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ADDIS ABABA UNIVERSITY

SCHOOL OF JOURNALISM AND COMMUNICATION

**STUDY ON AUDIENCE RECEPTION OF AFAN OROMO RADIO
PROGRAM ‘KULA BADIYA’: THE CASE OF SOME FARMERS’
COOPERATIVE UNION IN OROMIA REGION**

BY

FURI BONSA

JUNE, 2020

ADDIS ABABA

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**A THESIS SUBMITTED TO THE SCHOOL OF JOURNALISM AND
COMMUNICATION IN PARTIAL FULFILMENT OF THE REQUIRMENTS
FOR THE DEGREE OF MASTER OF ART IN JOURNALISM AND
COMMUNICATION**

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

JUNE, 2020

ADDIS ABABA

Addis Ababa University

School of Graduate Studies

This is to certify that the thesis prepared by Furi Bonsa, entitled *Study on Audience Reception of Afan Oromo Radio Program 'Kula Badiya': The case of some farmers' cooperative union in Oromia Region* submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Journalism and Communication complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Candidate

FURI BONSA_____

(Name)

Approved by the Examining Board

Examiner_____Signature_____Date_____

Examiner_____Signature_____Date_____

Advisor_____Signature_____Date_____

Chair of Department or Graduate Program Coordinator

Acknowledgements

Above all, I would like to express my reverence to Allah. Without His support, I couldn't really finalize this work..

I would like to express my deepest sincerity and respectful gratitude to my advisors Dr. Yohannes Shiferaw for his unreserved and valuable advice and guiding my thesis piece-by-piece with patience throughout the research period.

I would also like to express my deepest gratitude to Askeberech Belayneh General Manager, Oromia Agricultural Cooperatives Federation Ltd, who gave me continuous assistance in this research - without her support this work would have not been realized.

In addition, I would like to express my thanks to Arfan Qallo, Burqa Galeyti, Charchar Oda Bultum, Haromaya and Ambo farmers' cooperative unions' board members, managers and respondents for their helpful cooperation and participation during data collection.

My sister Nadhi Bonso, I thank you for believing in me and always being ready to provide the material support I needed.

Finally, I am indebted to my wife Elsabet Genemo for her constructive moral help throughout the way. I wouldn't accomplish this paper without your courage.

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List of Acronyms

KB	Kula Badiya
KBR	Kula Badiya Radio
KBRP	Kula Badiya Radio Program
EBC	Ethiopian Broadcasting Corporation

Abstract

This study was undertaken to evaluate the audience reception of 'kulabadiya' Afan oromo, a weekly program aired by Radio Ethiopia, effectiveness by farmers in cooperative union with particular emphasis on agricultural duties. The study was guided by three basic research questions and, the Reception and use and gratification theories as a theoretical framework. The study used descriptive, mixed method by combining quantitative and qualitative methods. The study areas were EBC, Charchaar Odaabultum and Burqa Galeyti, Haromya and Arfanqalloo and Ambo farmers' unions in Addis Ababa, West and East Hararghe and West Shoa respectively. The study sites were selected by purposive sampling technique. Quantitative data was collected from 250 purposely selected farmers' in cooperatives unions using survey questionnaires ,while qualitative data were gathered from three focus group discussions, six each, with 18 participants from board members and managers of farmers' unions and, five journalists, editor and manager of Afan Oromo division in Radio Ethiopia were interviewed to make the study more complete. SPSS version 20 was used for the quantitative data coding and analysis. Results of the findings of the study showed that, Radio was mentioned as the main sources of agriculture input and output information by the respondents. As the data indicated, the majority of the respondents have positive attitude towards the radio program. The time of the radio program broadcast was inconvenient to the majority of the respondents. The working condition in the rural area could not invite audiences to stay regularly at home to listen to the radio program when the program aired in the morning. Reflection on program length and coverage is additional factors affecting audience reception of the program. The majority of respondents agreed on the length of additional time. On the other hand, journalist's language use in the radio broadcast was a challenge to the majority of rural respondents to draw clear meaning out of the radio text. Respondents complained about journalists using newly coined Afan Oromo jargons and mixing English words when they speak. Most respondents preferred to listen to farmers' voices to journalists. They trust fellow farmers and could learn from their experiences even when they are from distant locations.

