For Mack (2005, p. 5) refers to; "Purposive sampling, is one of the most common sampling strategies, group's participants according to preselected criteria relevant to a particular research

“...tries to determine the likely meaning of texts to audiences. It pays attention to audience, media and contextual factors – not simply the text.” (Macnamara, 2002, p. 5)

Hence in order to have complete understanding of audience’s interpretation, it is necessary to have textual analysis. Newbold et al., (2002) cited on Macnamara (2002) state that there are two types of textual analysis; the first one is narratology which focuses on the narrative or the story telling within. The second one draws on the semiotics and focuses on signs and sign systems in the texts and how readers might interpret (decode) those signs. Post structuralists influenced this theory and saw that audiences interpretation often differ from the intention of the producers. Hence in this study semiotic content analysis is done by going through the program type, format, presentation, description (positive and negative on the show) and the audio effects.

Based on this the researcher has looked into thirty-two programs aired for a total of eight months, between August 05, 2016 – March, 31, 2017. The researcher chose more recent programs purposively to better understand what the current radio program looks like. It is also easy for audiences to easily recall the programs. Moreover, given the research period to finish this study the researcher has believed that the eight month programs are sufficient enough in serving the objective. The researcher listened all the thirty two programs thoroughly and analysed the format, content, and preferred message.

3.3.2. Focus Group Discussion

Focus group discussion method is a way of collecting qualitative data, which primarily involves engaging a small number of people to participate in an informal group discussion, ‘focused’ around a particular topic. Silverman, referring to Jarrett stated that; focus groups represent more natural settings as it includes storytelling, joking, arguing, boasting, persuasion, teasing, and disagreement. It has dynamic quality of group interaction to discuss, debate, disagree about key issues, and have the feel of rap sessions with friends. (2003)

When focus groups participants are allowed to speak more freely, they can expose a new dimension and meaning and we can get those intangible facts that benefits and strengthens our

research. Focus groups are also efficient for reception studies as they typically use ranges of communicative process and can easily reveal genuine attitudes, thoughts, emotions and beliefs that could be further analyzed to structure certain meaning.

According to the Associates “A focus group is a small group of six to ten people led through an open discussion by a skilled moderator. The group needs to be large enough to generate rich discussion but not so large that some participants are left out.” (2005, pp. 1-2) The role of the moderator in a focus group discussion is to nurture open discussion, generate diverse ideas and opinions from different people. Focus group discussion was used in this study as one stage for the triangulation of the data. During the Focus group discussions, all the participants were promoted to express their ideas equally and openly. Ibid (2005) states a homogeneous group of strangers within a focus group reduces inhibition among people who will probably never see each other again.

This research highly relies on the focus group interviews. Focus groups were categorized based on homogeneity; age group FGD-A has nine youth participants between the ages of 15-18. FGD-B has nine participants between the age of 18- 29 and FGD-C has six participants that are between the age of 49-70. *Yenegat Wog*’ radio program targets boys and men between the age of 11-70 and if the need arises above. Thus all of the Participants from FGD-A are youth in high school and preparatory they are chosen because they could be representative of boys. The study did not go below 15 as there is high requirement of parental consent. Participants of this age groups are found in a collected youth club at *Arada* sub-city. Consent for the research is taken from the sub city administrators. Participants of FGD-B are all young people above grade eight, up to university and some are even out of school. Participants in this age group are selected because they had the chance to listen to radio program at school mini-media in *Nifasilk Lafto* Sub city. The researcher strongly believed that they could representative of the young generation. Lastly, participants of FGD-C are adult and older fathers. They were chosen because they are within the target audience framework of the radio program and could characterize the far end of the age group. All of the participants from this group have primary education and two of them are above grade twelve. The focus group discussions were held on dates April 9, May 8 and on

4.2 Qualitative Content Analysis of ‘Yenegat Wog’: A Brief Overview

In order to meet the objectives of the research and better understand the focus group and in-depth interview findings we have to first understand, how and with what content ‘Yenegat Wog’ radio program is trying to reach its audience. For this reason, qualitative content analysis is used. ‘Yenegat Wog’ radio show is a project of Hiwot Ethiopia with the aim of mainstreaming male engagement to address women and child abuse. The radio program has been on air since April 23, 2008 on Sheger 102.1 and on Fana FM 98.1 since March 28, 2013. However, the show is currently running only on Sheger 102.1 radio station. ‘Yenegat Wog’ literally means ‘Morning tale’. The program is transmitted every Friday morning 8:40-9:00am and rerunning on Wednesday evening starting from 8:40-9:00pm.

