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SCHOOL OF JOURNALISM AND COMMUNICATION

**ASSESSEMENT OF COMMUNITY RADIO SUSTAINABILITY IN
ETHIOPIA: CASE STUDY OF KEMBATA COMMUNITY
DEVELOPMENT RADIO (FM 105.8)**

By

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ADDIS ABABA, ETHIOPIA

September 2021

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**A THESIS SUBMITTED TO THE SCHOOL OF JOURNALISM AND
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FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN BROADCAST JOURNALISM**

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ADDIS ABABA, ETHIOPIA

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Addis Ababa University

School of Graduate Studies

This is to certify that the thesis prepared by Wogene Daniel entitled Assessment of community radio sustainability in Ethiopia; cases of kembata community radio and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in broadcast 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:

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Advisor_____ Signature_____ Date_____

Chair of department or Graduate Coordinator

Abstract

Know a day's information plays a critical role in the society. In this regard Community radio also critical to address such needs. Although community radio aim to serve community members, the station not reaching the entire community member as the result of sustainability challenges; social, financial and institutional. This research therefore focuses is assessing sustainability of community radio in Ethiopia; of case KCDR. To this end, the study employed qualitative research method. As the result individual in-depth interview and document analysis is used to collect data. And this study situated within the theoretical framework of UNESCO community radio principles and Gumucio Dagron (2001) sustainability of community radio prospective. The study findings showed that KCDR source of income are advertisement, program sponsorship, donations, grants, fundraising well-wishers. However, the station financially not sustained as well. The research clearly indicates that, there is overdependence on donor support. As the result, the station is struggling especially when donors pulled out. Findings also showed that the community did not directly participate in formulating plans and policies of the radio service. This showed that these communities are missing the chance to administer the station. Beyond, in this research a new variable called "co- management" is emerged in institutional sustainability theme. It is a system that navigates Different funding possibilities most feasible for local circumstances should therefore be explored. In doing so, this solution will allow the station to be administered under large government institutions. Therefore, based on the finding the researcher recommended that; KCDR should maintain plat form for community participation in terms of program production, decision making, and ownership; the institution should also make clear policy and regulation that is consistent with their environment.

Table of contents

Abstract.....	i
Table of contents	ii
List of table and figure	v
Acronyms	vi
Acknowledgement.....	vii
CHAPTER ONE	1
1. Introduction.....	1
2. Statement of the problem.....	2
3 Objectives of the study.....	5
3.1 General objective	5
3.2 Specific objective.....	5
4 Research questions	5
5. Significance of the study	5
6. Scope of the study.....	6
7. Organization of the study	6
8 Limitation of the study.....	7
CHAPTER TWO	8
2 Review of Related Literature	8
2.1 Radio.....	8
2.1.1 Characteristics of radio.....	9
2.2 Community.....	10
2.3 About community radio	10
2.4 Evolution of community radio.....	13
2.5 Community Radio in Ethiopia.....	14
2.5.1 Legal aspect	14
2.6 Empirical Researches.....	16
2.7 Reflective Essays on Community Radio (African and Asian trend).....	18
2.8 Theoretical frame work.....	20
2.8 1) UNISCO and AMRC principles of community Radio.....	21
2.8.2 Sustainability of community radio (Gumucio Dagon (2001) prospective)	27
2.9 Conceptual frame work.....	30

CHAPTER THREE.....	32
3 Methodology of the study	32
3.1 Research philosophy.....	32
3.2 Research approach	33
3.3 Research design	34
3.4 Sampling	35
3.5 Data collection instrument	35
3.5.1 Individual In-depth Interviews.....	35
3.5.2 Document analysis	37
3.6 Data presentation and analysis	37
3.6.1 Thematic analysis.....	38
3.7 Ethical consideration.....	39
CHAPTER FOUR.....	40
Data Presentation and Discussion	40
4.1 Data Presentation	40
4.1.1 Demographic Characteristics of Respondents	40
4.1.2 Gender and Age Distributions	41
4.1.3 Institutional Sustainability.....	41
4.1.3.1 KCDR Access	45
4.1.3.2 Independence of community broadcasters.....	45
4.1.3.3 Management skill	47
4.1.3.4 Staffing	47
4.1.3.5 Policies and regulations	48
4.1.3.6 Challenges of institutional sustainability.....	49
4.1.4 Financial sustainability of KCDR.....	50
4.1.4.1 Advertisement	50
4.1.4.2 Donation (sponsorship) and grant	51
4.1.4.3 Fundraising	52
4.1.4.4 Challenges related to financial sustainability.....	52
4.1.5 Social sustainability	54
4.1.5.1 Community ownership and control	54
4.1.5.2 Community participation and access.....	56

4.1.5.3 Diverse programming and other community services	57
4.1.5.4 Community representation.....	59
4.2 Discussion	60
4.2.1 discussion of Emerged variables on institutional sustainability of KCDR.....	62
CHAPTER FIVE.....	66
Conclusion and Recommendation	66
5.1 Conclusion.....	66
5.2. Recommendation	68
Reference	69
Appendix 1.....	74
Appendix 2.....	75
Appendixes 3	76

List of table and figure

Table 1: demographic characteristics of respondent (Source; researcher 2014)

Table 2: gender and gender distribution (source researcher, 2014)

Table3: kembata community development radio time table

Fig 1 thematic map

Fig 2 KCDR organizational structure

Acronyms

AMRC: World Association of Community Radio Broadcasters

CIMA: Center for International Media Assistance.

CR: Community Radio

EBA: Ethiopian Broadcast Authority

FDRE: Federal Democratic Republic of Ethiopia

FM: Frequency Modulated

IMS: International Media Support

KCDR: Kembata Community Development radio.

NGOs: Non-governmental Organizations

OFCAM: UK's Communication Regulator

UNESCO: United Nations Educational, Scientific and Cultural Organization

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CHAPTER ONE

1. Introduction

Voiceless need a voice. They have local identity, culture and character and passion to show their value to remain world. They demand being aired with their diversity of voices too. They also seek democratic participation and open dialogue on democratic process. Furthermore they look forward to promote good governance, civil society and development. For this, they were claim a media which is owned by them. In general they desired Community radio that is community owned, community based, community oriented and community operated. Observing this community radio importance world association of community radio broadcasters (AMARC) assert that;

Community media provide a vital alternative to the profit-oriented agenda of corporate media. They are driven by social objectives rather than the private, profit motive. They empower people rather than treat them as passive consumers, and they nurture local knowledge rather than replace it with standard solutions. Ownership and control of community media is rooted in, and responsible to, the communities they serve. And they are committed to human rights, social justice, the environment and sustainable approaches to development (pp. 22).

This long comment retrieved from world summit on the information society that was held in Geneva 2013. That is true. From its far beginning community radio play a vital rule in the poor community. Radio is the most widespread electronic communications device in the world and community radio is a practical and cost-effective means of reaching and connecting the world's poorest communities (Colin & Sonia, 2001).

Beside informing, entertaining and educating the entire societies, community radio is active agent through by empowering people there by political, social and economic engagement. Jean Fairbirn (editor of enter news publication) Argued, community radio represents and gives voice to oppressed, marginalized, and excluded communities. Furthermore AMARC report urge that, Community media help balance voiceless inequities. They provide the means for cultural expression, community discussion, and debate. This media outlet also supply news and information and facilitate political engagement. As a function community radio role devastate on

to serving community rather become tool of government propaganda. And also it doesn't mean that it stand for interest group who have private goal.

This role is not to promote government or political parties we like but to promote social change through, for example, promoting ethnic tolerance, women's rights, health, education and, the dissemination of healthy political ideas. I think that is very important (Jean Fairbirn, editor of AMRC).

1935, was initial year for Ethiopia radio industry. Since then, radio plays significant role in providing relevant information to the public. The station broadcasts mainly in Amharic, but also has daily programs in Oromo, Tigrinya, Somali, Afar, French, and English (Ministry of Information, 2004, pp. 5). However it was challenging for government to address peoples who have more than 70 languages (Matewos T., 2006, pp. 8). Due to this the government body which licenses and regulates TV and radio stations, gave license for community FM radio stations with a more restricted reach based in the following towns:

Bonga (SNNPR), Durame (SNNPR), Kelle (SNNPR), Kombolcha (Amhara), Sudie (also commonly spelt Sude), (Oromia) Sekota (Amhara), Gachenie/Argoba (Afar), and Jimma (Oromia) (Ethiopian media and telecom land scape, pp. 17).

Among recently licensed community radio station, Durame community radio (current Kembata community development radio, FM 105.8) found in kembata tembaro zone durame city. It launched at 2010, after EBA gave license. It has 8 hour on air per a day. And also it found at 105.8 frequencies. Its core value is reflect and promote local identity, character, and culture; create diversity of voices and opinions on the air; provide diversity of programs and content; encourage open dialogue and democratic process; promote development, social change, civil society, and good governance; encourage participation, sharing of information and innovation; give voice to the voiceless and so on.

2. Statement of the problem

Community radio has significant role in the developing countries throughout the world. Those countries categorized as third world; from Africa to Asia, Latino America to Eastern Europe is benefited as well. They used community radio to unify and strengthen their society. Individuals also use this medium to practice their democratic right. For instance in Ethiopia community radio

serves societies as educational medium, more over broadcast media regulation shows that still we are in need of effective community radio. The proclamation Saied that

A community broadcast service plays a significant role in fulfilling education, information and entertainment needs of community which the commercial and government broadcasting service do not cover; while, it is necessary to expand and develop the service in order to fulfill the needs for information, education and entertainment of each nation nationality and people for our country being the home to various nations, nationalities and peoples (EBA: ECRBS, No.2/2008).

Community media help to balance inequities. They provide the means for cultural expression, community discussion, and debate. (Fraser & Estrada,200, pp. 9). Community based radios supply information as well as news to catalyze political, economic and social; participation of the society. It economically addresses poor society in advance. Also it plays the role of bridging information lead social, economic and political gap among community. Community media are vital to creating a strong, socially responsible civil society. They must have access to sufficient financial resources whilst respecting and preserving their independence from government and commercial media corporations (AMRES, pp. 32).

Community broadcasting is what other broadcasting is not. But community broadcasting should exist as an alternative to other media (Lush & Urgoiti, 2012, pp 9). In such existing according to Tashivo, 2009, the main aim of the community broadcasting sector is to give a voice to those who were not heard before; to enable them to develop their communities and to hear different information sited on Lush & Urgoiti, 2012, pp. 9).

However this valuable community based media should serve its public when it able to sustain. According to Lush and Urgoiti (2012) emphasized claim “community broadcasters, in rich countries as well as poor, struggle to sustain themselves”. Similarly Busolo (2013) argued “The survival of rural community radio depends on all aspect of sustainability. Further Osiochuru et al (2008) (sited on Busolo 2013, pp. 35) urges “support programs to recognize social, institutional and technical sustainability as important aspects for the survival of community radio as economic arrangements is often required over a period of time. And also, CIMA report (2007) revealed that social and institutional sustainability is over looked and the focus is on financial sustainability. Some of

recommendation states that there was need for a pooled funding resource to support community radio development.

In Ethiopia plenty of researches conducted related with community radio practice and challenges. They also come with different findings and conclusions. Mathewos Tadesse, (2006) was conducted research on community radio and his research identified that Community Radio lacked many qualities of a community radio station. Further, his research which studied in case of HCR stated that “it is not possible to take community radios as a well-organized station” (pp. 64). He also claimed that HCR face closer due to lack of institutional and financial sustainability. Similarly, another researcher Kalkidan (2018), also come with following conclusion;

In this research it was found that AAUCR focused on entertainment and educational. Most of the respondents didn't hear the station; among those who didn't listened, they gave a reason that they didn't have any idea about the station. Because of the poor transmission technology and technical problem station didn't provided good access, and quality of the signal (p. 78).

Her conclusion also connote that less social participation and liner form of communication between stations and its public, commit distrust among community on the stations. However, there is no documented study that addresses social, institutional and financial sustainability of community radio Rather they predict/ point out that sustainability challenge of community is a new area to study (Kassahun Wodajo, 2012, pp. 99).

Since 2002, Kembata community development radio has been on air for decade. It has been operating for the purpose of community development. However documents showed that since 2008 the station has struggling to sustainability. Specially, institutional sustainability of the station almost in danger followed social and financial sustainability. And this causes the station weak to address public interest and sustaining itself. Therefore, the researcher believes that there is an immense need to study the sustainability issue of community radio. Thus, this study assesses the sustainability of Kembata community development radio.

3 Objectives of the study

3.1 General objective

The research main objective is to assess community radio sustainability in Ethiopia; case of Kembata community development radio.

3.2 Specific objective

The focus of the study is Kembata community development radio. In light of this, the research has designed the following objectives that could facilitate and realize the goal of the research.

- ✓ To assess how Kembata community development radio generate financial resources for their sustainability.
- ✓ To assess social sustainability of kembata community development radio.
- ✓ To assess institutional sustainability of Kembata community development radio.

4 Research questions

The following are the central questions of the research.

- 1) How does kembata development community generate financial resources for their sustainability?
- 2) To what extent Kembata community development radio works toward social sustainability?
- 3) What looks like institutional sustainability of kembata development community radio?

5. Significance of the study

This study has both theoretical and pragmatic contributions. Since empirical researches claim theoretical foundation of community radio, the researcher looks deep in to contextual agreements of the theory. In this regard, this research revealed that “ownership” discourse of UNESCO AMRC” has limited applicability in KCDR context. For this, the literacy level of the community, their trends and financial capacity and level of awareness about community radio are the major factors. In order to bridge this gap KCDR has philosophized contextually accepted way known as, “co-management”. This newly emerged variable invite different stakes to community radio and enables them to do well for common good. This solution basically has allowed the station to be administered under large government institutions. In this way, the site would receive

permanent financial support for permanent staff salaries and fixed assets. Therefore this study contributes this new site to such claimed principles and to the area.

Pragmatically this research signifies;

- ✓ To establish and operate community radio in other parts of the nation.
- ✓ To learn how it could be sustained.
- ✓ Institutions aware about challenges of community radio.

In addition, the study would be useful to governmental institutions such as Ethiopian Broadcasting Authority as input in policy revision. And also several interested groups such as NGOs concerned to community radio community Advocacy Group, and others could beneficiary from the study in promoting the community radio in Ethiopia.

6. Scope of the study

The study is on sustainability challenges of community radio; case of kembata development community radio. Social, Institutional and Financial sustainability of KDR is the main scope of this research. Social sustainability of the study entails community participation in content development, feedback, ownership and management. Institutional sustainability on the other hand entails managing policies for instance house policy and government policies, partnership management skills with other organizations and training of staff and volunteer. The last but not the least, financial sustainability entails: donor support, advertisements, program sponsorship and fundraising. Respondent were purposively selected from the station management team, employees, volunteers, community leaders, and donors.

7. Organization of the study

This thesis has assessed sustainability of community radio in Ethiopia; case of kembata development community radio. It has five essential chapters. Introduction, the general background of the researcher and research question has discussed on the first chapter of the research. Chapter two discussed the brief presentation of the review literature. Methodology of the research also discussed on chapter three. Thematic Presentation and discussion of data has been included on chapter four. The last but not the list is chapter five. In these chapter findings, conclusion and recommendation has been included.