Chapter One

Introduction

1.1. Background of the Study

Radio is the medium most rural communities can have access to. As an audio medium, it does not exclude those who are unable to read or write. It can reach people who are isolated by language, geography, conflict, illiteracy, and poverty. Radio has popularity with target audiences of rural areas; so no one hesitates to use it. Moreover as most scholars agree radio is inexpensive with small capital costs and operating expenses. Also, from the perspective of the listener radio sets are cheap to buy (McLeish, 1999:5).

Illiteracy is the major difficulty in cooperative farmers' education. In Ethiopia, high numbers of farmers choose to express their opinion orally, because they can't read and write. Countries like Ethiopia where the illiteracy rate is so high, the potential radio has to reach millions does not come in to question. Farmers give their opinion to media not by writing a letter, but by using a telephone. In the case of Ethiopia, where there is rugged topography, high prevalence of illiteracy and poor transport, radio is the preferred means of mass communication (Negussie, 2008: 63).

Adopting the radio program for agriculture information is extremely interesting subject area and it comes under the subject matter of Agricultural Extension. Radio increases access to relevant information. Such information is instrumental in making important farming and marketing decisions such as what sort of crops and commodities to grow in the future and the best time and place to sell and buy agricultural inputs and outputs. Radio has been the most accessed medium of communications in Ethiopia as it is in many developing countries (PMCE, 2006:9).

The history of modern Agriculture cooperative farmer in Ethiopia begins, soon after the fall of Empirical Haile Sillase regime and coming of Derg to power, the country had gone through revolutionary cooperative farmers expansion and productivity in most of the rural area, especially in the provenance like Bale, Arsi, Gojjam, Walayita ... etc, there were successful community mobilization efforts and the result was considered to be the best in the history of the country. This opened an opportunity to Afaan Oromo program in Ethiopia Radio (Abdurahman, 2017: 343).

Radio Ethiopia Afaan Oromo went on air for the first time on Friday, December 30, 1974. One of its earliest programs was “*Qophii Qotisaa*” an agriculture program that focus on cooperative farmers associations established following the “Land for Tailor’s” proclamation of 1974 after the revolutionary Dergue regime controlled power. Since then, the cooperative farmers radio program disseminated under different names during different periods of time including “*QophiiQonna fi egumsanaanno*” , I.e agriculture and environmental conservation, “*Qonnaa fi horsiisaanbulaa*” Agriculture and pastoralist, and “*Dinagdekeenya*” our economy. Currently the AfaanOromo division of Radio Ethiopia renamed the program to “*Kula Badiya*”program, i.eRural and farmers’ cooperative unions program. It disseminates markets information for farmers’ cooperative members. Radio can dramatically illustrate an event in history or other issue staking the listeners at a predetermined pace through a given body of knowledge (McLeish (1999).

‘Kula Badiya’ is a weekly 20 minute program aired every Thursday morning from 6: 05 _ 6:25 PM in Ethiopia Radio. The program is one of the radio programs that disseminate to create awareness among cooperative farmers in informing about the agricultural benefits.

As an AM transmission of Ethiopia RadioAfaan Oromo program aired from a station based in Addis Ababa, ‘Kula Badiy’ aprogram is believed to have audiences in Ethiopia and neighborhoods. This study assesses cooperative farmers’ reception of ‘Kula Badiya’Afaan Oromo Radio program to three zones of Oromia.

1.2. Statement of the Problem

For any media organization knowing the condition of its audience reception through conducting research is decisive. The editorial policy of Ethiopian broadcasting corporation (EBC) which is published by the corporation in 2015 stated that EBC conducts audience research every year to know the situation of its audience and address them well. Yet, this has, at least to the researcher knowledge, barely put in practice. As Gunter (2000:13) point out Research into patterns of media use and consumption by audiences has been largely structural and functional in orientation, focusing on the social and psychological characteristics of audiences.

Ethiopia Radio Afan Oromo division is one of the channels of EBC. It seems that Afan Oromo radio division is not in a situation to know the nature of its audience.

Most broadcasting channels operate persistently without attempting to find anything about listeners' and viewers' gratifications (Mytton, 1999).

'Kula Badiya' is one of the programs that disseminate in Afan Oromo radio division. Target audiences of the program are farmers in cooperative union's societies and concerned partners. During the 'Kula Badiyya' program dissemination, from the radio studio, the producers of program receive telephone calls from farmers with feedback questions and opinions; however, in most case farmers' questions tend to be unrelated to the topic of the program.

The assumption of this research Projects is that, farmers have little information about agricultural inputs and output prices in nearby towns and cooperative unions. As Leykun (1977) stated, since producing and transmitting programs without an audience interest would simply mean waste of time, energy and resources.