‘Yenegat Wog’ Radio program runs for twenty minutes. It begins with a drum beat along with the announcer echoed voice introducing the show. The presenter introduces the mission of radio program as follows:

‘Yenegat wog!’ (Instrument sound)
Preventing child sexual abuse and exploitation,
By promoting male engagement.
Hiwot Ethiopia is presenting the program along with Sheger Fm 102.1.
By the financial support earned from OAK Foundation,
It’s a radio program that is presented every Friday morning 8:40-9:00am
and repeated every Wednesday evening. ‘Yenegat Wog!’

Right after the transitional music a female presenter introduces the days’ theme aided with instrumental music in the background. Mostly, the host opens up the days’ episode after recapping last week’s program and the entire objectives of the program; that is bringing role model fathers up a front who support their wives and have good child raising techniques. Following this, the host introduces the day’s program.

interviews highly are focused on compliments rather than actions. Most of the stories told by the narrators are not supported by people outside of the family members. Based on the content analyzed in the time frame work of the August 5, 2016 – March 31, 2017 the researcher has observed that the host states her observation as a question which leads interviewees in to agreement. The program approaches to address child abuse, domestic violence by endorsing good role model fathers within the community. Due to this, stories of violence mostly don't get covered. This can also be approved as there is only one program that covered university female student who is abused by her instructor. Yet even this story which is aired on January, 20, 2017 was covered by Male club members form Addis Ababa University in relation with male engagement club activities.

Although the programs' mission statement states, the program only focuses on child sexual abuse and exploitation, 'Yenegat Wog' is indirectly addressing gender equality by promoting role model fathers. Thus, individual family stories were featured focusing on the father's activities and experience on Nov,18,2016, Dec,02,2016, Feb,24,2017... These episodes cover; open communication between a father and a child, husbands encouraging their wives for education and experiences of men participating in household chores.

4.3 Results of Focus Groups and In-depth Individual Interviews

4.3.1 Media Uses as a Way of Finding Meaning

Based on the data collected from the focus group and the individual in-depth interviews, the finding shows that; Most of the frequent listeners are the older age group in FGD-C. Most of the participants of In-depth interview and all of FGD-C participants liked the program and found it educative and helpful.

FGD-C, 47, 03 – “I listen to the radio program almost every week. It discusses about what kind of father men should be and make me ask myself “what kind of father am I?”(*Frequent listener*)



FGD-C, 53, 02 – I like it when I hear other people’s experience. Due to this, I enjoy when I hear the story of people that stayed for in marriage for a long time. It will make me wish to be like them.
(*Excited frequent listener*)

The finding shows that audiences used the media message to compare their status with the storytellers, get some education and they are partly involved in wishful listening. According to Egede (2013) this fulfills all the three gratification categories of Herta Herzog; emotional relation, wishful thinking, and learning.

Frequency of listener-ship to the radio program is polarized. As the age goes down the number of listeners almost goes to nil. Participants of FGD-B (young people between the age of 19 and 29, FGD-A (youth/boys between the age of 15-18) and In-depth interviews that consists young adults, responded that they listen to the show less frequently or more or less by chance.

IDI, 32, 01 – ... I usually don’t listen to radio. However if I get the chance to listen, I wouldn’t complain listening this. As I told you I am a father and interact with many people so this program discusses our life (*fathers*) so all in all it’s good.

FGDB, 20, 02- ... for people of my age this isn’t a program that we choose to listen. For me this is a program that I change the station when it begins. (Participants nod their head in approval)

Interviewer: Is this true?

FGDB,22, 04 -FGDB,18,08– FGDB,2- FGDB,23,01-FGDB, 21,06-
FGDB, 19,03 - Agree by nodding and saying –Yes (in-group)

It is clear that from the above quotes young audiences are the least interested to listen to the radio program. This happens due to various reasons as content preference, lack of entertainment and airtime choice.