8 Limitation of the study

Currently the institution has lost most of its employees. Due to this, the researcher only selects available staffs to interviews. This may be limited the expected response.

CHAPTER TWO

2 Review of Related Literature

According to Klaus & Jankowski (1991), the literature can be clustered into three groups: studies which are empirically oriented; reflective essays, often intended for policy discussions; and popular works which seek to inform and sometimes mobilize a wider audience (pp. 164) based on the given direction related literature, empirical studies, reflective essays and conceptual frame work has presented as follow in this chapter.

In order to make clear and understandable ground about community radio, it is too important that identifying sola stand terminologies with their definitions and characteristics. The term community radio incorporates two respective terminologies, known as radio and community.

2.1 Radio

Collaboratively Samuel Morse “inventor of telegraph” and Marconi who brought the idea together, the world succeeded sending message over distance. “They invented telegraph and electronic wave to send electronic signal to distance and it was successful” (Joseph tower, 2009). According to Starkey and Crisell (2009) presentation;

The invention of the first of the electronic media, the telegraph, provided that immediacy. It allowed point-to-point communication over long distances in real time, although a direct connection by wire was required, and rather than being a medium of mass communication it, like the telephone a little later, offered only person-to-person transmission: It was the development of radio (pp. 2).

On the first decade of its invention radio was used for military and shipping communication purpose. According to Joseph, 1906, after Reginald Fessenden invent wireless radio, radio transmissions become much clearer and made it possible for people to listen to the communication in groups through speakers (pp. 420). Since, any notion or complicated technological advancement as well as critical social dynamics ever not change or outdate radio from industries.

In current decades according to Fraser & Estrada (2001) statistical data showed, “There are more than 20, 000 radio stations throughout the world and more than 2 million receiver” (pp.1) as it’s

mentioned, when look the technicality of radio, its wave almost reach all corner of the planet. It is used by armies in war and by amateurs for fun. It controls the air lanes and directs the taxi. It is the enabler of business and commerce, the essential for fire brigades and police, the commonplace of the mobile phone (McLeish, 2005). Furthermore he elaborate radio brings that world to those who cannot read and helps maintains a contact for those who cannot see (pp. 1). Now a day's radio is not cheap in value but it is accessible and simple to those who have less competence in regard. It is the prime electronic medium of the poor because it leaps the barriers of isolation and illiteracy, and it is the most affordable electronic medium to broadcast and receive in (Fraser & Estrada, pp. 1).

2.1.1 Characteristics of radio.

Radio as mass media has unique characteristics. This characteristics made radio essayist radio in terms of production and reach the almost all audiences. Among so many radio unique features, Robert McLiesh (2005) Point out the following colors of radio.

- ✓ **Stimulate imagination:** though it is a blind medium the listener attempts to visualize the source of the sound and to create in the mind's eye the owner of the voice. Robert McLiesh, 2005, pp. 1)
- ✓ **Linking:** it is an easiest medium to catch the will of public. It is because only microphone in between listeners and presenter/ stations. This medium simply exposes studio players and edition alive.
- ✓ **Simple language:** as it is known many of society in developing state are illiterate or semi-literate. So radio broadcasting language and the way presented is Lesley challenging than other mass media message construction.
- ✓ **Movability:** it is movable and most convenient type. Time, space and place don't limit radio influence.

In terms of public media, radio has been used for long time in society and the societies are also familiar with radio broadcasting. Even if at the beginning it was medium of politics, conspiracy and business, now a day's radio benefit is visible. Therefore radio is the most widespread electronic communication device in the world and unique mean of the world's poorest community (Marcelo Solervicens, General Secretary, and World Association of Community Radio Broadcasters (AMARC) pp. 161).

2.2 Community

Different scholars tended to define the term community. Community can refer to a location (communities of place) or a collection of individuals with a common interest or tie whether in close proximity or widely separated (communities of interest). As scholars explore, they share common interest and mutual geographic area. Mattessich and Monsey 2004 (sited on Phillips & Pittman, 2009) also defined community “is People who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live (pp. 56) it is further elaborated as the condition of sharing similar attitude and interest in common.

The known Cambridge dictionary also defined, a community is “The people living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality. When look in to Ethiopian Community Radio Broadcasting Service Directive No. 02/2008 the term defined, “Community” means the sections of a society having common interest and living in the same area geographical location (pp. 12).

Therefore a community can be many things and entertain so many societal, geographical and sola-personal issues in one: from a small village, to a sprawling city, believers of a particular religion, or a diaspora united by a common language. The way groups define themselves is fluid, depending on the socio-historical conditions of a particular moment (Mary Myers, 2011).

2.3 About community radio

As different literature works described Community radio goes by many names. It is called popular or educational radio in Latin America, rural or local radio in Africa, public radio in Australia and free or associate radio in Europe. All these names describe the same phenomenon: that of gaining a voice and democratizing communication on a community scale (Delmore 1992-quoted in Girard 2001: VI). Depending on the objective reality of its surrounding, community radio is identified with different names in different parts of the world. Beyond its names, however, the implication it gives to its respective community assumes an important place in rendering a contextual meaning. Here, the term ‘community’ may need some elaboration, “In relation to community radio, the term ‘community’ refers to a collective or a group of people sharing common characters and/or interests”(AMARC Africa and Panos Southern Africa 1998, pp. 13). Thus, a community can be defined in relation to its geographical location, social

grouping with special interest or socio economic similarities (AMARC Africa and Panos Southern Africa 1998; Lauterer 1995; Jankowski 2002a).

Steve Buckley, president of world association for community radio (2008) definition of community radio indicates the management or participatory role of public in their concerns. He described “Community broadcasting is broadcasting which is for, by and about the community, whose ownership and management is representative of the community, which pursues a social development agenda, and which is non-profit” (pp. 5).

In some definitions, community radio is considered from its political, social and economic purposes. For instance, Michel Delorme (1992) the former president of AMARC1 on the preface to A Passion for Radio observes: Community radio, although taking on diverse forms depending on its surrounding, remains a type of radio made to serve people; radio that encourages expression and participation and that values local culture. Its purposed is to give a voice to those without voices, to marginalized groups and to communities far from large urban centers, where the population is too small to attract commercial or large scale State radio.

As a rule, the characteristics of community radio are determined on the bases of their community participatory role. (See also Servaes 1999, Howley 2005, Jankowski 2003, etc) The participatory nature of the medium is well stated by VOICES-India in the following long citation:

Firstly, Community Radio is characterized by the active participation of the community in the process of creating news, information, entertainment and culturally relevant material, with an emphasis on local issues and concerns. With training, local producers can create programs using local voices. The community can also actively participate in the management of the station and have a say in the scheduling and content of the programmers. Secondly, it is essentially a non-profit enterprise. In these days of highly commercialized broadcasting, the ethos of community radio remains independence and responsibility to serve the community, not the advertiser. As the station is owned by the community, it also maintains some responsibility in the running of the station. Thirdly, community radio programming is designed by the community, to improve social conditions and the quality of its cultural life. The community itself decides what its

priorities and needs are in terms of information provision (quoted in AMARC: no line, no date and page).

Although the contextual meaning of community radio is so varied, most commonly, it is taken as local radio that is owned and operated by the community it gives services to (Servaes 1999; and AMARC Africa and Panos Southern Africa 1998). Maintaining similar notion, Tabing (2002: 11), in the publication of UNESCO, summarizes its meanings as follows: “A community radio station is one that is operated in the community, for the community, about the community and by the community.” Hence, community radio is such a localized project used and operated by the community that takes the initiatives to establish it. One remarkable point is that it does not only give service to the respective community but it is also owned and controlled by the same community. Community radio is unique and different from the public and commercial radio stations because it is owned and operated by a community or members of a community. A key difference is that, while the commercial and public service models both treat listeners as objects, to be captured for advertisers or improved and informed, community radio aspires to treat its listeners as subjects and participants (ibid).

Community media provide a vital alternative to the profit-oriented agenda of corporate media. They are driven by social objectives rather than the private, profit motive. They empower people rather than treat them as passive consumers, and they nurture local knowledge rather than replace it with standard solutions. Ownership and control of community media is rooted in, and responsible to, the communities they serve. And they are committed to human rights, social justice, the environment and sustainable approaches to development.

In general community radio promotes active participation of the society, community also should engage on over all process of productions and the institutions should have responsibility to make the station accessible to many. The journalistic system remains citizen lead journalism like “citizen journalism” in main stream media. Community members should have to educate by sustainable training and education plat form. In community radio philosophy society should come beyond only source of finance, but they also source of issues discussed as a public sphere. Understanding media message and how to operate, getting freedom to speech and the loyalty of being part of activities are benefits of community radio to community.

In spite of this since a community be full of tension, inequality and conflict, and practitioners need to be aware of the environment and treat the community as a sum of different groups rather than a homogeneous entity (Tufet & mefalopulots, pp 19) later on essay section this portion discussed in advance.

2.4 Evolution of community radio

The birth and widespread of community radio in fiftieth up to seventieth century was documented in the history of Europe and America. Whereas in the last two decades in Africa and Asia, are linked to increase audiences demand to media and technological breakthrough. The reason to show increased demand in community media, according to Marcelo Solervicens “There has been a legitimacy crisis of the traditional mass media since the 1970s as they abandoned the minority and local issues whilst global social trends (pp. 163).

The history of community radio traced to Latin America that dates back to the Bolivian miner's radios of the late 1940s. According to Marcelo Solervicens (General Secretary, World Association of Community Radio Broadcasters (AMARC), poverty and social injustice stimulate for those experience at beginning. Steve Buckley affirm that over the years, the Latin American experience has profoundly influenced the growth of the international community radio movement particularly as we have come to better understand the role of media in development (pp. 1), he further assert that beyond Latin America almost no community radio in the whole world until 1990.

Then, community radios become influential and accepted media all over the world. For instance, in most regions and continents, Europe, North America, South America, Africa and Australia there are hundreds, or thousands, of community radios. In Asia only dozens of community radio provide service to the community (Tabing 2015, pp.13). There is however, shows that acceptance of community radio is growing step by step till this days.

When come to Africa, two assumptions are claimed related with beginning of community media. For instance, Meyeres (2011) argue that “the first community radio was in Kenya, at Homa Bay on Lake Victoria in 1982 (pp. 9). Whereas according to Fraser & Estrada, (2001) in Africa the establishment community radio is become, in broad sense and that a social movement dimension after apartheid in South Africa followed decentralization, structural adjustment else were in the

content. Based on this they urge that African community radio history begins in South Africa. However it is since 1982 in Africa, community radio growing fast than commercial radio and state affiliated media. It is because, they were an influential effort by NGOs and other public affiliated institutions. Now a days, because radio receivers are cheaply available, portable, run independently of power grid and don't exclude those that are illiterate, radio is far and away the mass medium of choice for more than two third of African (Costa 2012, pp. 4).

2.5 Community Radio in Ethiopia

In Ethiopia community radio sector relatively new area to its media landscape and it has 20 year history. According to IMS; Ethiopian community radio assessment, the first radio station was registered in 2005; followed several effort made by NGOs, civic organizations, media professionals, endogenous community and advocacy group (pp. 6). For this beginning according to IMS study the symposium entitled 'Promoting Community Radio in the Horn of Africa', with a subsequent national workshop for Ethiopians which was organized by Oxfam Canada In January 2002 Addis Ababa, played significant role to embrace the idea of community radio, and to launch their own initiatives to promote the sector (pp. 6). In order to create conducive media environment in 2006 Ethiopian broadcast authority adopt community radio directives and proclamation. Followed this more than 50 community broadcast stations received broadcasting license in Ethiopia. And also EBA established government regulatory body in July 2007. This enables Radio become the main source of news and information in Ethiopia, especially in the rural areas where 80% of the population lives (Ethiopia Media and telecoms landscape guide, 2011).

2.5.1 Legal aspect

In a democratic country constitution, proclamations and directives should grant citizens to practice their democratic right. In Ethiopia national constitution, the proclamation on the Freedom of Mass Media and Access to Information, and other regulations such as the Directive on Community Radios have duly recognized the freedom of the press, mass media, rights of individuals, ethnic groups and other internationally enshrined rights of communities to express their opinions, organize and form associations. For instance FDRE constitution state freedom of communication/accesses to information in a way;

Articles 29 sub Art 2 “everyone has the right to freedom of expression without any interference. This right shall include freedom to seek, receive and impart information and idea of all kind, regardless of frontiers, either orally, in print or writing in the form of art, through any media of his/ her choice”.

To achieve this in Ethiopia several legal laws and directives which govern the media sectors were adopted and ratified. Among the key document for community radio is broadcasting service, proclamation no. 533/2007 and Community Radio Broadcasting Service Directive No 02/2008.

This directives and proclamations define, protect and explain the legal aspect of community radio in advance. In accordance to this the directives and broadcast service proclamation affirms the aim of community radio. Community radio stations in prospective, aim to provide informational, educational and entertainment services for inaccessible communities, thereby contributing to their political, social and economic development. When look forth proclamation on broadcasting service, proclamation no. 533/2007 assured that:

Broadcasting service plays a significant role in the political, economic and social development of the country by providing information, education and entertainment programs to the public;

According to this proclamation 533/2007 "Community broadcasting service" means a non-profit radio or television transmission service established by the will and interest of a community and Administered and run by the community living in a specific area or who possess a common interest.

Regarding to set the sole functions of community radio Article 4 of the proclamation also sets forth operational and performance requirements as follows:

- ✓ Operate on the basis of the interests of the community with respect to development, education and the promotion of good governance.
- ✓ Promote and enhance the language and culture of the community.
- ✓ Enable the participation of members of the community preparation of the program.
- ✓ Broadcast program on the common affairs of the community which are not disseminated by the other broadcasting services.

- ✓ Utilize the income derived from other avenues for the services of the station.
- ✓ Solicit community feedback and report back to the community after screening the comments with the bodies concerned.
- ✓ Enhance the community's culture and knowledge concerning information by producing informative and entreating program which are focused on the needs of the community.

2.6 Empirical Researches

Related to community radio different empirical studies were conducted previously. In this section closely related literatures are discussed and presented as follow Getahun, N. (2012) studied “The Theory and Practice of Community Radio in Ethiopia: The Case Study of Sidama and Kore Radio Development Initiative. Its objective was to assess the pre and post legislation endeavors of community radio in Ethiopia Sidama and Kore radio are taken as a case study. In his research Sidama Radio andalso Kore Radio was selected. In the process of the research the endeavors of both to establish community radio have been examined. The researcher gathered the necessary data using qualitative research methodology i.e. In-depth interview and Focus Group Discussion as well as secondary data analysis. As the result of the study indicates, the intention of Sidama Radio developers was establishing community radio. However due to lack of legislation at that time, the developers forced to establish the station under the cover of the local government education department. Still it has the widest acceptance of the community and it has contributed a lot for the well-being of the community. Except at the managerial level, the community has participated largely. The Kore community initiative to develop community radio is just in the process of purchasing and importing equipment. The Kore community participates in formation of the board and electing the members of the board as well as in contributing money and in kind for the construction of the station. Lack of legislation in the past, political interference, shortage of finance, written and audio materials about the community skilled man power as well as low level of awareness about the concept of community radio are among the challenges in the development initiative of the two stations.