So far, there were few academic research papers with regard to audiences' reception that targeted rural agricultural societies. For instance, Solomon (2008) had conducted reception research on the radio Audience of Agricultural college students. He found out that, little is known about soil and environment protections in rural areas. Similarly, Eyob (2006), on his reception research on the radio audience, tried to point out the views of farmers with the particular emphasis on its environmental coverage. But both researchers did not mention the reception of cooperative farmers' benefits from agricultural information.

The related literature and the findings from Ethiopian Journalists, as to Bayisa, (2014), tried to investigate small holder farmers use information communication technologies to get access to agricultural and market information. But he exposed the using of telephone mobile and internet in certain cooperative farmers' areas, but didn't mentioned strong views of what audience think up on a particular media product to follow agricultural information. From the lack of access of the Radio program in rural communities, this would raise big question from audiences' reception viewpoint. Therefore, to fill the above mentioned gaps, this research project proposed to investigate audiences' receptions of 'kulaBadiya' Radio Program in some zones of Oromia region. To do so, the following research objectives were developed.

1.3. Objective of the Study

1.3.1. General Objective

The general objective of this research is to study Audience reception of Afan Oromo radio program ‘Kulabadiya’: the case of some farmers in cooperative union .in Oromia region.

1.3.2. Specific Objectives

Based on the general objective, this research examined the following specific objectives

- Describes the nature of the ‘KulaBadiyya’ program broadcast on Ethiopia radio.
- Identify the major factors that are affecting cooperative farmers’ listening of the program.
- Find out the reactions of audience on the programs’ relevance and usefulness to their life.

1.4. Research Questions

In order to meet the stated specific objectives, the study tries to address the following main research questions:

1. What is the nature of the ‘KulaBadiya’ program broadcast on Ethiopia Radio?
2. What are the major factors that are affecting cooperative farmers’ listening of the program?
3. What are the reactions of audience on the programs’ relevance and usefulness to their life?

1.5. Significance of the study

Radio coverage of rural issues is important because about 85% of Ethiopians live in rural areas. To the researcher’s knowledge, this is the first study conducts on audience reception of Ethiopia radio Afan Oromo division The research study targets the audience reception of ‘kulaBadiyaa’ Afan Oromo radio program on farmers in cooperative unions in some zones of Oromia. The study aims to explore how agricultural cooperative farmers union reacts to the content and message of the program and negotiate the effectiveness of radio program with their lived experience as well as how relevant the information is to their real life.

The researcher hopes that the study provides basic information for similar Afan Oromo radio programs studies and the need of radio program for farmers in cooperative unions to fulfill their need for market information. The result of this study may enable researchers, Policy makers, service providers and others interested partners to better understand the radio program for farmers in cooperative unions and to effectively use it to reach farmers. It may also trigger similar research on use of radio among farmers and farm communities in the country. EBC can also use the study to further improve its programs.

1.6. Scope of the Study

The study focuses only a radio program called ‘KulaBadiya’ Afan Oromo radio program. The target populations of the study are only farmers in cooperative members, not other farmers. First, the study covers only in selected areas of five unions of farmers in cooperatives’ that located in West Shoa, Ambo, and west Harerghe Charchar OdaBultum and Burqa Galetti in Badessa and Hirna towns as well as Haromaya and ArfanQallo unions in Haromaya town. Secondly, the study focuses on the producers, chief editor of the program and director of Ethiopia radio Afan Oromo division in Addis Ababa.

1.7 Limitations of the Study

Any study could conduct with some constraints. In this study the following limitation are assumed to surface when conducting this study: In Ethiopia, high numbers of farmers choose to express their opinion orally, because they can’t read and write. Due to this, some of the respondents were not reluctant to fill the research questions. So it was challenging for researcher and took time to fill the survey questionnaire with them.

Chapter Two

Review of Related Literature

2.1 The Place of Media in Society

This chapter begins by discussing the place of media in a society a concept that revolves around this study. In today's world, media is a mirror of the society. As to Hanno Hardt, cited in McQuail (1994), it is providing society with a mirror of itself and acting as the truthfulness of society.

In defining social reality, the media is playing an outstanding role in firming the society. It is an integral part of our society. As McCullough (2002) states media is the power to define our sense of the social reality. Media have become almost as vital as food and clothing. They give us "images" through which we understand and interpret the world we live in. Mc Quail (2000) explained that it is often hard to separate media from the lives of the society and vice-versa. Media have a major role in the society and to the society.