1. Content Preference

FGD-B,22, 04 – right now we have listened a story of couples that spend five years before marriage and five years within. The only story we are interested in is the first five years. (*Their love story*)

FGD-A, 18, 05- ...For instance, I am 18 years old and the younger in this group discussion is 15 years old. At this age; we are experiencing different emotions as love and we even might have sex. Therefore, what we would like to know is; how are we going to handle such feelings and actions? How can we develop our life skill?...How should we relate with girls either sisterly or for relationship purposes?

From the above quotations, it is clear that young people tend to choose contents more related with their age; love, life skill, sexual and reproductive health. Williams (2003) described this by stating; audiences are active and goal oriented in their medium and content choice. Therefore, Factors such as current **preferences (tastes)** and **age** are reasons for forming such meaning.

2. Entertainment – Participants of FGD-B and FGD-A showed dissatisfaction because the program doesn't have any entertainment element. Rather they highly approved variety of entertainment programs as Seifu Fantahune, Kana movies and *Bisrat* Sport on radio.

FGD-B, 23, 01- although young people should listen to radio programs, most of us are focused on playing soccer and now a day's *Kana* television station (recently opened television with dubbed movies)

FGD- A, 18, 05 – when I turn the radio if I found any sport program then I will choose that than this especially its' *Bisrat* sport. Then that's my choice.

FGD-A , 15, 02 – for instance I don't play soccer but I like to listen to sport programs.(*Blind student*). Even while I know it has no good point I even prefer to listen to that Seifu Fantahune (*famous radio and TV personality*) jocks around,

'*Yenegat Wog*' is a twenty-minute interview program without any entertainment programs as music, hummers or any audience interaction. Most young listeners complained about lack of entertainment. Furthermore, one participant from FGD-A has linked his need for entertainment along with his future dream.

FGD-A, 15, 07- for instance I would like to be soccer player. So if you ask me to listen to the program if in the morning when I am about to leave to the field, that's unthinkable. For me playing soccer and listening to programs about soccer comes first.

- 3. Airtime** – the current air time that the program is transmitted is inconvenient for most of the young participants.

FGD-A, 16, 06- the current airtime is not suitable. In the morning, we are at school and when the program is repeated either we are on our study or watching *Kana* television so we usually don't listen to it. And this is one factor.

FGD-B, 19, 03- the airtime choice is not convenient. In our community, most people usually don't tune in their radios in the morning. So if there is a need for us to pay our attention to it, it should be in the afternoon.

When the project Officer is asked about the choice of the airtime he responded;

Project officer – the name '*Yenegat Wog*' implies that its morning show. We chose morning because there is more access to get the audience: on

transportation, driving or staying in the house. The time given to us is a prime time.

The researcher also became aware of that, when participants asked for whom the program should be presented, almost all of them pushed it aside towards certain age group. Participants of the older age group in FGD-C agreed that the radio program is suitable for the young in general. Additionally, the youth FGD-A and the young people in FGD-B responded saying the program is suitable for people who have plans to get married and are already married.

FGDB, 20, 02- I think this program is more useful for people who are either planning to get married or who are already married. Other than that for people of my age this isn't what we choose listen to

FGD-C, 53, 02- ...the program is more important for the young people.

Yet their assumptions seem correct as the young adult participants in the in-depth interviews agreed that the program is useful for them as it can educate and inform the about marriage.

IDI, 39,03- all in all this program is useful for everyone and I think it is more useful for those planning to get married as they can make better use of it.

IDI, 33, 05 – I think the program is useful especially for people of our age and are about to marry.

In general based on the data analyzed, the basic factors for such interpretations are found to be age and social responsibilities as; being a husband or a father. As the participant age increase, they easily understand and relate with the message. However based on the content analysis and the data from the focus group and in-depth interview the program is more about child upbringing. Hence, many think that it is more suitable for young adults as they are currently passing through the experience. Whereas young participants could not relate themselves with

the program as their current interest and quest differs from what is presented in the program. Two participant's from the in-depth interviews are also fathers and found the radio program useful as they can simply relate with featured fathers. When we look further and analyze the difference between the two extremes we can find that **personal dream, family relationship** (being married or having children), **preference** are factors next to **age**.