Another researcher Kalkidan, H. (2018) also studied the Access, Participation and Platform of Addis Ababa University Community Radio.

The aim of this study was to examine the Access, participation and platform of Addis Ababa University Community Radio (AAUCR). She employed both qualitative and quantitative methods were used researcher. Questionnaires, interviews, documents and observation were the tools employed for gathering the data from the community members and radio station staff. In her research, it was found that AAUCR focused on entertainment and educational. Most of the respondents didn't hear the station; among those who didn't listened, they gave a reason that they didn't have any idea about the station. Because of the poor transmission technology and technical problem station didn't provided good access, and quality of the signal. Community Radio is for the people, by the people to the people, but the participation of AAUCR was not found to be satisfactory in the overall activity of the station. The community was assumed to participate in decision making process through their representatives. Though, the study revealed that the station gave independent platform were the community members discuss about the issue but the community members were not presented their problem properly. Finally she also recommended that the station should focus on participatory programs and feedback mechanism, settle permanent sit and promote the station to every members of the community.

And also Kassahun, W. (2008) studied on Community Radio for Social Development: The Case of Jimma Community Radio.” The researcher was examined the contribution of the Jimma community radio for the community's development. To this end, the researcher employed qualitative research method. As a result, he also used focus group discussion, individual in-depth interview, and participant observation to gather the necessary data. The study situated within the theoretical background of development and participatory communication. His findings of the study show that the Jimma community radio produces different entertainment and education programs with the social development messages. It also produces programs that promote the local language and culture through local music, and narration. Moreover, the study reveals that the Jimma community radio gives more air time for local issues. It also reveals that the Jimma community members participate in the administration of the station as well as in the production of the programs. Many of the volunteer journalists are from the community. What is more the community participates in giving comments via phone and personal visits. The practitioners who participated in the interview have also had a similar understanding about the role of community radio.

Similarly, Mathewos, T. (2006) studied “Challenges and Prospective of Community Radio in Ethiopia: The case of Harar community radio. He was lecturer in Addis Ababa University until 2010. His study is focused to determine the challenges and prospects of community radio in Ethiopia, taking Harar Community Radio (HCR) as a case study. The researcher acquired the necessary data and information by employing both quantitative and qualitative methods, including document inspection. Taking sample survey as the main means of acquiring data, focus group discussion and in-depth interviews have been used to complement the study. In addition, different books and documents were revised to give depth to the research outcome. The researcher has also examined the theories of participatory communication and Jankowski’s community media research agenda to specify the research objectives and questions. The outcome of the study has pointed out that Harar Community Radio lacked many qualities of a community radio station. In this study findings clearly identify, it is not possible to take HCR as a well-organized community radio station. On the other hand, however, the radio station still has the support and trust of its audience.

In overall the empirical researches showed that; in our context rural radio stations are

- Less organized (HCR)
- Lack active community participation in both finance and content development (JCR).

Other challenges include: Lack of proper training, especially of the volunteers, ownership aspect of community radio, where the community should be encouraged to own community radio. And Poor transmission technology and technical problem station didn’t provided good access, and quality of the signal (AAUCR).

2.7 Reflective Essays on Community Radio (African and Asian trend)

Different researches related with community radio are conducted throughout the world. And they come up with plenty results and they reflect. For instance in South Africa Community radio is the only accessible and readily affordable medium within the rural community and can play a significant role in rural development of women (Fombad & Jiyane, 2019). According to Fombad & Kennedy Javuru (2019) observation, Radio in East Africa has attracted a renewed interest in academic and development circles mainly because of the emergence of local and community radios (pp. 1). Publics in developing nations also valued positive response to stations of

“voiceless”. The following quote showed the Tanzanian view about community radio maasai. They assure that CR guaranteed them to reflect their identity, culture and societal value.

The fundamental value of community radio—when properly done—lies in its “community-ness”: its capacity to speak to and for a group of people to express and enrich their identity. This has been neatly described in one recent evaluation of community radio among the Maasai in Tanzania, in which a Maasai elder is quoted: “Most significant change? That we have our own radio, are updated in our own language and can communicate. You can say that it has given our identity back! Nothing less. And that changes all the rest. (Myers, pp. 13).

However, in some cases community radio stations do not long last with their professional values and principles. For this different guess are raised by different scholars and cross border international institutions. For instance, Mary Myers, (2011) reflected that, low level of education and payment are cases for community radio collapse. On their argument it mainly because, “having predominantly young, low-paid and untrained presenters and journalists lead community radios to the charge of spreading factual errors, myths, and unsubstantiated rumors” (pp. 12).

In addition, Researches revealed that in developing countries community radio sustainability mostly challenged by license fee. It is because the society has not been able to distinguish community radio from Vernacular commercial radio stations. This resulted that the societies passive to be partner of the community media. Additionally CIMA report also revealed that lack of finance, inability to maintain equipment and other factors such as stations being unable to pay electricity bill led to the closure of some stations (pp. 22).

As noted in this report, Even as community broadcasting is gaining legitimacy it is also facing new challenges (pp. 165). In order to implying the extent of new challenges of CR, he raised the following questions. How can its specific contribution to a pluralistic media landscape be further recognized in law and country regulations? How can its social and economic sustainability be assured? Community radios need to answer above questions. Media in Developing countries still he continued asking; how can it interface with the new media platforms and technologies? How can its contribution to the public good be demonstrated? How can it provide a voice for critical and alternative perspectives and not be co-opted by government agendas or assimilated into the

Nevertheless the critics and research findings provoke untouchable challenge of community media; there is also a finding which shows the way of sustaining lives of community media stations. In order to revive the participatory approach of community radio, Rådelius (2014) suggest that community radio stations need to both strategize their social media use while balancing their mandate to be a voice of the voiceless that lack access and/or digital literacy to participate (pp., 2). In his argument Rådelius urge that media convergence facilitates community radio to reach its audience and enable them to participate as well. These ways also equip public media to overcome its limitation. The convergence plat form of community radio has direct effect on radio program and the audiences empowered to be co- producers as well as facilitators.

Even if growth in number valued the landscape, quantitative growth of community radio has been accompanied by different challenges and drawbacks. And also the lack of a clear-cut policy for community radios and the growing number of attacks against free media are challenges that are externally inflicted. So, it shows this and the like challenges and opportunities faces community radio; especially in Africa and partial Asia.

2.8 Theoretical frame work

No approach fits universally, but each should be applied appropriately according to circumstances and desired objectives (mefalopoulos and tufte 2009). And therefore, the theoretical frame work is a “blue print” or guide to research (Adom et dl, 2018) and it serves as foundation to research. in this research the following theories and principles means; participatory paradigm as source of notions, AMRC, and UNESCO community radio principles, followed sustainability Concept of community radio has been used. This therefore, the selection agreed with urge of Grant & Osanloo, (2014). They point out that the theoretical framework consists of theoretical principles, constructs, concepts, and tenants of a theory (Grant & Osanloo, 2014 sited on Dickson Adom etdl, 2018). Therefore, it targeted the issues of sustainability as laid out on UNESCO’s and Gumucio Dagrón (2001) discourse approaches to participatory communication.

2.8 1) UNESCO and AMRC principles of community Radio

UNESCO is the United Nations Educational, Scientific and Cultural Organization. It seeks to build peace through international cooperation in Education, the Sciences and Culture. Its programs contribute to the achievement of the Sustainable Development Goals. During insuring year UNESCO begin setting up community radio in Africa and Asia (Estrada & Fraser, 2001, pp. 4). The growth of community radio “movement” was initiated and catalyzed by this institution

Among UNESCO mission are the “free exchange of idea and knowledge” and promoting “free flow of idea by word and image”. In this context UNESCO launched initiative to support community radio in 1980 (ibid). Than to till this international institution empower, aid and support community radio with through by making cooperative agenda and related studies.

AMRC is French acronym of world umbrella association of community radio broadcaster founded in 1983, with nearly 3000 broadcasters in 101 countries. Its mission is contributing and procedural promotion of community radio with participatory and international cooperation. And Members of association meet every 3- 4 years for general assembly. In current statistical data this organization has more than 4000 members from 150 countries. Since it comes in to formation, AMRC has made several researches and related works on community radio. They also amended the guide line, core principles and role of community media. For instance

For two and three decades AMRC and collaborative community media support initiatives has made studies and institutional talk tiks which constructed on assumption of participatory paradigm of 1960, lass well mass communication(media) theory. Followed, a plenty of researches nationally and internationally were conducted by using both the ground participatory paradigm and such globally corporate institutions’ concept of community radio.

Like other media communication, community radio also prefers communication theories to its foundation. In this regard both AMRC and UNESCO have used social participatory paradigm to build community radio principles and functions. Social Responsibility: Modification of the Libertarian theory (from 1950s onwards) as a response to the demands imposed over mass media in terms of responsibility, competition, diversity, access to information and fair representation (Maira T. Vaca-Baqueiro 2018, pp. 24)

Even harder is providing a widely acceptable definition of participatory communication, Tufta and Mefalopoulos (2009) gave the following definition For the scope of their book, participatory communication is an approach based on dialogue, which allows the sharing of information, perceptions and opinions among the various stakeholders and thereby facilitates their empowerment, especially for those who are most vulnerable and marginalized (pp. 17). This participatory communication goes beyond just sharing of information and sort of experience, however this form of communication explore new information and knowledge to find out and address problems needed to be improved.

In this approach “community”; the center of communication, media and development or what else, based on some myth of community in participatory approaches, they often are seen by many practitioners as the turning point of bottom-up solutions (ibid).

This participatory model incorporates the concept in the frame work of “multiplicity” (Servaes, 2002, pp. 14). This means participatory communication model give focus for importance of cultural differences to the communities and of democratization and participation at all level. Therefore, according to Servaes (2002), its point to strategy, doesn’t mean “inclusiveness”, he cited Paulo Freire (1983:76) and urge that “this is the right of all people to individually and collectively speak their word with no restrictions” (pp. 15). Since, communication becomes right of every one. Therefore, this approach argue, the point of departure must be the community.

Based on participatory paradigm of communication, UNESCO and AMRCA derived principles and functions of community radio. Those principles also mentioned after hear.

1) Access

To the facility is the primary step towards the full democratization of the communication system. People have access not only to the media products but also to the media facilities. The feedback channel is always open and full interaction between the producers and receivers of messages is maintained. According to UNESCO, (HOACBP, 2002; 10 as sited from Getahun, 2006, p.23).guidelines, access involves the following issues:

- ✓ Signal reach (i.e. the station’s signal effectively covers its listening community).
- ✓ Reception (i.e. the listening community can receive the signal)

- ✓ Physical access (that the location of the station permits as great interaction as possible between it and its listening community)
- ✓ Language (i.e. the language of the station enables the listening community to express itself as fully as possibly)
- ✓ Culture (i.e. the culture represented by the output of the station's programs)

Scale (i.e. the size of the listening community makes possible genuine participation of its listening community)

2) Participation

In the production and management of media is the logical step after access. Citizen's participation in radio is allowed at all levels – from planning to implementation and evaluation of the project. It involves the citizens in the decision-making process, including making decisions about the contents, duration and program schedule. The citizens, or their representatives, also have a voice in the management and financing of radio program projects.

They are present in all regions of the world as social movements and community-based organizations have sought a means to express their issues, concerns, cultures and languages. In addition to this they also provide a table to community lead communication and ideological debates among the community. Information sharing and being an issue provider in their concern is the sole benefit of the community. They also allowed being a decision maker. Moreover, Center for International Media Assistance (CIMA, 2007) state that:

The most important aspects of community radio, which serves a geographic group or a community of interest, include the broad participation by community members—often on a volunteer basis—and the ownership and control of the station by the community through a board of governors that is representative of the community and responsive to the diversity of its needs.

Buckley (2011) defines community participation as social sustainability. As he stated, Social sustainability refers to community ownership of the station and participation in the production and airing of programs at both decision-making and operational levels. Further, Lush & Urgoiti, (2012), assert that when CR brings structural participation into the landscape, meaningful participation

happens at all levels, and includes activities such as involvement in the station's governance structures, consultation on program topics and formats, training, the production and distribution of program audience research, and finance (pp. 10).

1) **Self-management:** of the communication facility follows participation. Once the community members gain necessary experience and assimilate the required skills there is no reason for preventing them from managing and owning the radio station. A community radio station is one that is operated in the community, for the community, about the community and by the community. In similar way Ethiopian Community Radio Broadcasting Service Directive No. 02/2008 proclaimed that "A community Radio Broadcasting service" means a non-profit making radio service established in the interest of the community that is guided and administrated by the community itself (pp. 12). From discussed, community participation is more than members allowed to use studio equipment and podcasting. Community participation by member owning and controlling the station should be felt (Busolo, 2007, pp. 19).

The most developed form of participation is self-management. This principle implies the right to participation in the planning and production of media content (Servaes 2002, pp. 15).

B) **Content participation.** In the community radio content should be the interest of the public rather than commercials broadcasting trend. In its structure, the radio stations should involve its public on program production. According to CIMA report ensuring broad participation in programming, giving value to communication among the people to facilitate positive change, not simply relaying information to the citizen is responsibility to community radio (pp. 6). In our cases Ethiopian community radio directive also encourages that, community radio;

c) Allow the participation of the members of the community in the preparation of its programs;

d) Transmit programs on issues involving the common interests of the community that could not get coverage by other broadcasting services (Proclamation 533/2007, Art 10, sub Art, c & d).

However, there are miss consumptions related with participation concept of community media. Servaes 2002, agreed "Nevertheless, participation does not imply that there is no longer a role for development specialists, planners, and institutional leaders" (pp. 16). It mean that according

to Sevaes, the view point or attitude of local public should be considered before resource allocated and planed for program.

Chin Saik Yoon break downs democratic participation in development project. The same is work in community radio the community should; (sited on

- ✓ Participation in implementation - People are actively encouraged and mobilized to take part in the actualization of projects. They are given certain responsibilities and set certain tasks or required to contribute specified resources.
- ✓ Participation in evaluation - Upon completion of a project, people is invited to critique its success or failure.
- ✓ Participation in benefit - People takes part in enjoying the fruits of a project.
- ✓ Participation in decision-making - People initiates, discusses, conceptualize and plan activities they will do as a community. (1996:2)

3 Community mandate

Is the inevitable result of the process of democratizing the communication system. Community mandate encompasses not only management but also ownership of the radio. Community ownership operates at both practical level and at the level of community perception (Lush & Urgoiti, 2012, pp. 10). For development and sustainability of community CR both are equally important. CR more sustained when community member owned community radio in question and when members of community have conscious attitude toward CR.