Media is our main sources of information about the world. It helps us to recognize what's going on around the world. As to McCullagh (2002) our pictures and knowledge of social reality are formed and shaped by the images and information that the media deliver to us. Media's duty is to inform, educate and entertain the people. It helps to inform us of the situation around us. As Griffin (2006), the media may not only tell us what to think about; they also may tell us how and what to think about it. It is partly because of that awareness is spreading in the society. As roles of media informing, educating, and entertaining are mostly mentioned. Media , as Gold and Aulander(1999) mentioned are, a major socialization tools, a transporters of culture, a source of education; information and entertainment, as an important factor in political communication and participation in a democracy.

The numerous roles of media in the society are providing for the exchange of thoughts between leaders and masses, satisfying needs for information. Struggles among different social group within the production process to dominate the message could result the encoding of several messages in media text. As to Williams, (2003) certain groups had the control to impose their values on society and the media played a central role in this process The functions of media, as to Mc Quail(1994) is providing information, create awareness, correlation- socializing, support

for established authority , and so on. For instance, Radio for society, provides information about production price in rural areas. The function of media for society As Mcleish (1994) describes it enables developing an awareness of common membership of society.

The broadcast media more commonly used for consumers and business people. Singh and Pandey(2005) indicated that dealers have so far not given adequate attention to the phenomenon of ‘word-of-mouth’ in rural areas. It seems that many people are dependent on the media to be informed on rural development. According to Croteau and Hoynes (2003) although our media consumption is an individual activity at the beginning, it would be part of our social lives as we share and talk about what we consume.

In Ethiopian context, where the spoken rather than the written word continue to be the most effective means of reaching the mass,” radio can convey the thought of many kinds to people of many tongues (MOI, 1966).

2.2 Media Audiences

The definition of the term ‘audience’ has in the view of different experts on mass communication theories, and the more recent is reception studies. Williams (2000) defined audience by the kind of media products they use, by their social type and other divisions that are usually used to categorize a society. Mc-Quail (2000) states that Audience, response and attention can also be more or less active in terms of degree of motivation, attention involvement pleasure, critical or creative response, connection with the rest of life.

The term audience is used to describe people who are involved in accessing information in a manner that ranges from individual to large group activities. Mc-Quail (2000),states that the audience as a mass is passive. Individuals act of media choice. This gives a way an audience to take a version of active. The audience mass is a passive. According to Croteau and Hoynes (2003), the image of a mass of passive receiver consumes their daily dose of media products.

The studies of audience used to refer to large groups of people in social composition and geographical distribution. As Wright wrote in Mc Quail book (2000) “audiences are often shaped on the basis of resemblances of individual need, interest, and taste. Many of these seem to have a social or psychological origin. The word audience can also be used to describe groups of people

who are bounded by some form of socio-cultural ties. In media studies it often used as (Ross and Nightingale, 2003) huge groups of people like mass audience for medium.

Audiences are categorized into mass and segmented audiences. This means members of mass audience are anonymous to the messages producer. As Wicks (2001) put them, the mass audience is most often viewed as homogeneous composition of individuals who are separate from one another and behave independently. As to William (2003) audiences are no longer seen as an undifferentiated mass of passive recipients of messages but a multitude of different groups with their own histories. Ross and Nightingale (2003) explained that they shaped by preexisting cultural and social histories and circumstances. Ross and Nightingale further explained that the mass audience for Radio programs, newspaper readers, the general public and so on.

Changes in radio formats and the advent of CDS led to the age of the mass audience that shifted to the age of the segmented audience, for instance, the media technologies result in audience segmentation. This trend as to Wicks (2001) the segmented audience, enabling people to provide feedback to their own media.. According to Turow, (2003) it is the process of separating audience's members into segments based on background and life style in order to send them messages.

The media organizations suggest a variety ways of segmenting media audiences. As to Turow,(2003) who preserved that media organizations segment their audiences into three comprehensive groups, namely, demographics, psychographics, and lifestyle categories. First, People are divided into particular social categories, such as age, gender, occupation, ethnicity, race, and income. The second way to differentiate groups is by categorizing people on the bases of their attitudes, personality types. The third broad way to describe media audiences is by using life style categories. These segmented audience research has its focus on finding out what the audience did with media not the later did to the former (Ross and Nightingale,2003)

There are specific audiences for particular media products. As Williams(2003), audiences are more powerful and have freewill of choosing what and when they want to watch, listen and read a particular media output. Audiences are active participants making meaning of their own out of media messages. Hutchby (2006), audience members actively and critically select those aspects of media output.