4.4. Interpretation of Meaning

4.4.1. Full Decoding of the Dominant/Hegemonic Meaning of the Content

Audience reception studies are mostly criticized because they focus on negative and mal-functions of media. Based on the data collected for this study '*Yenegat Wog*' some of the radio program listeners proved to be under the dominant audience position. Hiwot Ethiopia being nongovernmental organization is using '*Yenegat Wog*' as one way for reaching out the mass audience especially men.

The researcher has carried out an in-depth interview with the project officer for 'Men do care' project on May 25, 2007. The interview was conducted in-depth interview to find out the intended message that the radio program is trying to address.

Project officer- ... we want men to be involved in addressing child sexual abuse, exploitation and participate in their children life both in the household and at school. As you can see most of the time all the weight of the problem is on the shoulder of women. In addition, young girls are vulnerable to abuse. This happens because men think *gender inequality and child abuse* are not their concern. What we are doing on the program is; presenting role model fathers and men that can share their experience and stories in order to create awareness on men and boys and engage them... We want men to be involved in the fight against bad norms that consider; men as adventurous, superior (*Anebsa*) and be more concerned/involved about their children.

Presented on the above quotation is the whole essence of the radio program. Based on this the research aims to find out how audiences make meaning. All of the research participants agreed that '*Yenegat Wog*' is educational. Most of the older participants in FGD-C clearly understood the message intended and proved to be under the dominant/hegemonic meaning making.

FGD-C, 58, 06 – this program can bring change for a husband that is an obstacle on his own families in many ways: There are husbands who always nag their wives and children. Therefore, it's necessary to teach such people with low awareness.

FGD-C, 53, 02 – this is a matter of a nation (*Yager guday*). It has opened the door for shaping the nation.

The quotes proves that; being **frequent listener, family relations** (being a father and a husband), **personal understanding of their surrounding** and the **sense of social responsibility**; teaching people of their nation are the main factors for such meaning. This age group understood the intended meaning by the producers. Consequently, they are positioned under the dominant/hegemonic audience category.

4.4.2. Partial Decoding of the Content of the Program

Message on open family communication, child raising, intimate relationship between married couples and their children are some of the main topics of the program. The program approaches gender inequality and child abuse by positively reinforcing role model fathers. However, many participants thought that the program is only about family communication and intimacy and couldn't seem to connect it with child abuse and did not understand the central message that is engaging men in the household activities and ease up women burden.

FGD-B, 20, 02 – the program is fully focused on family. It discusses family life styles and moral values.

IDI, 33, 05 –I think the program is about family and how families should communicate.

The above quotations exemplify that audiences of the radio program have partial or incomplete decoding of the message of '*Yenegat Wog*'. It is also clear that most of the radio listener's do not try to go in-depth and understand what the producers are trying to do when they present intimate families with good communication. Although audiences understand that open communication, helps to develop love within the family, they did not further analyzed or thought about the underlined message in the program. It is also clear that audiences do not give their full attention to breakdown every detail.

Moreover, almost all of the focus group participants and In-depth interview participants think that; because experts are hosted for an entire twenty minutes it is making the program boring. Almost all of the participants preferred to listen to personal stories of role model fathers than experts.

FGD-C, 58, 06 – it is nice when they feature people that are main storytellers...It's nice to hear individual story.

FGD-A, 18, 05- ...I like it when they feature storytellers. Those people (*the storytellers*) have paid a price while passing through a certain problem. Therefore, when we listen to them we will be interested. The storyteller tells you the truth about life and you relate with it.

The approach used by the producers to educate and answer questions of marital problems and child raising through experts is considered to be boring and a source of resistance. Though participants understand why experts are featured, they are less interested to listen to the programs that feature experts. Human mind works best in stories many agree that they easily relate to individual storytellers. When stories are told audiences will build images based on the sounds and the narration and this will create emotional relation between the narrators and the audience.