In some cases the legal owner of CR is community itself through by associations have purposive mandate to own. However, according to Fairbairn, (2009) in others the legal owner is a non-profit group, a cooperative, an NGOs, a municipality, or even a company acting on behalf of the community. Therefore, whatever the owner ship structure of community radio Fairbairn, 2009, Lush & Urgoiti, 2012, and AMRC agreed on stake holder from the community have a say in developing the broadcaster's policies and objectives, and the public have sense of ownership. Fairbairn, (2009), further assert that the governance structure has representative and the processes are representative, to sustain CR stations.

Under ownership/ institutional set up the following routine core of community radio value is identified; Accountability should be exercised. There is no sense in having the opportunity to operate, control and manage the station when accountability is not in the hands of the managers and broadcasters The first ‘characteristic of a community radio service’ set out in the Order is that services are provided primarily “for the good of members of the public, or of particular communities, and to deliver social gain” (ofcam report, pp. 24).

Supporting the above notation The Community Radio Order 2004 defines community radio principles “as social gain”. Social gain as the achievement, in respect of individuals or groups of individuals in the target community, or in respect of other members of the public, the following four mandatory social gain objectives:

- ✓ The provision of sound broadcasting services to individuals who are otherwise underserved by such services;
- ✓ The facilitation of discussion and the expression of opinion;
- ✓ The provision of education or training to individuals not employed by the person providing the service; and
- ✓ The better understanding of the particular community and the strengthening of links within it. (sited on, ofcam, pp. 24).

In general language this main prospective are implies the following derivate functions of community radio. the delivery of services provided by local authorities and other services of a social nature and the increasing, and wider dissemination, of knowledge about those services and about local amenities; The promotion of economic development and of social enterprises; The promotion of employment; the provision of opportunities for the gaining of work experience; the promotion of social inclusion; the promotion of cultural and linguistic diversity, and the promotion of civic participation and volunteering

Like a supportive comment on unique characteristics of community radio Marcelo Solervicens, General Secretary, World Association of Community Radio Broadcasters (AMARC), affirm that:

Community radio is characterized by its social objective and by benefiting the community it serves; its aim should not encompass the creation of financial wealth and it should be owned by and be accountable to the community. Community radio should encourage

participation in its programming and management, and support a strong democratic and dynamic civil society (pp. 163).

8.2.2 Sustainability of community radio (Gumucio Dagron (2001) prospective)

Community broadcasting is what other broadcasting is not. But community broadcasting should exist as an alternative to other media (Lush & Urgoiti, 2012). In such existing according to Tashivo, 2009, the main aim of the community broadcasting sector is to give a voice to those who were not heard before; to enable them to develop their communities and to hear different information sited on Lush & Urgoiti, 2012, pp. 9). Gumucio Dagron (2001) represents the thinking of academics and activists alike when he broke the concept of sustainability into three components

1. Social sustainability

When look social sustainability definitions in depth, scholarly definitions have darned in to specific notion known as participation. This social sustainability refers to community ownership of the station and participation in the production and airing of programs at both decision-making and operational levels. Buckley (2011) on the other hand defined social sustainability as the relationship between media organization and the community or audience it serves. There is more to this than simply getting community members to use the equipment and to present programs. Community participation by member owning and controlling the station should be felt. The level of participation by community members is what is important. This will involve call-in or text messages to contribute towards specific issue being discussed on radio, content development, allocation of funds in various activities, annual meetings etc. Lush and Urgoiti (2012) affirm that community radio should have democratic processes to involve community members in station governance. Board members should be elected by community members through general meeting open to community members who elects the Board Members. If community members are not fully involved in operation of the station, according to Busolo (2013), then they will develop mistrust towards those involved in any aspect of running the station. Community members should take part in developing of programs, financial matter of the station, new developments for instance purchasing of new equipment etc. Lush and Urgoiti (2012) adds that Listeners seem to have more trust in stations that endeavor to be open and transparent, particularly when it comes to finances; and this transparency encourages these communities to support their station

financially. The communities also need to feel they have a say in their station's affairs, and can hold their station to account if necessary.

Mendel et al (2008) cited on Busolo (2013), insist that support programs should recognize that social and other forms of sustainability are as important to the functioning and survival of community broadcast just like economic arrangement. Community radio depends on volunteers to assist in program making presentation and other activities. However in community media feedback or two way symmetrical communications, social base, authenticity and responsiveness of the station to its audience are crucial factors that are strengthened by interactive programming and accountable and participatory management structures (Mendel et al 2008 pp. 221). So, his portrayal of realities showed that the human resource development related with empowerment and efficiency based action should encourage the rural people; special disadvantaged group.

Lush and Urgoiti (2012) address the issue of community participation and access and they agree that community participation in programming seems to go hand in hand with community ownership. In Busolo (2013), prospective "They question the assumption by the community stations that participation through interaction with their audiences through phone-ins, SMS lines and interviews is enough (pp. 22). However, he argued that participation in programming can and should involve much more than this. Stations can and should involve community members other than volunteers and station staff in the production of programs, and this should be done on a regular basis. They conclude that greater participation in programming can result in greater community ownership of the station, as communities will identify more closely with their stations. In order to achieve the first role of community radio, Lush and Urgoiti (2012) suggest training of old members of the society; who are less likely to leave the station once they are trained so that they can run the station. By doing so, as they argued rural community radio stations can become more self-sustainable since they not incur cost of continuous training and this money can be channeled into other development areas. Policies governing the station should as well focus on placement criteria where volunteers can sign a contract that will allow them to work for a certain period before they can leave the station. This, therefore reduce unplanned resignation of volunteer's and radio station workers.

2. Institutional sustainability

According to Gumacio it is the ways in which broadcasters function; station policies, democratic processes, management styles, internal relationships and practices, and partnerships with external agencies. Institutional sustainability defined by Buckley (2011) is about structural arrangement for operational management and governance that include accountability to a sustainably constituted and representative governing body. This form of sustainability is influenced by the external environment, in particular the presence or absence of enabling laws, policies and regulations (Busolo, 2013, pp.24). He also emphasis forming of policies to govern rural community radio should involve community members so that they can clearly understand laws governing the station. Radio stations should work towards achieving goals of the station just like any other enterprise (ibid).

Through management, rural community radio should conduct evaluations to assess the progress of the station regularly. By doing so, they will know when the station is performing and where changes are required. Lush and Urgoiti (2012) established that many existing boards appear to be holding back their stations by not providing the leadership needed and expected of them. Most boards are not involved in operational issues at all therefore communication between the board, staff and volunteers, and the community is generally poor and a source of tension. The trust of listeners, volunteers and secondary stakeholders is undermined in the process. There is lack of clear understanding of the roles that boards and board members should play, and the responsibilities they shoulder as a result. In addition, there were no policies in place to regulate board so that they can be held accountable by the community (Lush & Urgoiti 2012). Sometimes policies may be there however community members may not be aware of such policies either out of ignorance or lack of information on governance.

Buckley (2012) insists that engagement of the community in management as well as in content making is important. For better operation of the community radio, there is need of good and quality equipment as well as staff that are capable of operating the equipment. Buckley identified technical sustainability as important aspect in daily operation of the station. Therefore, technical support and know-how together with the selection of appropriate technologies that are robust, have low operating cost, easy to maintain and are replaceable.

3. Financial sustainability

Rural community radio just like any other organization requires financial sustainability to enhance daily operation of the station. Community radio seeks to build economic model of sustainability in order to achieve success. Rural community radio has to meet financial ends by engaging in economic activities that can generate revenue (Buckley 2012, Lush & Urgoiti 2012, CIMA 2007 and Mefalopulos 2008). The income should be sufficient to cover the station's operational cost. As an enterprise which generates income, community radio makes savings. The savings are not profits and not shared among community members or the board. Rather, they are ploughed back into its operations to grow and sustain the station or into other activities that serve the community. For instance, the profit can be used to purchase quality equipment, train volunteers and establish new project that will help the community. Mefalopulos (2008) argues that financial sustainability of community radio lies on directors' management skills. The director must have the ability to mobilize resources and encourage community groups, grass root organizations and local business to provide ongoing financial support. Mendel et al (2008) has similar views when he says "financial sustainability for community radio is the ability to secure contributions from its own community" For instance developing sponsorship from the community groups for special programs they request. However the station can also mobilize funds from other sources such as public development agencies and non-governmental organizations by offering a platform for social communication.

Institutional sustainability is influenced by the external environment, in particular the presence or absence of enabling laws, policies and regulations. This has a lot to do with the social and institutional environment. Communities that are involved in and identify with a broadcaster are more likely to make sure it has enough money to function. Meanwhile, laws and regulations should also facilitate broadcasters' access to funding from local, national and international sources. Peter da Costa (2012), Community radio is considered as an intervention strategy of choice for deepening participation and community ownership (pp. 1).

2.9 Conceptual frame work

Community radio plays critical role for a given community whose community radio belongs. It mainly serves the public/ community and provide as public broadcast service. Community radio is voice for voice less. This means community radio works for social sustainability,

development, health, economic advancement and democratic participation. It reflects cultural norms, attitudes and way of life of particular publics.

As it is granted on EFDR constitution Art 29 sub 2; everyone has the right to freedom of expression without any interference. And it noted: this right shall include freedom of seek, receive and impart information and idea of all kind. So this article connote that in building democracy, communication from the grass root level is one: it is right of the public. Two it is a mandatory democratization process of country. In this concern community radio insures the right to information and public participation.

Within a country there are communities who are disadvantaged by commercial and state (affiliated) broadcasters. There are also a people who suffer from public sphere. Community radio can promote the disadvantaged and forgotten groups of the country by raising their voice, focusing their problems, expressing their modern updated ideas and thinking for the development of the whole nation.

In terms of access community radio should be accessible. It needs advanced technology and infrastructure to reach the entire community with suited strength and coverage. Bringing media/ radio product might be fine but the community should also access facilities as well. The way of communication shall be two way symmetrical. In which the communication channel become free to feed back.

The community radio concept in general emphasized, active membership of community in programing and management process of radio: often this is relayed as volunteer or board member of the statins. The selected or participants should act as representatives of the whole and they concerned to diversity need and interest.

Challenges of community radio: It is obvious that as any sector community radio also faces so many internal and external challenges. For instance, according to Busolo(2013) Lack of legislation in the past, political interference, shortage of finance, written and audio materials about the community skilled man power as well as low level of awareness about the concept of community radio (pp. 45). These challenges include: Licensing whereby there has been no consistent policy to encourage a vibrant sector. Some communities may want to own a station however they are not able to afford. Based on above theoretical and conceptual notion

CHAPTER THREE

3 Methodology of the study

This research is conducted to assess sustainability of community radio in Ethiopia case of Kembata community Development radio in line with UNESCO and principles and sustainability theoretical concept of community radio. To attain this goal the researcher used qualitative research methods in terms of method of collecting data. As research procedure requires the research area and sample of population (who would be source of the data) would be identified, earlier to data collection. This section, therefore, discusses the research approach, designs and methods employed, the data collection instruments, procedures followed in gathering the data, the study area, sampling and data analysis

3. 1Research philosophy

Although there is ongoing debate about what worldviews or beliefs researchers bring to inquiry, Creswell (2018) will highlight four that are: post positivism, constructivism, transformative, and pragmatism. Based on this, the philosophical world view I propose in this study is known as constructivism/ social constructivism research world view (PP. 87).

According to Creswell, “social constructivism world view came from Mannheim and from works such as Berger and Luckmann’s (1967) *The Social Construction of Reality* and Lincoln and Guba’s (1985) *Naturalistic Inquiry* (2018, pp. 44). This world view belief that individual seeks understanding of the world in which they live and work. Similarly, Saunders et al, (2007) arguing that “the metaphor of the theatre suggests that as humans we play a part on the stage of human life” (pp. 106). This world view however basically look reality as socially constructed. In these research for instance social actors such as, reporters, director of the station, board members and volunteers may place many different interpretations on the situations. And they also might view similar issue in vary ways as the consequence of their own world view.

Saunders et al, (2007) further state that in most of scholars immediately raises questions about the generalizability of research that aims to capture the rich complexity of social situations. However, Saunders et al, (2007) and the interpreters would argue that generalizability is not of crucial importance (pp. 137).

3.2 Research approach

The research method utilized in this study is qualitative one. This is because as clearly indicated by the following long quota used by Creswell himself on his newly published “qualitative inquiry” book. And he describe;

“Qualitative research begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns or themes. The final written report or presentation includes the voices of participants, the reflexivity of the researcher, a complex description and interpretation of the problem, and its contribution to the literature or a call for change”. (Creswell, 2013, p. 44)

As he argued this qualitative inquiry involves closer attention to the interpretive nature of inquiry and situating the study within the political, social, and cultural context of the researchers, and the reflexivity or “presence” of the researchers in the accounts they present (Creswell, 2018, pp. 79). In this context, the following core characteristics which are; collecting data in natural setting; intake researcher as key instrument; should able to entertain multiple method; Complex reasoning through inductive and deductive logic and Participants’ multiple perspectives and meanings are fundamental reason why the researcher choose qualitative research method for this study.

In the same way Ary, et dl, (2006) looks “Qualitative researchers seek to understand a phenomenon by focusing on the total picture rather than breaking it down into variables” (pp.29). The goal of qualitative research as he assert is holistic picture and depth understanding rather than a numerical analysis of data. In his phenomenon these qualitative inquiry argues that human behavior always bounded to the context in which it is accrue. Which means social realities cannot be reduced to variables in the same manner as physical reality (ibid, pp. 420).

However, qualitative research is not without draw backs. To begin with, the most important limitation of qualitative research is that the findings cannot be directly generalized to the larger population being studied or for who a communications program is being designed (Saunders et al, 2007, pp. 340). It also relies on experiences of researchers. In qualitative research data must be recognized by the researcher for it to be collected. Consequently, qualitative research method demand thrust than other form of research methods. In addition to this qualitative inquiry bases on individual world view it is difficult to replicate/ generalize the findings.

3.3 Research design

There are many different types of qualitative research (Robson 2002, Saunders et al, 2007, Ary, 2006). They consider briefly some of the most widely used approaches: basic interpretative studies, case studies, document or content analysis, ethnography, grounded theory, historical studies, narrative inquiry, and phenomenological studies.

Robson (2002) defines case study as “a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence” (pp. 178). A case study strategy according to Saunders et al, (2007) also has considerable ability to generate answers to the question ‘why?’ as well as the ‘what?’ and ‘how?’ questions, although ‘what?’ and ‘how?’ questions tend to be more the concern of the survey strategy (pp. 167). In terms of advantage of this research design they also assure that “a case study strategy can be a very worthwhile way of exploring existing theory. In addition to this, a well-constructed case study strategy can enable you to challenge an existing theory and also provide a source of new research questions to the area (pp. 168).

According to Ary (2006), case study research has the following core characteristics:

- ✓ Focuses on a single unit
- ✓ Produces an in-depth description
- ✓ Is anchored in real life
- ✓ Uses multiple data collection techniques
- ✓ Provides a rich, holistic description of context, issue
- ✓ Time spent examining the “unit” is important (pp.334).