The active role of audiences concentrated on media and content choice. Corbeau and Hoynes (2003) explained that societies could irregularly take in response to certain media program contents. Audiences make use of their contents. As to Ross and Nightingale (2003) audiences are the midpoint of media research to understand the role of the media in everyday life. A message on media audience has a wider social context. Ross and Nightingale emphasis from what the media do to societies, and placed the issue of what societies do to the media.

2.2.1 Nature of Media Audiences

The study of the relationship among the media, message and the audience has passed through different stages in history. At the beginning of media study the media complained all the power and credit than the audience. Later on the power of the audience started to get recognized. As to Boyd (2001) in the world of media, the audience is the king. This approaches to audience studies came in to the media research scene in response to the needs of media industries that were eager to know the 'reach' and 'size' of their audiences. Audiences need something from media. Audiences are designated by the term 'receiver' with the role of talking messages dispatched by a source (Mc Quail 2000).

Media audience is a group of people who participate in an experience in any medium, audience members participate in different ways. As Ross and Nightingale (2003) stated that the audience comes into being where a group of people engage with mediated information.

The audience has always been an essential feature of a media. The audience is the group you need to examine in order to designate how the media works toward satisfying an audience member's needs. Media use relies on the perceived satisfaction, needs, wishes, or motives of the prospective audience member. Williams (2003) put it, how people make sense of what they see, hear and read.

Audiences also engage with others to interpret media texts. The encoding decoding model focuses on the relationship between the media message, as it is constructed or 'encoded' by a media producer and the ways that message is interpreted or 'decoded' by audience. As Corbeau and Hoynes (2003) states that audiences engage with media in social settings, discuss about media messages with family and friends.

2.3 Development Communication

2.3.1 Meaning of Development Communication

The concept has its roots in the belief that passing experiences of the developed nations through the media could help developing countries grow economically and was dominated by the theory of modernization. Development communication refers to the application of communication means to bring about economic growth and change in the developing world (Thussu 2000). As Wiasbord (2006) explained its origin was the post war when international aid programs were recommended to countries in Latin America, Asia and Africa that were struggling with poverty illiteracy, poor health and lack of economic, political and social structures. As to Thussu, (2000) it developed in the 1950's and 1960's to enable the post-colonial world.

Development communication is organized efforts to use communications processes and media to bring social and economic improvements in developing countries. According to Waisbord (2001), it is a process by which an idea is transferred from a source to a receiver with the intent to change behavior. Furthermore, it is the practices and use of the principles of the exchange of ideas. According to Moemeka (1994), development communication is the exchange of ideas to achieve development objectives.

Development Communication is based on the premise that successful rural development calls for the conscious and active participation of the intended beneficiaries at every stage of the development process. Servaes (2001) explained that it aimed at improving the conditions and quality of life of people struggling with underdevelopment.

Development communication is primarily associated with rural development and the developing societies. It brings together groups and communities to identify problems, seek solutions and bring them into actions. As to Schramm (1964), it raises people's awareness of development projects. "Its needs, communication planning around selected messages production, dissemination, reception. Development Communication seeks feedback from its mass media audiences (Rogers 1976).

Following the Second World War three characteristics of development emerged which having different approaches to development. These are modernization, dependency and multiple (participatory communication) paradigms.

2.3.2 Modernization Paradigm

The Modernization Paradigm is the oldest and dominant model developed from 1945-1960's in Western Neo-classical economic theory. The model sees development as the transferring of technological and socio-political culture of the developed societies to the traditional societies. As to Servaes (2002), modernization paradigm defines development as economic growth. So, the paradigm advances the order notion that all traditional societies should pass through similar stages in to be a modern society (Williams 2003).

The contents were based on behavioral change and imported from West. Improving traditional cultures and imposing modern values from developed countries were taken as a means to bring about change and development in the developing nations of Africa, Asia and South America. The means of modernization were the massive transfer of capital, ideology, technology and knowhow, a worldwide Marshall plan and a green revolution (Servaes 1999).

The problem of under developed region was believed to be an information problem. Media communication was presented as the instrument that would lead directly and play a central role to solve it. Mass media play the pre-eminent role in the campaign of development through communication (Servaes 1999, p.201).