Yet since more than fifty percent of the episodes, consist experts the program fails to appeal to emotion. Based on this one can conclude that the message of the program is not communicated in simple and clear manners that audiences can listen and comprehend what the producers are trying to state. Hence, lack of **association** is a factor to form partial understanding of the media message.

4.4.3. Misinterpretation and Negotiation of Meaning

Participants from both the focus group discussion and in depth interviews agreed that the program has substance and is educative. However, the finding also proved that there are misinterpretations of the program that negotiates the intended message. This is more apparent on the mission statement and the text of the program. Except participants from FGD-A almost all participants of this research responded that the mission statement and the main program don't go along.

FGD-B, 22, 04 –after hearing the mission statement my expectation was something; it will discuss about what men should do to stop childe and women abuse. More like psychology. Nevertheless, what I heard is men doing what is expected out of them within a family. If one can cook porridge what is the problem with cooking?...I also think the mission statement is restricting the program from adding elements (*one of the program presented man who cooked porridge for his wife*)

IDI, 39, 03- at the beginning of the program it states the show is about helping children against abuse...yet the program loops around families. It discusses about how children should relate with their families. When I heard the mission statement, my expectation was that the program is about rape, how one should solve such problem...and what the law says...so my expectation and the program didn't match.

The above quotation demonstrates that most of the participants after hearing to the mission statement expected the show to be on the problem of child sexual, physical abuse and exploitation. Excluding participants of FGD-C who are under the dominant/preferred position almost all respondents from the other focus groups and the in-depth interview couldn't relate the content of the program with the mission statement. For this reason, they think that the mission statement is restricting the program by attracting attention to abuse only. In addition, the research proved that most of the participants interpreted and connected the word **abuse** directly with **rape and physical brutality**. Consequently, it's evident that they only take the connotative meaning and didn't try to further interpret the texts denotative meaning. Livingstone (2007) citing Corner's (1995) three-step approach to understand audience response wrote that "first, Comprehension refers to the process of decoding the denotative level of textual meaning. Second, connotative level of textual meaning is decoded through process of *implication* and *association*. Lastly, response to these decoded meanings depends on his or her own contextual and personal circumstances." (p. 4)

Participants do not fully comprehend what the intentions of the producer are as they haven't heard stories of abuse and victim stories. Most of the participants interpreted the word abuse literally as hitting and raping. They could not understand how abuse and helping with household chores are related. Moreover, some of the participants in the in-depth interview expected the program to be about female abuse after listening to the mission statement yet found it to be about family relationships.

IDI, 32, 01- at the beginning of the program they state that they want to stop **women** abuse. However, most of the programs I heard are family shows. It covers how good family managements should be.

IDI, 27, 02 - The program is about child raising. Yet the mission statement says it's about approving **women** equality by engaging men. It means it's designed to train men. Yet what I heard is only about family love and their life.

As it can be observed from the above quotations, the researcher purposefully highlighted the word women to the show that, although, the mission statement doesn't literally put the word 'women abuse'. Some participants by default heard and **associated** child abuse with women abuse. Hence based on these quotations we can conclude that the word abuse is further related with girls and women than children and men.

Meaning was also negotiated on the credibility of storytellers. Some of the participants raised doubts and showed distrust on the individual storytellers. As they think that the story tellers are surreal.

FGD-B, 23, 01 – in our culture there is the tendency of hiding things and nobody discloses a secret. Hence, some of the things in the stories might be said for the sake of being saying.

IDI, 32, 01 – One of the programs I heard was about a step dad...I do not know whether the person is telling the truth or lying yet the story was amazing. (*Referring to the story of man who raises five children that are not biologically his own*)

Listeners clearly show that they did not approve of the storytellers because they think the stories are often too perfect. From the first and the fourth quotations, we can observe that audiences understand their culture to be more reserved and secretive. Based on the research findings we can see that factors as; **environmental and social understanding** of the society has lead to such interpretation and resistance. Audiences have previous perception of their social and cultural background to be secretive and phony.

In relation to the story tellers credibility one participant also questions the journalists credibility based on personal statements she gave on the interview. Moreover, others negotiated her interview skill. As we have discussed on the content analysis the journalist often times talks more and appreciates role model fathers with the intention of reinforcing them. However this has become one factor for meaning negotiation.