Therefore this research design generalized as: it provide in depth description of a single unit and a unit might be individual, group, a site, class, a policy, program or institution (Ary, 2006, pp.

454); it often used extreme single cases as well as holistic cases to represent critical and widen cases (Saunders et al, 2007, pp. 168); it involves the study of cases with in a real life, contemporary context or situation (Creswell, 2018, pp. 147). Additionally, it enables using multiple sources such as, interview, observation, document analysis and artifacts; it opalize Analyzing data through description of the case and themes of the case as well as cross-case themes.

3.4 Sampling

For many qualitative researchers however, the ability to generalize their work to the whole research population is not the goal. Instead they might seek to describe or what is happening in small number of group (Dawson, 2009). He also argued “In qualitative research researchers accept that everyone is different and that if the research were to be conducted with another group of people the results might not be the same” (pp. 49). Therefore, purposive/judgmental sampling is taken for this research. According to Saunders et al, (2007), “Purposive or judgmental sampling enables you to use your judgment to select cases that will best enable you to answer your research question(s) and to meet your objectives” (pp. 258). He further asserts that this judgmental sampling often used for case study researches. This purposive sample selection according to Saunders et al, (2007), continues until a situation of theoretical saturation is reached. And the researcher interviewing until saturation of data was achieved (Creswell, 2018, pp. 439).

3.5 Data collection instrument

In case study the main data collection instrument is depth open ended interview followed document analysis.

3.5.1 Individual In-depth Interviews

Conducting depth interview with individual respondents can be recommended researching tool because it encourages respondents to share their view point on the research topic. As Beale et al. write individual in-depth interviews “are an effective qualitative method for getting people to talk about their personal feelings, opinion, and experiences” (2004: 141). The person-to-person discussion involved in in-depth interviews lead the researcher to yield rich qualitative data through deep exploration of the respondent’s emic perspectives in a given area. “They are also an opportunity for us to gain insight into how people interpret and order the world” (Natasha et al.,

2005: 30). True, it also gives a room for the respondents to express themselves in a private manner in which other research tools may not afford. This type of interview is often semi-structured and therefore permits the interviewer to encourage the respondents to talk freely on the topic of interest. I employed in-depth interview since it is popular in providing a wealth of details. Natasha et al. posit the appropriateness of in-depth interviews “for addressing sensitive topics that people might be reluctant to discuss in a group setting” (Natasha et al., 2005: 30). Schroder et al. (2003, 153) further assert that: The individual in-depth interview also avoids the ‘spiral of silence’ effect that may prevent controversial views and expressions from being expressed in a group context. The individual interview may thus be the best choice for a researcher who wishes to illuminate a sensitive issue, located beyond the discursive range of the socially acceptable or the politically correct – or an issue that is felt by the individual to be too sensitive to talk about in the presence of others, other than a researcher who grants the informant full anonymity. (Schroder cited in Strelitz, 2005: 12) Given the above reasons, therefore, individual in-depth interview is employed as a major data collection tool for this study. Prior to conducting the interview, I explained the purpose of the study and asked the respondents for their consent to participate in the interview. Informed consent is important, as Natasha et al. put it, to ensure “people understand what it means to participate in a particular research study so they can decide in a conscious, deliberate way whether they want to participate” (2005: 9). It is also important to ensure the participant understand the probable benefits or risks the participation may entail. Having received their consent, we discussed on the confidentiality of their identity. Once consent is received from the respondents to participate in the interview, the researcher should maintain the traditional ethical concerns: “right to privacy (protecting the identity of the subject) and protection from harm (physical, emotional, or any other kind)” Ensuring the confidentiality of their identity often helps the researcher to get their trust and thereby elicit rich data. Among 12 employees and station workers 8 respondents only 1 did not ask for anonymity while the rest did. According to De Beer (1989), for security reasons, in research of this nature, it is sometimes necessary to ensure the anonymity of respondents, and the author is obliged to honor this anonymity. Owing to this, I have been careful to maintain the respondents’ anonymity throughout the study. This in turn created a relaxed atmosphere between me and the respondents so that they were confident to share what they had on their mind.

3.5.2 Document analysis

This documentary analysis is key data generating method used in media study. In research the researcher might use written document or other artifacts to gain raw data. The term documents refer according to Saunders et al, documentary data, survey-based data, and those compiled from multiple sources (pp. 276). Documentary secondary data are often used in research projects that also use primary data collection methods (Saunders et al, 2007, pp. 276). It also may be personal, such as autobiographies, diaries, and letters; official, such as files, reports, memoranda, or minutes; or documents of popular culture, such as books, films, and videos (Lucy et dl, 2006, pp. 442). In this research therefore the documentary sources available depend on whether the researcher have been granted access to an organization's records as well as on his success in locating library, data archive and commercial sources. Thus the researcher studied both written and unwritten documentary sources.

3.6 Data presentation and analysis

As it has been explained before the data is collected mainly through interview is supplemented with the observation and document analysis. The researcher has also tried to make the analysis meaningful and strong by incorporating the results found from individual interviews with media and radio professionals. In order to do so, once the data was organized and structured this way, the data was coded and handled manually. In case of data gathered from individual interviews, every discussion session was first recorded and short notes were taken. The recorded discussions were then transcribed and translated from Amharic to English together with the short notes taken during the discussion. The transcribed information was later categorized according to different topics so that it could be easier to respond to the research questions. The results of the three data collecting tools were then analyzed in combination so as to get a better understanding of the issue that is researched. For example: the results of the document analysis and of the observation were matched with individual interviews so as to reach at a better understanding of the issue under discussion. Meanings were then drowned from these so that the reader could get to the point of the research.. And also since ethical aspects and stations plan has coded by its documents and not book, document analysis give further strength to the research finding. Scientifically it described as thematic analysis of qualitative research.

3.6. 1Thematic analysis

As the result of qualitative research approach are incredibly diverse, complex and nuanced, thematic analysis should be seen as fundamental method for qualitative analysis (Braun & Clarke, 2006, pp. 5). This two qualitative researchers and psychology scholars Braun & Clarke (2006) tended to fill the gap and come up with adequately outlines of the theory, application, and Evaluation of thematic analysis. And they argued “thematic analysis should be considered a method in its own right” (pp. 6).

This thematic analysis is a method for identifying, analysis and reporting patterns with in data (Ibid, pp. 22) However, often it is goes beyond and sometimes interprets various aspects of research topics/ themes. Some of the phase of thematic analysis is similar with the phase of other qualitative analysis. They also assert that the overall phases of thematic analysis as follow;

The process starts when the analyst begins to notice, and look for, patterns of meaning and issues of potential interest in the data – this may be during data collection. The endpoint is the reporting of the content and meaning of patterns (themes) in the data, where “themes are abstract (and often fuzzy) constructs the investigators identify [sic] before, during, and after analysis” (pp. 17).

The analysis needed the integral forward and backward move while working with data. In brief transcription of verbal data, generating initial Coad, searching for themes, reviewing themes, defining and naming themes and producing the report are phases of thematic analysis.

Remarkable benefits of thematic analysis according to Braun & Clarke, is its flexibility. They further affirm that this data analysis through its theoretical freedom signified flexible as well as useful research tool, which can provide a rich and detailed, yet complex account of data (Ibid). Therefore, based on above significance and benefits of thematic analysis, the researcher used this method to analyze data collected by interview, observation and document analysis. So, the following thematic analysis tree gave the main directions of the theme.

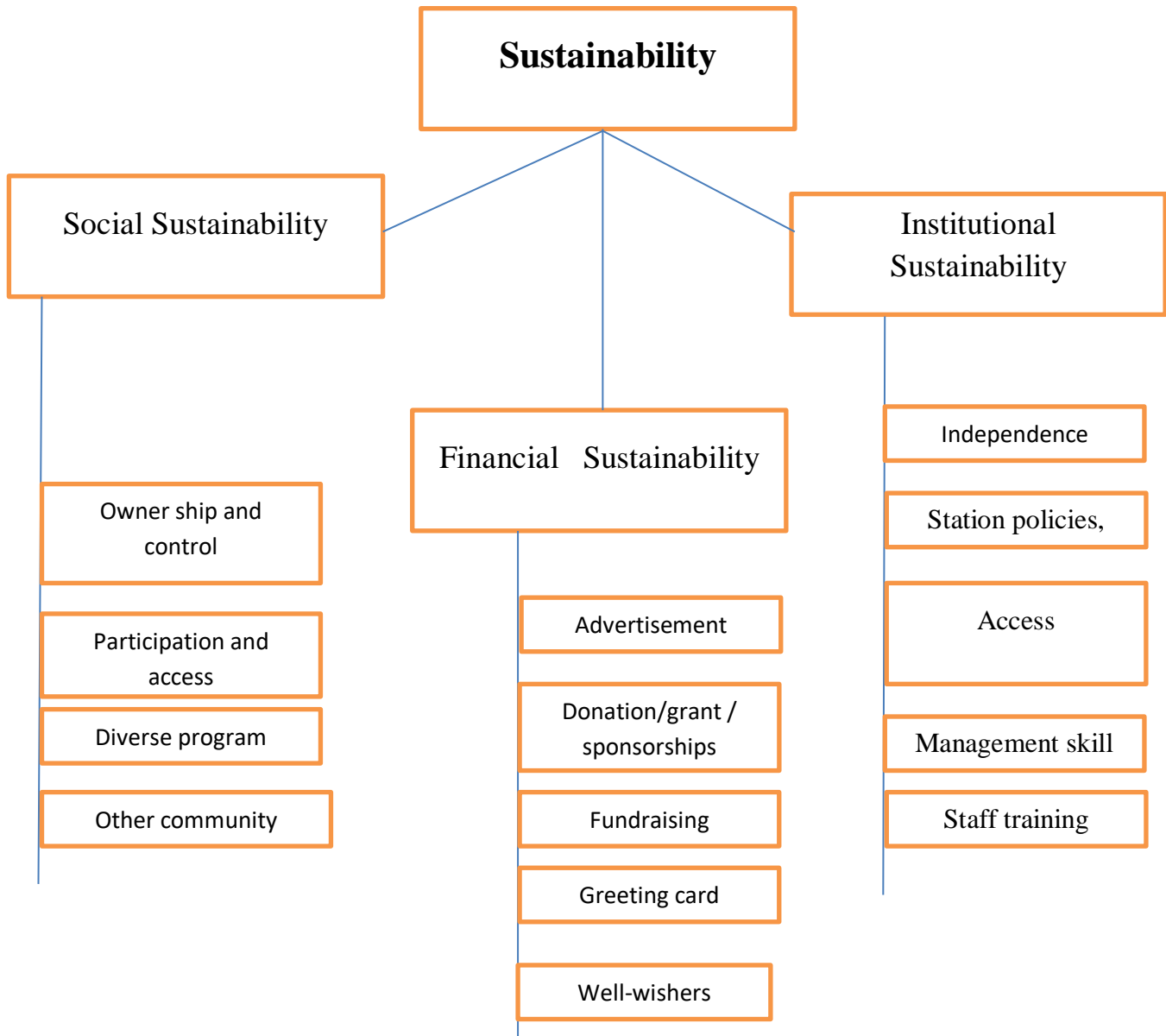


Fig 1; thematic map/Tree

3.7 Ethical consideration

When the data gathering system is basically self-dependent on sustainability of community radio it is found to be that creating confidentiality and trust for respondent is important to get their sufficient response. So, this was done via ensuring anonymity & confidentiality in order to respect the privacy of the respondent. The immediate purpose of the research was clearly previewed for research participant by debriefing section of the interview.

CHAPTER FOUR

Data Presentation and Discussion

Based on theories, this study focus on assessment of sustainability of community radio; the case of KCDR.

This chapter present and analysis data gathered through interview and document analysis. In line with thematic data presentation the findings are presented, illustrated and corroborated by quotations arising from the in-depth interviews. The interpretation and discussion is dictated by the objectives of the study and informed by the theoretical considerations in the literature review chapter. Consequently, three overarching themes pertaining to the objectives of the study have been identified and the data collected is analyzed under these themes.

4. 1Data Presentation

4.1.1 Demographic Characteristics of Respondents

Work division	Position	Frequency
Members from board director	KCDR board member	1
Executive director	KCDR program director	1
Finance and market manager	KCDR finance manager	1
Employee		
Senior reporter	<<	1
Junior reporter	<<	1
Volunteers	<<	1
Technicians	<<	1
Regular participant		1

Table 1: demographic characteristics of respondent (Source; researcher 2014)

As the researcher indicated on the methodological part of this research saturation is the only way to limit the number of participants in qualitative research sampling. Based on this the researcher select the above KCDR practitioners through non-probability, purposive sampling. Totally 8 (100%) respondents were selected among 13 current workers of the station. When looks their diversity; one (1) respondent was selected from each division of the station. This means; one respondent from; board director, executive director (herself), finance and market manager, senior reporter, junior reporter, volunteer, technician, and one regular KCDR follower.

4.1.2 Gender and Age Distributions

Age	Frequency	Percentage
20- 30	4	50%
30-40	3	37%
40- 50	1	13%
50 and above	-	-

Table 2: gender and gender distribution (source researcher, 2014)

According to interview respondents, their age is as following; 50% of respondents were 20-30 age limits, 37% of the respondents were 30 -40 age limit and remain 13% or one respondent of the interview was in 40 -50 age limit. Among three (37%) of respondents were female and remaining 5 (62%) respondents were men. Occupation -

4.1.3 Institutional Sustainability

Institutional sustainability is an essential core theme to the issue of sustainability. Under this sub-theme, different codes are compiled together. Management structure, independence administration system of the institution, nonprofit model, staffing, and management skill are the main sub-themes of institutional sustainability. And also many of the codes are retrieved from sub-theme. So, all codes of this sub-them are presented hereafter.

The way community radio is organized and managed has antiquated its ability to empower, participate, community mobilization, engagement, and ultimate community radio role. It also serves the institution as the framework of who what to do. In addition, it demonstrates what it is that the community wants to accomplish and how it wants to culminate it. So, the functional structure of community radio centers on that by definition the radio of, by whom, to whom for and about the community. In order to serve accordingly community radio needs an appropriate institutional structure. The following structure shows KCDR organizational structure.