2.3.3 Dependency Paradigm (Late 1960s to 1980s)

The Dependency paradigm is the development theory that was formulated in Latin America. It was informed by Marxist and critical theories and highly focused on the effects of dependency. This paradigm came as based on the strong opposition to modernization paradigm. Scholars of Dependency paradigm believed that underdevelopment is a result of the world process of capital accumulation and the paradigm is well known for its cultural imperialism approach that proposes a dominant sociopolitical group influences. Servaes (2008), states that the third world is underdeveloped because they supported by the development of Western Europe and the United States.

Dependency scholars argued that the problems of underdevelopment were not internal to third world countries but were determined by external factors and the way former Colonies were integrated into the world economy. Sinclair, (1990) quoted in Williams (2003)says that the proponents of this paradigm required to clarification for the increased social inequality, national

indebtedness, technological dependency and economic domination of multinational companies in developing world. The contemporary underdevelopment in many parts of the world was created by the same process of capitalism that brought development to the industrialized nations.

In contrast with the more economical and politically oriented approaches in the modernization the central idea in dependency paradigms is that; there is no universal development model. The proponents of this paradigm believe that the solution to underdevelopment problems was essentially political. As to Hornik (1988), the problems of the underdeveloped world were political rather than the result of the lack of information. The development contents were focused local industrialization, political revolution, mass mobilization, socialism themes, though there were imported programs from second world nations.

Third world countries were politically and culturally dependent on the west, particularly on the United States. Further concentration of media ownership will influence and reduce the variety and type of messages in the media. The Dependency paradigm shapes the culture of weaker nations through mass media.

2.3.4 Multiplicity Paradigm (Since 1980s)/ Participatory Communication

In order to adopt the multiplicity paradigm a new form of communication called participatory communication is important. “To share information, knowledge, trust, commitment, and a right attitude in development projects, participation is very important in any decision making process for development” (Servaes and Malikhao, 2005). The participatory communication approach gives significant attention not for the exogenous technology and knowledge transfer, but for the promotion of independence in terms of local knowledge and local ability.

Participatory communication, also participatory development communication, can alternatively be understood as a planned activity based on participatory processes and on media and interpersonal communication, which facilitates dialogue among different stakeholders around a common development goal. Servaes (1996a), explained that participatory communication might be considered as an integral part of all development initiatives.

Media communication is no longer seen as simply a top-down flow of information, represented by the transfer of messages through the national, radio to agricultural extension services or to mobilize populations behind government development programs. This is because, as to WARDA

(2000), farmer participatory approaches bring researchers and DAs to farmers' field for group discussions-where attention is focused on the farmers' problems.

The participatory communication is a deliberate activity based on mass media and participatory processes which makes possible a dialogue among different stakeholders in the region of a common development problem. The scholars use communication as a tool to smooth improvement of participation in development. Waisbord (2005) states that the need for participatory communication to improve the quality of life in societies.

2.4 Development Journalism

The above discussion on development communication is the ground work for development journalism. Development journalism's roots can be traced from the evolution of the Theory of Development Communication in the mid-1950s, and to the theories of modernization.

The idea of development journalism was conceived in the 1960s at the Press Foundation of Asia. It was one of the early practices of development journalism can be traced back to Depthnews which was founded by Press Foundation of Asia (PFA) in 1968. As to Ogan (1980) the concept which was originated in the Philippines developed into a coherent doctrine in the early 1970s across Asia and the Middle East.

The concept emerged from economic writers such as Juan Mercado and Alan Chalkley who were concerned about condition of development reporting in the region. It was invented by a Thomson's foundation workshop in the Philippines in 1968 (skjerdal 2011). Furthermore Chalkley (1980) explained the increasing number of independent nations in the world and the rising aspirations of these people in the post war.

Development journalism had different definitions in different contexts by different scholars. As to (Murthy 2006), development journalism is media for national development agenda. Romano and Hippocrates (2001) similarly define the role of development journalism as a kind of journalism that helps to empower the ordinary people to improve their own lives and communities.

Development journalism was first introduced in a global context much less complicated than it is today. It was a consequence of the disappointment created by the dependency syndrome arising

from Western dominance of the international flow of information. The approach to opened road to emerged journalism out of dissatisfaction with the dominance of Western news and communication ideals in developing countries. As Skjerdal (2011) cited in Nkrumah (1965), Africa's first independent leader Kwame Nkrumah in the 1960s has been viewed as an early form of development journalism.