FGD-B, 20, 02 –the people on one of the programs, we heard today are very modern. They are what some people might even dreamlike and they do don't seem true.... (*Referring to the story of a man who went in to delivery room with his wife*)...besides during the interviews, it seems like they (*the interviewee and the interviewer*) are trying to agree on something right away by finishing each other's sentences.

IDI, 27, 02 –One of the stories that I heard featured a prefect father. Yet this guy doesn't even role share in the family. I think the journalist must have forgotten to ask that...in the stories, they will tell you that they love each other but there are no actions.

Additionally, audiences disliked the interview format the producer's using and they think that its making it boring. They think it is not creative and easily sounds as if it is done by unprofessional.

FGD-B, 21, 06 – for instance we have heard three programs now. Each program starts with the jingle and then they will jump in to interview. Anyone can do interview. In fact, now you are interviewing us. According to them (*the producers*), it means that you can turn it to an episode.

FGD-B, 19, 03- the program is full of interview and it makes it boring. For instance, if she presents the stories in narration form it could have been entertaining. As I told you listening to one story for a total of twenty minute is so dull.

The **format of the stories** featured is one of the main factors for such meaning negotiation. Many participants disapproved that of a single story running for the entire episode. Additionally audiences don't approve interview method as they think it's lousy. Rather many agreed that they would prefer to see variety of stories and entertainment programs. Lack of variety in the program presentation and format contributed to negotiated meaning.

4.4.4 Misinterpretation and Oppositional Decoding

The data collected from the focus group and the in-depth interviews proved that there are misinterpretations and oppositional meaning making of messages. Some of the participants resisted to accept the message of the program while even understanding what it's trying to convey.

IDI, 43, 04 – what I understood from the program is that if we listen open heartedly then we can learn.. This program teaches what a husband should do for his wife therefore it is highly essential for my age group....this is about how husbands and wives should value each other and how men could help in the house hold. Yet sorry to say this, you women (*personally referring to the researcher as part of women*) don't like such things. You despise us(*referring to men*) when we do this...Further more I would like to a Man is one who can face challenges in every way. So women are not equal to men as they cannot face problems, get emotional and usually cry. If a woman face a problem just as like man, then we call her a woman that is a man (*YesetWond*)!

Interviewer – what do you understand form 'Yenegat Wog' programs?

FGD-B, 21, 09 – women should take more responsibilities in shaping the behavior of their children as they themselves are the ones teaching them ill-manners...for instance some children are very rude because their parents are divorced and their step-moms are not good for them. So the children lack motherly love and I conclude this by saying women should take responsibility.

Interviewer: did you get this message out of the shows?

FGD-B, 21, 09 – this is my personal opinion...and I still say that the responsibility should be on women because men are working (*outside*) and women stay at home.

The above quotations demonstrate that some of the participants oppose to take the message as it is intended even after fully decoded the intention of the program. As it can be observed from the quotes, factor that leads to such oppositions are **bad social norms** that positions men as superior and women inferior. One participant also opposed the preferred meanings based on his own his own **past personal experience**.

IDI, 39, 03 – the programs I heard preaches that intimacy and open communication with children are necessary. All the stories I heard encourage that. But from my experience this will create disrespect between family members...when I look back to my life had my families followed up on me, had they've been fierce on me saying I could have thought about my future... They should have said *'so you should study and get a job, you are not going to live with me forever'*

Additionally the researcher has found some resistance in relation presentation of the program and the mission statement and the program format. As it can be observed from, the respondent's code all of the opposition are from the young participants and the young adult.

FGD-B, 21, 06 – its women that are abused there is no abuse on men. So women should be hosted on the program and advice men. I don't think men should talk their experience.

FGD-B, 19, 03 – Since the program is not organized its' hard to rate it...it's seems like they are in a hurry to produce a program. I said this because listening to the mission statement I thought may be that is one topic. For instance, right now we have heard three programs and none of them relate with the mission statement.