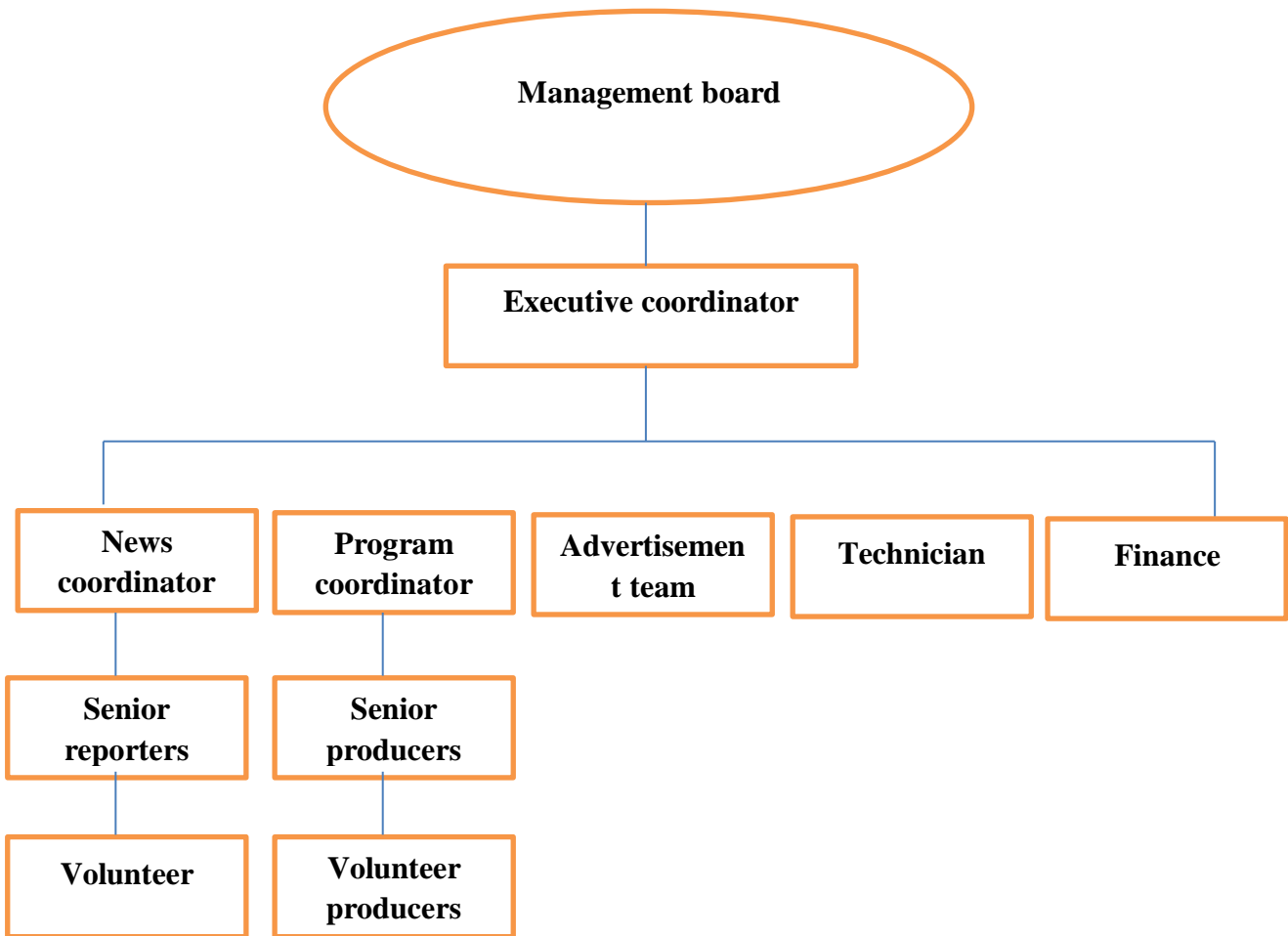


Fig 2: KCDR organizational structure

KCDR has its institutional/ organizational structure that is set on to address/ or function as its principle. As the structure showed (see fig, 2) this community media is hierarchically nominal to the management board of the station. And they also nurtured to be a member of the management

board via consent of the community who are claimed as the owner of the station. However, it is laid controversies (look at the theme of social sustainability). And also the day-to-day activities of KCDR are administered and managed by the executive coordinator of the station. In other media terminology, it is synonymous with the director, supervisor, and the like. In this managing structure station director embrace the news coordinator, program coordinator, advertisement department, technical and finance unit. The following responses and management structure of the station elaborate views discussed in the above.

"As you see the structure all administration and coordination hierarchies are nominal to board. The news coordinator, program coordinator, advertisement team, technician, and finance perform under an executive coordinator. The legislation issued that all units shall meet together one day in a week. And also the management meeting has held quarterly".

"Board members are nominated from zonal administration; polytechnic collages admins, city administration (mayor), women's league and trade association."

"I heard that four years before those board members are elected through by democratic election".

As a community trend and core principle, the board management should have a responsibility to conduct a general assembly with the entire community or their representative. It might be done twice a year or once in a given period of time. On the meeting challenges, prospective, weakness, and strength of community radio are the main area to discuss. Community members are also encouraged to have an open discussion and commenting on seated agendas. The management board should also set directions for the station based on comments raised on the discussion forum. However, respondents urge that for the last three and four they don't have general assemblies and even if, they missed their entire weekly editorial to a year. The following respondent's quotas assure the above view.

"For last four years we don't have regular meetings. For this, financial constraint, lack of motivation, withdrawal of KMG and situational instability are assumed as the major reason".

“Since the station emerges, KMG Ethiopia plays a vital role in the development of KCDR. They built the station and give continuous support to the management team. They also over watch the overall activity of the station. And also during its baby age, zonal administration and Durame town administration also gave attention to its success. However, followed KMG withdrawal the station retired and luck consistent. And therefore, annual meetings, editorial tips, and board discussion forums are gone.

Article 45 – 51 of the legislation (Ethiopian community radio directive) talks about the management of community radio broadcasting services. In this article, the following directions are identified.

- ✓ the management shall have a general assembly from members or representatives of the community;
- ✓ Shall have not less than five and not more than nine board members elected from the community in democratic and volunteer ways;
- ✓ Shall employ a general manager and technical manager in permanent conditions;
- ✓ Shall have other members of the community who participate in administrative and program preparation;
- ✓ The management shall keep and not oppose the community's sustainable ownership feeling, make the community participate in program preparation, appraisal, administrative, and finance in order to run the service together properly;
- ✓ Shall notify the authority if there is management change;
- ✓ Prepares its organizational document on the basis of the Authority’s model organization document and submits it to the Authority.

According to Lush and Urgoiti (2012) community radio should have democratic processes to involve community members in station governance. Board members should be elected by community members through general meetings open to community members who elect the Board Members. In this regard, the KCDR management board has not followed its institutional as well as broadcast service directive. The following quota also explains the above view.

“Year after year the management board members get decrease and decrease. For instant currently, the station is overlooked by only one board member. His role is also limited to

salary approval. Even the executive and remains board member are responsible to notify the authority if there is management change or withdrawal, they did nothing”.

4.1.3.1 KCDR Access

Kembata commonly called kembata community development FM radio station was established in 2000E.c. With legal registration under Ethiopian broadcast authority, however, the trial program was aired in 2002E.c.

After officially launched in 2010 and EBA gave license, it has 8 hours on air per day. And also was found at 105.8 frequencies. KCDR has established on the following core values; to reflect and promote local identity, character, and culture; create a diversity of voices and opinions on the air; provide a diversity of programs and content; encourage open dialogue and democratic process; promote development, social change, civil society, and good governance; encourage participation, sharing of information and innovation; give voice to the voiceless and so on (Retrieved from documents).

During the initial period, KCDR covers all Tembata Tembaro zone’s wordas. However, due to different respective challenges and critical problems, KCDR only covers Durame town and few Kedida’s Keble horizontally since 2008. For this, transmitter technical damage and absence of a large capacity generator counted as major Cause of problems.

Despite those problems which currently affect the accessibility of KCDR, it also afflicts station program production and participatory behavior. Consequently, the radio station has been forced/ permitted to reshuffle program content, revising finance strategies and operational hours. For instance, as I observed, currently KCDR has on air for four hours per day. The morning broadcasting section started at 2:00 am and stay till 4:00 am. And the afternoon section program started tuned at 12:00 and closed at 2:00 pm.

4.1.3.2 Independence of community broadcasters

In this sub-theme the following significant codes are looking for; independence from political parties, business motive, and propaganda. From its beginning, KCDR rotted on volunteers service and community support. This resulted in community radio always demands societal support. For this and other reasons, the issues of independence instigate community radio. Based on legislation, KCDR opens its door to individuals and institutions which aims to help institutions as well as the

community. There is no religious sect or economic bias, in fact, community radio holds these differences and serves the community. Government employees, individual entrepreneurs, and religious persons anyone who has passion and desire can able to join community radio cure. One thing that should be respected is "the need of community". According to the community radio directive "community radio carries out its activities on the needs of community development, education and good governance".

"I am not daring to say we are free from their prejudice. But, as public servant, we are struggling to overcome their hamper".

"I am a volunteer staff. I know my responsibility in the station. As I trained before community radio practitioners should serve the community with no political motive and desire for profit-making. As a servant, I am also giving service out of such principle".

"We were trend about journalism and community service. In exposure, we also amass talk-trend about our services. So, this helps us to keep and follow the right truck".

Notwithstanding some respondents argued that the system is highly exposed to journalists/station workers being working fore. They also argued that sometimes institutions have a tendency to force stations on to their interest and agenda.

"Besides their support, not always, Institutions and sometimes individuals have an intention to pull institutional freedom of community radio on to their interest. We have seen that some irrespective profit-driven institution and individuals come to us not to serve but to be served".

Tabing (2002), affirms that Community media provide a vital alternative to the profit-oriented agenda of corporate media. They are driven by social objectives rather than the private, profit motive. In this channel, servants are promoted than those who are another motive. Moreover, Similarly according to Fraser & Estrada, (2001), Community media is editorially independent of the central and local governments of political parties and commercial and religious institutions in determining its policies and programing (pp. 17). Therefore the researcher concludes that since the institution has no Witten editorial or regulation which clearly administers the station worker, the institution is highly exposed to financial as well as other motives.

4.1.3.3 Management skill

Under this sub-theme, the following core codes are presented. They are; active involvement, internal communication, training, problem-solving, and When asked to respond on how active are the board members of rural community radio. They said that they are not active, as the result they are businessmen and volunteers, they don't avail themselves whenever they are needed"

"I know a long time before we had taken skill training about community radio. To speak frankly, for a business man like me and for those who are not literate, single short time training is not sufficient enough. We need continuous encouragement, empowerment, and training so as to serve our institution. If so, serving with passion is easy".

"I think they have lost hope because the intention of starting a station was to make a profit. They meet whenever there are urgent issues to be addressed. However, the constitution stipulates that board members should meet once in three months".

"Over two years since board members were elected and since then they have not attended one. They have not attended any leadership forum since they were elected one year ago and only one member is active as a board".

So based on this finding the researcher concluded that not all board members have been active on their appointment and attended board as well as station meetings.

4.1.3.4 Staffing

In this sub-theme, the following core codes are discussed as an agenda. The codes are training, professionalism, and volunteerism. Toward volunteerism, volunteer's staff understanding of community radio "free service" is arrayed as a code of the sub them. In principle, community radio gave priority to "addressing" those who are marginalized through journalists/volunteers who belong to them. However, currently the station faces

"Due to receiver damage, the station is unable to reach all wordas and towns. As a result of this, near to 20 volunteers and staff were withdrawn from the station. Currently, five volunteer staffs stand with the station crew, and they are serving the community. Among two volunteers there are full-time employees of a government organization. The

remaining three volunteer staffs are fresh graduates of the university and high school students”.

In order to compensate for the bad luck of the training center, KDCR follows its own ways of training.

“In our station, fresh entries and volunteer staffs are immediately assigned under the supervision of senior staffs. Then senior staffs are responsible to train, equip, empower and ready them for service”. By doing so, our station is successful”.

When asked to comment about professionalism;

“Among station employees, no one is a professional journalist or communication expert, except technicians. They are IT graduates and have licenses. But we are trained and get journalistic/communication work experiences through exposure”.

According to Buckley (2012) engagement of the community in management as well as in content making is important. For better operation of the community radio, there is need of good and quality equipment as well as staff that are capable of operating the equipment. He further claims that technical sustainability is important aspect in daily operation of the station. Therefore, technical support and know-how together with the selection of appropriate technologies that are robust, have low operating cost, easy to maintain and are replaceable. However he warns that community radio that lack reliable technical systems and equipped human power risk losing their audience, staff and support to other competing FM stations.

4.1.3.5 Policies and regulations

KCDR has been bonded by a community radio directive that is a policy amended by the Ethiopian broadcast authority in 2008 (EBA). Even so, the EBA community radio directive encourages community stations to form their media policies and regulation, KCDR doesn't issue station laws or regulations. Consequently, the station has no clear administrative canon. Even, as respondents, a claim, in practice, the directive itself has been ignored by station workers and administration. “The policies are there. As to whether it is implemented or not is another question”. According to Busolo (2013), sustainability is influenced by the external environment, in particular the presence or absence of enabling laws, policies and regulations (pp. 44). He also

emphasis forming of policies to govern rural community radio should involve community members so that they can clearly understand laws governing the station. Radio stations should work towards achieving goals of the station just like any other enterprise (ibid). Further Lush & Urgoiti (2012 assert that) lack of clear polices and institutional mandate creates ambiguities on the roles that boards and board members should play, and the responsibilities they shoulder as a result. In addition, there were no policies in place to regulate board so that they can't be held accountable by the community. Therefore the researcher concludes that the institutional sustainability of KCDR is in danger.

4.1.3.6 Challenges of institutional sustainability

In the principle of community, radio staff should be from the society. This means the community radio should maintain volunteer involvement in program production and another form of rural radio function. Despite respondents agreed on the relevance of volunteer in community radio, they also claim that it is also the reason for radio station closure. One of the respondents affirms that;

“The station is dependent on volunteers. These volunteers tend to be people without jobs. Even though it is assumed positive to build skill and job opportunity, affects the sustainability of programs in the station. And also the difficult side is that volunteers often need money for food, travel to the station and after some time, they may request money for the time they spend in the station instead of going elsewhere for a job that pays”.

According to respondents, there is no contractual agreement with volunteers. Since no payment is paid for their support, they stop and look forward to another job.

“I am a volunteer staff in kembata community development radio. And I have been working since 2010 e.c. It is really difficult working with community radio. Because the volunteer staff does not earn money from the institution. Due to this, we are supposed to resin our volunteer job to seek and get a better job with a paid guarantee.

Some respondents also indicated that there is miss understanding of "volunteer" services.

"Some volunteers are businessmen and government employees. But I observed that they desired payment for their services. During training and fieldwork, they always come up with a complaint of payment".

In a given institution, the management system contributes factors toward the good or poor performance of the institution. In the case of KCDR, the lack of clear house policies and work procedures are other challenges to the institutional sustainability of the station. This is parallel with getahun's finding. In his research, he identifies that the lack of adequate contextualized policies introits institutional sustainability. So based on this finding the researcher concluded that not all board members have been active on their appointment and attended board as well as station meetings. He also affirms that volunteer's level of knowledge and understanding should challenge the community radio practice and sustainability.

4.1.4 Financial sustainability of KCDR

In this theme advertisement, donation, fundraising, well-wisher, and grant are taken as sub-theme and codes. While presentation the researcher identified different codes and after hear it present as follows.

4.1.4.1 Advertisement

Since community radio stations are run and administered by the community, the station's work cost should be generated from the public. Other than structural support, respondents assure that the main source of income indicated advertisement followed by program sponsorship, donations, grants, fundraising, selling of greeting cards among others as a source of revenue for KCDR.