Development journalism comprises the reporting on ideas, programs, activities and events, which are related to an improvement of the living standard, mainly in the rural regions. As to McQuail (2005), development journalism involves reporting on ideas, programs, activities and events related to an improvement of the living standard of people. Gatlung and Vincent's (1992) state that development journalism is aimed at poor people, people with low understanding of issues due to their low literacy levels.

Development journalism encourages indigenous media. As to Bourgault (1995) the goals of development journalism involve in promoting humanistic forms of communication. According to Ogan (1982) development journalism focuses on the impact of development programs by mass media that are independent from government. The role of journalists was not to support the state's development goals without questioning. McQuail (1987) says that the mass media should make a positive contribution to the national development process and the mass media. According to Allan (2009) development journalism has been redefined as a journalism that promotes human freedom and citizen participation.

During 1970s, development journalism was more effective as commitment journalism because it was believed that journalism can accentuate the development process of a country by promoting ideologies and campaigns of the State (Murthy 2001).

Development journalism in rural Extension program ensuring farmers acquires supplies of basic consumer goods and agriculture inputs in sufficient quantity and quality. As to Federal Ministry of Information (2001), it provides easy and wide access to market for all their output and assist them to increase their output and improving rural markets.

Use of inputs such as improved seeds and agro chemicals, fertilizers & Pesticides, improve farming methods and agronomic practices, access to credit and loans, off-farm income-generation options to increase productivity. As Mulat (2002), It provides farmers with access to

agriculture related information in expanding the use of fertilizers and improved seeds. Fiske (1990) says that the media play an intrinsic part in fulfilling national goals as determined by the government, which is the main agency for development.

The Ethiopian agriculture is characterized by poor quality products, insufficient inputs and poor agricultural practices. Wolf (2005) mentioned that the relevance of a development project to national and local needs. The country's development lacks coordinated market linkage and lack of trust among trading partners across the country. According to Dereje(2011) Small scale farmers come to the market with little information. The role of journalism in creating awareness is vital. People who have never seen events as they occur learn about events because of journalism. Coverage of development issues has many indirect consequences. Journalists should serve as agents of social change and development in the societies (Obijiofor and Hanusch, 2011).

In granting journalists a free environment that enable them critically cast their light in search of truth, unveil malfunctioning of a development activities, expose the gap of the planned and executed work of a given development project, serving the interest of the public at large is fundamental in Development journalism practices. Domatob and Hall (1983) state that development journalism recognizes the reality of underdevelopment, that development is a valid social goal and that media have a contribution to make towards it.

Although Development journalism has no different technique in selecting program sources and judgment of program value, this principle is deflected in the media house for the influence officials in charge both in the corporation and other government authorities. As Ogan, (1982) development journalism needs to be independent from government influence to provide constructive criticisms of government policy, plan and issues. "Many countries of this continent have one thing in common and that is the need for development (wimer& Wolf 2005).

Authorities in charge have a very large intervening hands to the extent by which deter the producer and editors. As Xiaoge (2009) argues, the press and government ought to work together, and, in fact, should be partners in national development.

The journalist must win the audience's attention first. As swimmer and wolf (1991) say, while presenting program journalists must make sure their audience can understand it clearly. As Banda (2010) puts, the art of public listening and a professional Journalist should try to see

things from the stand point of the public. Basically, it is assumed that journalism is able to influence the development process by reporting on development programs and activities.

So, the journalist freedom is highly in a narrow room. Programs values are most of the time are not judged in light of development value. The judgments most of the time come from the administrators that are loyal to the authorities and the political elites. As to Ogan (1982), serious examination, evaluation and reporting of the relevance, enactment and impact of development programs by mass media that are independent from government.

2.5 Role of Radio in Development

The lack of infrastructure and other constraints for other media such as television, make radio the most suitable medium in the third world. Using radio for development in the Third World allows producers to reach as many audiences possible with little cost. According to Sypher et al., (2000) literacy limitations commonly found in developing countries, radio is well positioned as the medium of choice for broadcasting information aimed at heightening awareness and changing behavior.

Radio is also important to Audience during the program production and feedback communication which is crucial for development. Efforts are underway to send out agricultural information to farmers using radio to reach a wider audience, for example, the market information is broadcasted by means of radio.” one can listen radio at work, while exercising, while sitting in the sun (Baran,1999).