Some participants oppose when men are presented on the program to talk about their relationship with women. Rather they think women should be the ones talking what they need and expect from men. Also in relation with the mission statement, some even think it just can be one topic than a full theme for the radio program. Though many don't think the mission statement as a simple topic they still couldn't relate with the main content of the program. Such misunderstanding and misinterpretation happened because the source/encoders of the program did choose to limit stories of violence and exclusively host positive role models. However, as Williams (2000) it should be noted that; judgments regarding the audiences' linking its needs to specific media or content should be suspended because though people use the same media content and their use and interpretation differs.



Chapter –Five

Conclusion and Recommendation

5.1 Conclusions

This chapter summarizes and concludes all the chapters of the study. The study explores how the audiences of '*Yenegat wog*' radio program make sense of the messages transmitted on gender equality, child sexual abuse and exploitation. Although this study is limited to small group of people and cannot be generalized, the findings are believed to give an insight on how male audiences are interpreting '*Yenegat Wog*' radio program.

Qualitative research method; Focus group interview, individual in-depth interview and qualitative content analysis were employed in the study. The study aims to identify how audiences interpret the message and what factors affected their meaning. The samples were categorized in to age and social relation; being a father or son. The study also used active audience reception theories; encoding and decoding and audience reception analysis as a foundation for the analysis. The findings were grouped based on the theoretical framework of Stuart Hall audience positioning; hegemonic, partial/ negotiated and oppositional decoding.

From the focus group discussions and the interviews, it is identified that audiences use media to gratify their thirst for emotional fulfillment, wishful thinking, education and entertainment. Based on the findings of the study, older people above the age of 50 are frequent listeners of the program than young adults and the youth. Hence: age, content preference, lack of entertainment, airtime choice and convenience were factors for the media use choices. When it comes to the question, of for whom the program is suitable for almost all the youth/boys and the young and the young adult participants think that '*Yenegat Wog*' is suitable program for people who are planning to get married. Whereas the older people believe, it is useful for the young in general.

Based on the research finding older participants easily understood the dominant meaning intended by the producers. This is cause by their frequency of listenership, sense of responsibility

for their families and their nation, age, frequency of listenership and sense of social responsibility.

Based on the research finding there is partial or incomplete interpretation of the intended message. Most of the audiences think that the program is about open family communication and intimacy only. This happens because the producers did not put their message in simple way and audiences did not pay much attention to try to find out the denotative meaning of the message. Additionally audiences think that exclusively featuring experts for an entire episode is boring and prefer storytellers because they can easily relate with them.

What is more, meaning negotiation is also observed on the program format. Many think that the program doesn't go along with the mission statement and couldn't find any association between the mission statement and the main program. In addition, a couple of audience associated and mixed the word child abuse with women abuse. The other issue that created negotiated meaning is the sense of distrust towards individual storytellers and the program format. Audiences think that in Ethiopia people praise each other without no good reason and hide bad behaviors in front of the public. Hence, such meaning is derived from their environmental and social understanding.

The research also found out third group of audiences that opposes the media message even if they understood what the message intention is. Some of the participants argued that women are not equal to men and should take all the responsibilities in the families. The cause for such meaning is bad traditional norms. One participant also opposed the message based on his experience saying the role model families are wrong when they demonstrate family intimacy because it spoils children. He believe that had his families were serious on him, he could have had better future. And some participants also oppose the fact that men are presented to talk about empowering women. Rather they believe that women should talk what they expect out of men.

'*Yenegat Wog*' is a unique program in its intention. Despite all the flaw that are raised on it still some of the participants found it to be educational and understood the intended message. However, the finding shows that producers should first understand their target audiences' age,

social background, education level and social experiences before designing a program. Furthermore having a wide age range of audiences is not effective because different age group have different view and social understanding for life.

5.2 Recommendation

This study has proved that audiences write their own meaning based on their age, social relationships, educational and environmental background. The findings proved that audiences negotiate and oppose meaning. Thus, '*Yenegat wog*' program producers and generally, media practitioners should acknowledge that audiences are unique in their interpretation and should research their target audiences understanding and social back ground before designing and approving their format, presentation and choose an airtime. Media owners and producers should consider preparing strategic communication plan and continues training for their staff on gender and child issues. In addition we have proved that audiences within the same social context make different meaning on a single factor and media agencies should continuously research their target audiences' current interest, belief and status.