Under advertisement sub-theme, institutional or individual, government, or non-governmental advertise holidays coded. Community announcements are also identified as a Code. KCDR annually generates near to 60, 000 thousand birr from all advertisement sources.

"On-air adverts, as well as to recorded adverts, ran by the station especially at holydays earn the station income. Grants from County government, individuals also recognized as friends of KCDR organized events sometimes by the station or in concert with advertising partners generate income for the station.

"During holidays, entrepreneurs and small enterprises are initiated to get an advert on our community radio. Like minimarket owners, electronic shops, abattoirs institutions, and merchandise unions buy air time to advertise their products and goods.

"In our zone trade and industries bureau louche exchange bazaar three times a year. KCDR is their prime choice to broadcast/ advert the program and invite their target buyers via".

4.1.4.2 Donation (sponsorship) and grant

Followed advertisement revenue, the majority of respondents indicated that donations, grants, and well-wishers support the financial capacity of Kembata community development radio. For instance, the kembata community development radio receives donations from the government. According to the KCDR director, the aid from the government aimed to promote station functioning as media.

"Kembata tembaro zone administration donates near to 100,000 birrs to promote the radio station".

Some respondents also indicate that health, agricultural, and entertainment programs attract sponsors. For instance institutions like water and fish development, the agriculture union of the kembata tembaro Zone, and health beuro support programs like, "feyemane" our health, agriculture, and program educating about agriculture and development. Live programs, sportscasting, and participatory holiday programs also generate income for institutions.

"I am the producer of a health-based program known as "Fayimane". And this program consistently sponsored by kembata tembaro Zone health directive".

"Football association and business enterprises also occasionally open their palm to donate and sponsor".

Another Code that supports the sub-theme is well-wishers. This Code indicates institution and individual as well as business enterprises those who support community radio out of their consent. Responses

“Well-wisher also encourages us via inviting seminars and workshops. Especially, volunteer staffs’ get initiative financial accesses from well-wisher”.

4.1.4.3 Fundraising

Fundraising is another code in the financial sustainability sub-theme. There are announcements and motivation air seconds to community members In KCDR regular program which aimed get support. However, due to citizens' economic and cultural settings, fundraising is not yet a suitable finance source for KCDR. The following extracted responses describe the above view.

"The institution/ stations invite audiences to support the station by contributing any amount of money depending on their capacity".

“In our community setting, tried to make money through fundraising is a challenging one. Consequently, our institution collects/ gets less financial support from continuous programming and fundraising packages”.

"As a platform, we have designed to fundraise. However, the economic status of our community and lack of awareness block community participation on fundraising program".

"One thing is that the farm red also only supports the program that focuses on agriculture. They don't have an agreement to support the station. If they sum up the project no more farm red sponsor at all."

4.1.4.4 Challenges related to financial sustainability

Respondents indicated that they are not reaching out to many people due to allocated coverage within the allocated area, there are few established businesspeople resulting in low income from advertisement. Also, broadcast equipment for instance transmitter is not strong enough to allow them to reach the allocated region. They lack a standby generator forcing them to go off-air when there is no power. This laid seam on advertisement revenue.

As an organization, they have financial plans to help solve financial problems but these plans are not implemented due to a lack of finance. Therefore the researcher concluded that KCDR is facing financial sustainability affecting its performance. Poor performance is an indicator that KCDR is likely to lose its audience to commercial vernacular broadcasters.

As documents showed the main revenue of KCDR is earned from donations. An institution like Kembata tembaro zone education directive, Kembata tembaro zone culture and tourism bureau, Durame polytechnic, zone trade and industries, zone congress, and zone agriculture bureau are donated more than half of KCDR revenue.

As viewed in the participant response KCDR cultural and geographic seating is also identified as a threat to the financial sustainability of the station. For instance absence of NGOs, lower-income, and lack of trust Contribute to poor performance of financial sustainability.

The study revealed that even though the station is engaged and made effort to enhance its income capacity the income is very low and the station is unable to sustain itself. In addition, as the data showed this little income is not distributed well due to poor management. These overlapped cases weaken station technical infrastructure and to reaching the allocated area. This financial constraint resulted in poor institutions even not have a stand-by generator. Also, the station is struggling especially when donors' withdrawal clearly indicating that there was overdependence on donor support.

According to (Buckley 2012, Lush &Urgoiti 2012, CIMA 2007 and Mefalopulos 2008), Financial income should be sufficient to cover the station's operational cost. However, this is not the case for KCDR whose income is low. Osiochru et al (2008) emphasize that financial sustainability for community radio is the ability to secure contributions from its own community. In this regard, this study revealed that KCDR used different mechanisms/ methods to sustain financial issues. Advertisement, donation, well-wisher, sponsorship, and fundraising are the main tool of financial sustainability of the station.

However as documents revealed, after the main transformer burned down, the institution coverage get too tight and limited to Durame town administration. Consequently, the institution suffers dis thirst in face of advertisers, donors, and supporters. As point out, this resulted in a challenge for the institution to keep those financial sources. It is because society has not been able to distinguish community radio from Vernacular commercial radio stations. This resulted that the societies being passive to be a partner of the community media. Additionally CIMA report also revealed that lack of finance, inability to maintain equipment, and other factors such as stations being unable to pay electricity bill led to the closure of some stations.

In addition, KCDR has in the expense of house rent, electric fees, and fuel/petrol cost. Therefore this and above challenges resulted KCDR financially weak. CIMA report realize that in developing countries community radio sustainability is mostly challenged by extra payments like house rent, electric fees, and fuel coast.

4.1.5 Social sustainability

Social sustainability is the main theme of the objects known as sustainability. In this theme the following sub-themes are included; community ownership and control, community participation and access, diverse program and another community service, and community representation. Each of these sub-themes has different codes and these codes are present hereafter.

4.1.5.1 Community ownership and control

In the community radio perspective, this can be affected through communities holding public and open meetings where the leadership of the\ station is elected, either into a Board of Trustees or Board of Directors or into a Co-coordinating Committee of the station. Even though institutions have different structural settings related to community involvement in control/ ownership, the leadership takes a decision in between annual general members meeting. However it is not visible on KCDR.

“Our (KCDR) station work code (derived from Ethiopian community directive 2008), assure that community radio board members shall serve station for two respective years. The directive also claims that the board members are allowed only for one term on serving the station (which means board members stayed for two years since they are elected).

“And also those board members shall elect through by democratic election”.

“Our board members are nominated from zonal administration; polytechnic collages admins, city administration (mayor), women’s league and trade association.”

And also the elected committee shall be committed to re-election after a period decides by the community (it might be one or two-year-long, according to stations). As any society lead

institutions should they have not done their job properly, they should not be re-elected but rather replaced by other representatives of the community

“However since 2008 till we made no board election. In this result, the station running by antiquated board members. In fact the directive does not recognize them”.

Response extracted from participant showed that the current situation of the institution showed that "Despite the structure is a life, currently the board have only one member. And he also only assigned to ratify/ delight financial cases".

What makes different community radio, according to Girard (1992) "is its commitment to community participation at all levels" (pp. 2). This goes beyond mere listenership; as according to Michel Delorme, former president of the World Association of Community Broadcasters (AMARC), participation goes beyond being passive: listener" and he states that, "Community radio implies a democratic dimension, popular participation in the management of the station as in the production of its programs" (qt. in McLaughlin 1992:3).

Kembata and Tembaro zone (KT zone) is one of the 14 administrative zones within the Southern Nations Nationality and Peoples Region (SNNPR) of Ethiopia. It has eight worades and two reform worads. The inhabitants of the zone are primarily ethnic Kembata and Temabro people. Based on the 2007 Census, the total population of the Kembata and Tembaro zone is estimated at about 768.3 thousand. During its establishment, KCDR was aimed to address the total geographical as well as the cultural community of the kembata Tembaro zone. However due to the reasons discussed above, currently the station coverage does not exceed Durame town and horizontally neighbor kebeles. For this reason, current management board members are not representative of the whole community of this zone. Therefore the response and document file showed that the communities are not represented in the management process of the station.

Therefore, the researcher concludes that these communities are missing the chance to administer the station. It is parallel with Getahun's (2006) study on the Sidama community radio case; the community self-management aspect of community radio in owning and controlling the station is the missing chance in Sidama radio" (pp. 108).

4.1.5.2 Community participation and access

In theme categorization community participation and access is one of the subs themes of social participation. This sub-theme also compacted different codes presented after hear. On the issue of content development of a versatile program that podcasted on the station, the community is not involved. However, the program production department of the station follows varied program development mechanisms. The following respondent's responses express the above discussion.

"Our institution finance source doesn't allow us making such grass root level discussion on content development". Group discussions, forums, and the like events need money and then in absence of sufficient resource, I think it is impractical".

"For instance, I am part of the society and belong to them. Consequently, I suffer what our society faced. And also our volunteers must come and join the station with program tips and serve as a source of information.

"In order to compensate our weakness, the radio stations opened free phone call line and social media channels for those who have pleasure regarding program development and generating idea.

Another important code that is labeled on the theme of community participation and access is "decision making". In the theoretical definition and explanation the word decision making has two prospective; one, community members should actively participate in decision making towards the community radio management process. Two, community members should be part of decision-making during policy formulation, content development, and issue generation. However, the communities are far from the decision-making of both prospective. This view is reviled in the following respondent's comment;

"As I said before our radio station has lost such structural mandate due to raised reasons. There is no way are implemented community decisions on the policies and management process of the station. Except in most cases, they comment/ suggest what they observed through by phone call".

Another code of this sub-theme is community participation as a volunteer. In this regard respondent's responses that community members are highly participants. Their response is quoted after here;

“I remember that there were more than 40 volunteers are engaged in station service. However, over time, their number is decreased. Currently, not more than 5 volunteers are at the station. If those barriers got a solution, there is no doubt on volunteers; a lot of people are willing to join”.

In the community, radio content should be the interest of the public rather than commercials broadcasting trends. In its structure, the radio stations should involve the public in program production. Similarly, According to the CIMA report ensuring broad participation in programming, giving value to communication among the people to facilitate positive change, not simply relaying information to the citizen is a responsibility to community radio (pp. 6). Ethiopian community radio directive also affirms that "c) Allow the participation of the members of the community in the preparation of its programs (Art 10, sub art C). Therefore this showed that community members should be part of program design. However, as the study revealed due to financial consternate and poor management systems, social participation of the community in content development and decision making get poor and poor. This is consistent with Getahun's (2012) findings. He concludes that “The community participates in programs i.e. in idea-generating, theme selections, and program revisions. Even though the participation of the community in this regard decreases nowadays, still participation in programming exists (2006, pp. 108). Whereas community members are active they are to engage in free service.

4.1.5.3 Diverse programming and other community services

In this sub-theme there are different codes are identified. These codes are; content, language, and verity. As is indicated in table 2 KCDR has different program contents which address the issue that is given priority by the community. For instance, agriculture-based programs, health-related program contents, programs on migration, programs on corona pandemic (recent phenomena), programs on education, and participatory phone-in programs are diverse contents packages in KCDR station. And also KCDR program talk-lik shows that the station significantly outlined their program. Entertainment, hard talk, shows, phone-in, (sometimes live to record), and on-spot recordings are scheduled (for more look table2).

"I think we have all types of program format. Our program focus area is also varying. Business, health, agriculture, youth, women empowerment, sport, song selection, phone ins and the like".

"We also have non regular program format in our station. It is only one week or two weeks long and most of the time it entertained occasional incidents. We look event like holidays greeting, awareness creation program on corona pandemic, sports events and the like in our station".

Former regular KCDR participant responded that;

"I am the regular listener of the KCDR. I especially like the way they present the news. They focus on the local news which other media cannot cover and that may have a significant influence on my life as one member of my community. In addition, they were present both national and international news in their new streaming. In this coverage, they present national news that enables us to think rationally. Moreover, we will have information about what is going on in the town, in the nearby rural areas when we tune to the KCDR".

In terms of another community service, KCDR has air time of searching lost animals, like donkeys, cattle, and the like. And they also give avail air time to announce funerals.

"Those who are lost animals get service to search and denounce through our station. For this, they haven't been forced to pay rather promoted to support the station. Similarly, air time is reserved for funeral announcements. It is also free paid (comparatively less coast)".

According to Estrada and freser (2001) community radio provides a program that is particular its community identity and character. Thus it is relied principally on local content. As it is presented in the access part of the theme, KCDR station language is "kembatisa" that is a local language of the community. Therefore, in terms of content the station produce principally recognized programs and news.

4.1.5.4 Community representation

Under this code cultural, which means, language, value, and norm representation are discussed. In the Kembata Tembaro zone, three umbrella nationalities are living together. They are kembata, tembaro and donga nationalities. They use a similar language known as "Kembatisa". It belongs to the Cushitic language family. Despite the dialectic inconsistency, they understood each other during communication. They have unique dressing codes, norms, and lifestyles. In this regard, KCDR made a significant effort so as to truly representing its community. This view is reviled in the following respondent's comments;

"Our station language is kembatisa. All station production which means news production, program production and advertisements including national as well as the institutional announcement is prepared by using kembatisa language".

"We give care to cultural or other societal issues. Due to this our program durations and focus area have been made based on such knowledge. Women, youths, and marginalized community members get priority in our station. For this, our programs and the focus area is witnessing".

"However In news selection and programing our station gives priority to worthiness than the notion of balance".

According to Fraser & Estrada, (2001), Community is inevitably made up of different groups and interests. Therefore community radio program broadcast that caters to those and also encourages them to express themselves on the air. Furthermore, he noted that its programming ensures a wide diversity of voices and views from marginalized groups like women, youths,, and other social groups (pp. 17). In this research case, cultural songs and artifacts by default represent all three nationalities. Therefore in this regard, the station should not fuss. Ethiopian community radio directive (KCDR legislation) points out that; Community Radio broadcasting service shall give priority to those composed and arranged music, singers, and players of the community. It shall provide kinds of nation and nationalities music on the basis of community's interest; towards Language If it is spoken more than one language in the area of established community Radio broadcasting service, it shall be transmitted with the language (languages) what the community chooses (Art, 21&22). In this regard, KCDR performed well.

In general, as Chin Saik Yoon (1996), breaks down democratic participation in development projects. The same is work in community radio the community should; Participation in implementation - People are actively encouraged and mobilized to take part in the actualization of projects. They are given certain responsibilities and set certain tasks or required to contribute specified resources; Participation in evaluation - Upon completion of a project, people are invited to critique its success or failure; Participation in benefit - People takes part in enjoying the fruits of a project; Participation in decision-making - People initiates, discusses, conceptualize and plan activities they will do as a community (pp. 2). In this regard, the research revealed that the community members are not participating in the decision-making process of the institution. For this according to respondents, lack of sustained money, poor management, and the context itself are responsible factors.

Related with diverse program and representation as it is indicated in appendix) KCDR has diverse program contents. This program content covers different social issues. Health, agriculture, business, culture, language, education, and the like are got attention in the KCDR program production crew. To ward diversification of content means; program, music, and news diversification of the institution is also clearly structured and good. According to astrad (2001), they are (community radios) present in all regions of the world as social movements and community-based organizations have sought a means to express their issues, concerns, cultures, and languages.