The finding verified that audiences oppose the basic preferred meaning of the radio production by resisting gender equality. This participants are young, educated and are living in a city. Hence, one can guess what kind of abuse and stereotypes women are facing and how much they are burdened with household chores.

Engaging men should be promoted not only in Addis Ababa but also all over the county though various mediums. Consequently, government should focus on promoting this strategy and should take the lead for the initiation to be practice by designing policy. Likewise, Media producers shouldn't simply guess audiences' interpretation and understanding based on call-ins or social media buzz rather they should take periodic assessment of audience feedback.

Finally the researcher recommends that in relation with what men would think of male engagement, supplementary studies should be done on what women think of such programs and

what changes they need or expect out of men. Furthermore engaging men is new strategy one should learn from other countries experience and further comparative analysis of other countries experience would have much advantage for the field.

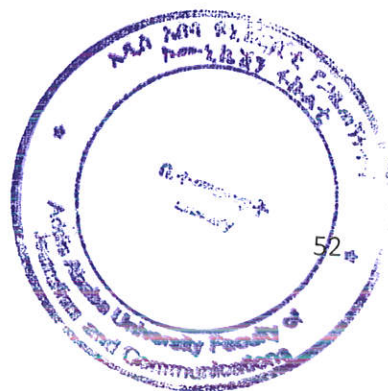
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Appendix II

Interview Guide for Interviewee's

- I) Kindly introduce yourself
- II) Where are you from
- III) What is your education level
- IV) How often do you listen to the radio show?
- V) Tell me about your social relations (married, with children..)

1. What is this radio show about?
2. Who do you think the program is prepared for? Why?
3. What do you find out of the program? Why?
4. Does the program have any idea that goes in line with your thought and culture?
5. Does the program go along with the culture and the society belief system?
6. What kind of information do you like to listen from the program? (facts, storytellers, policy information's...)
7. If you were to rate 'Yenegat wog' radio program, where do you put it?

A) Excellent b) Very good c) Fair d) Poor
8. Why?
9. What are the strengths of the program?
10. What made you say that?
11. What do you think is the aim of the program?
12. Whom do you listen to the program with?
13. Do you discuss about the program with others after you watch the show?/if yes/

14. What do you discuss about?
15. What do you think about the interviewees '*Yenegat wog*'? Why?
16. How do you feel when you listen to the program (angry, happy, encouraged...)
17. Do you think the issues raised in the show are experienced in reality? why/how
18. Have you ever experienced such problems or do you know someone with such story?
19. How do you see the solutions or conclusions presented in the program? Do you think that they are applicable?
20. How do you see the program format (the way it is presented)?
21. How do you see the discussion on the program (useful or worthless-why?)
22. Do you prefer the opinion of experts (including the host) or personal experiences shared?
23. What do you think about gender roles after listening to the programs? Why?

Thank you very much for your time.

14. What do you discuss about?
15. What do you think about the interviewees '*Yenegat wog*'? Why?
16. How do you feel when you listen to the program (angry, happy, encouraged...)
17. Do you think the issues raised in the show are experienced in reality? why/how
18. Have you ever experienced such problems or do you know someone with such story?
19. How do you see the solutions or conclusions presented in the program? Do you think that they are applicable?
20. How do you see the program format (the way it is presented)?
21. How do you see the discussion on the program (useful or worthless-why?)
22. Do you prefer the opinion of experts (including the host) or personal experiences shared?
23. What do you think about gender roles after listening to the programs? Why?

Thank you very much for your time.

Appendix III

Interview Guide for the project officer of Hiwot Ethiopia

Kindly introduce yourself

1. What message is 'Yenegat Wog' trying to convey?
2. Who are your target audience for the program?
3. How do you define your target audience?
4. What do you want to communicate in this program?
5. What is the main goal of the program?
6. Who do you often consult before producing programs?
7. Do you get feedback from your audiences? What kind of comment? From whom?
8. Do you use audiences' feedback to design/improve your program? How and Why?
9. On what basis do you design your program format?
10. How do you select participants of the program?

Thank you very much for your time.