4.2 Discussion

Assessing sustainability of community radio case of KCDR is the main area of this research. As presented in the above and noted in the diagram (see on chapter 3, fig. 1), the issue of sustainability is dissected into three main theme, known as; social sustainability, financial sustainability, and institutional sustainability. Each theme also effectuates number of sub themes (look on fig, 1). And also codes of each sub theme are presented in the presentation and analysis section.

The study findings showed that KCDR source of income are advertisement, program sponsorship, donations, grants, fundraising well-wishers etc. Business people like whole sellers and manufacturers as well as individual enterprises and self-owners advertise their products with KCDR. Income from County Government; in form of grants, fundraising, and announcements

are generating revenue for the station. During holidays, sport events and bazars the station also earns income from broadcast events happening in the society.

However, Findings showed that the station is also the struggling especially when donors pulled out. It clearly indicates that, there is overdependence on donor support. Strong community support is fading since the community feels excluded. On the other hand, scarce resources available could be the cause of struggle for KCDR. This is consistency with center for international media assistant report. They claimed that “Donor partnerships and grant-funding do not necessarily allow a radio station to better serve the public interest and to stay above politics. This challenges some donor assumptions about how to foster good media content. On the contrary, this report emphasis that, donor funding can put proximity radios in a position of continuous donor-chasing, always cutting corners to save money and dependent on volunteers. Dependency on volunteers, in turn, lowers the professionalism of stations, makes them more vulnerable to the temptations of “brown envelope journalism” and makes them more liable to put listeners off. And if you lose your audience, you gradually lose your station (pp. 26).

In terms of community participation, the community couldn't directly participate in formulating plans and policies of the radio service rather they participated indirectly through their representatives (i.e. board and general assembly). The management of the station made decisions concerning program content, duration and schedule of the station's programs. The programs in KCDR were fixed. Due to this, even if the community had the right to involve and produce new program, but the community's participation in program content production was low. This showed that these communities are missing the chance to administer the station. This is consistent with kalkidan's (2018) finding. “She concludes that the community did not directly participate in formulating plans and policies of the radio service rather they participated indirectly through their representatives (pp. 68) whereas, it is inconsistency with Getahun's (2012) findings. He concludes that “The community participates in programs i.e. in idea-generating, theme selections, and program revisions. Even though the participation of the community in this regard decreases nowadays, still participation in programming exists (2006, pp. 108). Therefore, poor management representation might be resulted less community participation. kassahun's (2008) research finding come in line with Getahun's (2012) finding. His research revealed that, the Jimma community radio is providing broad participation of

community members often on a volunteer basis and the ownership and control of the station by the community through a board of governors and the board of governors are the representatives of the community and responsive to the diversity of its needs” (pp. 98). Therefore human development and managerial

However in terms of audience participation, as the findings revealed, community members are active participant through phone- in discussions; devote money, engaging volunteer services and the like activities. The findings also evoked that KCDR programs, songs and shows represents the target community members. Therefore, in terms of representations the institution is not fuss. In this case kalkidan’s (2018) finding is inconsistency with this research finding. Her study found that the Addis Ababa University community members were not actively participating in financing the station (pp. 63).

In institutional sustainability regard lack of adequate management system (this might refer skilled man power) challenged the institutional sustainability of the station. Study also showed that there are no policies and regulations guiding KCDR (except Ethiopian community radio directive). Consequently, they are not followed and act accordingly since majority of staff/volunteers are not exposed to it. Even if, study findings showed that there is no room for accountability. Therefore this lack of responsibility out of ignorance may result to harmful consequences. For this reason, in KCDR journalistic values looked in blurred and this character exposed the station getting weak and weak. In addition, journalistic value affects content development as well as credibility of the journalists. Furthermore the study revealed that there is no specific institution that makes skills know-how and knowledge available to KCDR. This finding is consistent with getahun’s (2012) finding. In a given institution, the management system contributes factors toward the good or poor performance of the institution. In the case of KCDR, the lack of clear house policies and work procedures are other challenges to the institutional sustainability of the station. In his research, getahun (2012) identifies, that the lack of adequate contextualized policies introits institutional sustainability.

4.2 1 discussion of Emerged variables on institutional sustainability of KCDR

KCDR has measures put in place to enhance self-sustainability by structuring co-management and aid-like support mechanisms. This mechanism is endemic and somewhat different from the UNESCO and AMRC principles of ownership. This mechanism enables institutionalizing

community radio. That means multiple interested stakeholders are involved in the success of a project and all working on an equal footing. They become "co-managers". This mechanism, pull-in those community members left such activities due to poor ownership/ management of the station. It enhances self-sustainability and redeems the cultural as well as the economic context of the country. The following respondent's view elaborates this view more.

“As you know, the biggest problem of the radio station is the loss of its owner. Due to that, the radio station lost its institutional structure when the leopard institutions that it managed, to stop supporting it. As a result, it has been open and closed for the past 5 years. To overcome such barriers the station is working to make it more resilient. We learned this experience from Wolayita community Radio, which helped to make the station more resilient”.

“This step was taken to save the facility from destruction and is appropriate for our environment”

“As it is known, our society is poor. Our culture of helping institutions is very weak. Therefore, it is difficult to maintain an institution with less than 10,000 birrs in support. Therefore, because of the benefits of the radio station, it is important government to support the station. This solution will allow the station to be administered under large government institutions. In this way, the site will receive permanent financial support for permanent staff salaries and fixed assets”.

As it is mentioned in the interview of respondent, co-ownership is critical to station sustainability. co-management defined as a "situation in which two or more social actors negotiate, define and guarantee amongst themselves a fair sharing of the management functions, entitlements and responsibilities for a given territory, area or set of natural resources" in their study Grazia Borrini-Feyerabend et al (sited on Alan Wong, 2002), address the term "co-management" in similar manner (pp. 6). As they point out, one could certainly replace "natural resources" with any issue of social significance or concern, including communications. The very idea of "co-management" implies that there are multiple stakeholders with an interest in the success of a project who are all working on an equal footing. They are "co-managers."(pp. 6).

Different arguments were raised on ownership of community radio. When deeply looks Center for International Media Assistance, (2007) study, it visualized African community radio historic challenges of ownership.

Community radio developed its own identity after UNESCO's initial setup of six stations in 1991. When Creative Associates' project started, 40 stations were already operating. In assessing the capacity of the stations, Creative Associates looked at criteria such as their organizational development, equipment maintenance, financial management, and programming content. Just months after the capacity building project ended, however, approximately a quarter of the stations started experiencing serious problems hindering their ability to broadcast, leading to the closure of eight stations. Major factors that led to the station closures included lack of financial sustainability and inability to maintain equipment, along with other factors beyond the control of radio station personnel, such as intermittent electricity (pp. 12).

Similarly studies showed that in our country community radio challenged with these barriers. For instance getahun's (2012) founded in his research "After the withdrawal of the Irish Aid and SDP partnership, the financial problem became the major challenge for the station. Due to this the quality of the programs deteriorated, several employees abandoned their job and worked on and off as well as the transmission was interrupted for several periods (PP. 96). Therefore, this showed that the notion of AMRC and UNESCO to ward ownership of community radio is not context based.

Similarly, the study of center for international media assistant also assured that "Yet expecting the stations to support themselves entirely from the local economy is also both unfair and unfeasible. They used the following response as evidence; "The U.S. public radio wouldn't exist without federal support," and it is illogical to expect community radio stations in developing countries to become sustainable on their own, a prominent community radio developer argued. Therefore, Different funding possibilities most feasible for local circumstances should therefore be explored (pp. 14).

On the other hand CIMA report argued that, Donor partnerships and grant-funding do not necessarily allow a radio station to better serve the public interest and to stay above politics. Dependency on volunteers, in turn, lowers the professionalism of stations, makes them more vulnerable to the temptations of "brown envelope journalism" and makes them more liable to put listeners off. And if you lose your audience, you gradually lose your station (pp. 26). To negotiate extremes, the report comes with the following report

Navigating Domestic Politics Navigating national and local politics is an essential strategy for radio stations for two reasons: the government's ability to close operations, and the government and politicians as a vital source of revenue. There are therefore constant and inevitable trade-offs, courting politicians on the one hand and maintaining editorial integrity on the other (pp. 13).

Therefore in KCDR context "co-ownership" is suitable mechanism to community radio sustainability.

CHAPTER FIVE

Conclusion and Recommendation

5.1 Conclusion

The Finding from the study shows that most of the respondents were male while, a majority of the respondents are not attained higher education. Currently, due to financial cases, KCDR most employees are volunteers and they are non-paid.

Another point that the analysis of the study has revealed is KCDR's sources of income are advertisement, program sponsorship, donations, grants, fundraising well-wishers, etc. Business people like whole sellers and manufacturers as well as individual enterprises and self-owners advertise their products with KCDR. Income from the County Government; in form of grants, fundraising, and announcements are generated revenue for the station. During holidays, sports events, and bazaars, the station earns income from broadcast events happening in society.

According to the results of the data analyzed, the station is also struggling especially, when donors pulled out. It indicates that there is overdependence on donor support. Strong community support is fading since the community feels excluded. On the other hand, scarce resources available could be the cause of the struggle for KCDR.

The results of the data analysis also revealed that the community did not directly participate in formulating plans and policies for the radio service. But, they participated indirectly through their representatives (i.e. board and general assembly). The management of the station made decisions concerning program content, duration, and schedule of the station's programs. The programs in KCDR were fixed. Due to this, even if the community had the right to involve and produce a new program, but the community's participation in new program production was low. This showed that these communities are missing the chance to administer the station.

However in terms of participation, as the findings revealed, community members are active participants through the phone- in discussions; devote money, engaging volunteer services, and the like activities. The findings also evoked that KCDR programs, songs, and shows represent the target community members. Therefore, in terms of representations, the institution is not fussed.

The document analysis also showed that the KCDR community radio is produced numerous entertainment and educational programs on various social development themes such as educational, agricultural, gender, youth, political and good governance, and language and

cultural issues. The programs educate the audience by entertaining. Such a strategy helps the station grab the attention of the listeners toward the message of the program.

The study also revealed that the lack of an adequate management system (this might refer to skilled manpower) challenged the institutional sustainability of the station. In this regard, the KCDR management board has not followed its institutional as well as broadcast service directive.

The study also showed that no policies and regulations are guiding KCDR (except the Ethiopian community radio directive). Consequently, they are not followed and act accordingly since the majority of staff/volunteers are not exposed to it. Even if, study findings showed that there is no room for accountability. Therefore this lack of responsibility out of ignorance may result in harmful consequences. For this reason, in KCDR journalistic values looked blurred and this character exposed the station getting weak and weak. In addition, journalistic value affects content development as well as the credibility of the journalists. Furthermore, the study revealed that there is no specific institution that makes skills know-how and knowledge available to KCDR.

According to the analysis of the document and interview poor management skills, lack of qualified staff and lack of quality programs are major sustainability challenges of KCDR. Consequently, it affects the performance of the station. Furthermore, due to poor payment, journalists opt for better pay in commercial vernacular stations. KCDR is not reaching out to its audience to seek an opinion regarding programs development. In addition, the community is not involved in the decision-making of station activities. Therefore the study concluded that KCDR is not able to sustain itself. This is because of to lack of accountability by those responsible bodies most likely the management board.

As document and in-depth interview analysis revealed that, during the initial period, KCDR covers all Tembata Tembaro zone's wordas. However, due to different respective challenges and critical problems, since 2008, KCDR only covers Durame town and few Kedida's Keble horizontally. Therefore, KCDR doesn't reach all wordas of the Kembata tembaro zone.

The finding of the study shows that, as the result, the institution lack Witten editorial or regulation which administers the station worker, the institution is highly exposed to financial as well as other motives.

5.2. Recommendation

As it is presented, community radio is an essential medium to address and strengthen the community, especially, those who are marginalized and voiceless. To do so, first, the medium itself needs to sustain and be strong in the context. Therefore Based on the finding of the study the researcher recommended that;

Donor partnerships and grant-funding do not necessarily allow a radio station to better serve the public interest. On the contrary, donor funding can put community radios in a position of continuous donor-chasing, always cutting corners to save money and dependent on volunteers. Therefore, community radio should give much emphasis to another source of finance.

KCDR should maintain a platform for community participation in terms of program production, decision-making, and ownership.

The institution should also make clear policy and regulation which is consistent with their environment.

This research only addresses the social, institutional, and financial sustainability of community radio. Therefore the following area also needs further investigation.

- Content/ professionals sustainability of community radio
- Empowerment and access of community radio.

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Appendix 1

Interview guide questions

Social sustainability

- 1) To what extent do the communities participate in the station's practice?**
- 2) In what way the community involved in decision making process?**
- 3) How does the community participate in program production and evaluation?**
- 4) How do the programs represent the community interest?**
- 5) How does the station present diversity of views?**
- 6) How does it treat all members of the Community and involve them in the communication?**
- 7) What is the biggest social sustainability challenge do you face as organization?**

Financial sustainability

- 1) what is the main financial source of KCDR?**
- 2) Does the station have other means used to supplement income of the station?**
- 3) How does the government support Rural Community Radio?**
- 4) What is the biggest financial sustainability challenge do you face as organization?**
- 5) Is there anything about Community Radio sustainability that you would want to comment on as we conclude the interview?**

Institutional sustainability

- 1) How active are board members?**
- 2) Does the station provide training for staff and volunteers?**
- 3) Does KCDR have any official policy that guides the station operations? If no, why?**
- 4) How does it treat all members of the Community and involve them in the communication?**
- 5) Do KCDR programs address the needs of the community? If yes how?**

6) What is the biggest institutional sustainability challenge do you face as organization?

8) Is there anything about Community Radio sustainability that you would want to comment on as we conclude the interview?

Appendix 2

የ2013 ዓ/ም የሬዲዮ ጣቢያው አጠቃላይ ገቢ

የገቢ ዝርዝር	የብር መጠን	
ከማስታወቂያ ገቢ ብር	60,200	
ከዞን አስተዳደር	1,000	
ከፋርም ሬዲዮ በእንስሳት ላይ ለሚሰራው ፕሮግራም በገባው ውል መሰረት የሚከፈል ክፍያ	80,000	
ከሬዲዮ ጣቢያ ሳር ሸያጭ	2,000	
ከቅዳዳ ጋሜላ ወረዳ አቦንሳ ቀበሌ አርሶ አደሮች	270	
የዞን መንግስት ኮሚኒኬሽን ድጋፍ	8,000	
ዞን ት/መምሪያ	1,000	
ዞን ም/ቤት	3,000	
ዱራሜ አ/ኮሌጅ	21,950	
ዞን ግብርና	10,000	
ዞን ጤና መምሪያ	5,000	
ዞን ንግድ እና ውሃ እና ማዕድን እነርጂ መምሪያ	2,000	
ጠቅላላ	301,640	

Appendix 3

**Kembata community radio (Ethiopia) Fm transmitter map. retrieved date 04-
aug- 21**

<https://fmscan.org/main.php>