Rural development cannot take place without changes in attitudes and behavior among the people concerned. As Servaes (2002) describes radio is significant tool in accomplishing this social development process. In using radio for rural communities’ information, Adam and Harford (1999) explained that, it can help inform people and raise awareness about a new idea, product, or service that is available. Radio as a mass communication medium has strengths and weaknesses. These characteristics have positive and negative impact on development. Many scholars and media organization researchers have identified the following main strengths and weakness of radio:

Radio is the only medium most rural communities can have access to. As an audio medium, it does not exclude those who are unable to read or write. it can reach a remote village for instance

without a problem at all time of the day. According to McLeish (1999), radio brings its own 'library' which is of special value to those who cannot read or the illiterate. Radio can reach communities at the very end of the development road to people who live in areas with no phones and no electricity.

Radio is a cheap medium; as compared to other media its capital cost and its running expenses are small (McLeish, 1999:5). Radio sets are also cheap for the listener to buy. Its size is small enough to hold at almost any places and it also uses battery (dry cell) and can be used in places where electricity is unavailable. This nature has made radio to be the most widely used medium in the Third World countries. As to MacLeish (1999) radio is so often used as background, it frequently results in a low level of commitment on the part of the listener. Radio is a personal medium. Although it can reach millions of listeners at the same time, radio nevertheless has the power to speak to each listener individually. Radio receivers are widely available, cheap and easily portable, these make them convenient for listeners.

Listeners can imagine to the best of their capacity, the pictures and actions of characters just only by listening to the sounds. As to (McLeish, 1999) the listener attempts to visualize what he hears and to create in the mind's eye the owner of the voice and choice for the listener exists only in the mental switching-off.

As there are strengths, however, radio has also weaknesses as a medium. It has limitations in communication compared to other mediums such as television that makes communication less effective.

A radio story or message is heard only once. As to Gunter (2000), because of the transitory nature of radio, the listener must not only hear the program at the time of broadcast but must also understand it. According to (McLeish, 1999:5), unlike books, magazines or newspapers, radio is a transitory medium and if the listener is not in time for the news bulletin or radio program, it is gone (McLeish, 1999). The radio cannot be rewound like an audio cassette or tuned back like the pages of a book. Radio listening tends to be more difficult than for other media. In addition, Boyd (2001) explained that newspaper readers can read and re-read the same item until they can make sense of it. However, broadcasters have only one chance to score with their audience.

To sum up, Radio programs are cheap, quick, and easy to make. Only one journalist with a microphone and recorder can produce a radio program. There is no need for a crew with a camera, lights and sound recorder. This is one of characteristics of the radio that makes it less expensive.

2.6 Radio programming

We might see some media continue to produce programs at targeting the mass audience. Farmers, industrial workers, house wives, teenagers, and doctors will all have preferred listening times which will vary according to local circumstances. Individual audiences approach every media program with a sense of purpose. Listening to a media program may not all the time be goal oriented and seriously purposeful (Williams 2003, McQuail in Stagier 2005).

Radio program regarded as the media to communicate something from the stations to the audience. It thus has a very clear aim of what to communicate to the audience from the station. This continuous characteristic of broadcast program matches the need of farmers. McLeish, (1999) states that a program which comes in a series of modules is continuously broadcast over a period of time.

The programs are usually broadcast on a weekly basis. It is possible to listen to each individual program of a modular series at a regular time slot of the week. The Broadcasting time slot is the most suitable time for the listener. Gough (2006) explained that it could be “Today’s market price” and in the case of agriculture program.

Radio programs are made with target audience in mind. According to Adams and Massey (1995) for example, the time period which is regarded as the most suitable time for wives to contact the radio is when husbands and children are have gone out.

In selecting the duration of Radio program farmers can concentrate their attention on the program. As to Siegel (1992) if the story is farmers at work in a particular season, you can broadcast during the same season. Radio program producer experience of how audiences consume their work has important position in radio program production. As Wicks (2000) put it, the trend towards producing programming with ever narrower audience segments is clear.

The producer must involve him/herself physically and mentally in the community he/she is attempting to serve. Harcup (2006) states radio programs can give information by being well produced, by holding the attention of the audiences. Audiences will come to a decision whether they like the radio program presenter or a participant that will determine whether they are going to listen the program constantly. McLeish (1999) states, Program producer should be clear about what listener is trying to achieve.

Scholars states that radio program producers are thought of as the active once in the relationship with their audiences. As McLeish (1999) put it, audience share is the amount of time spent listening to a particular station.

Radio program Producers construct complex media text often with a very clear idea of what they intend to say but this intended message is not simply dumped in to the minds of passive audiences. According to Croteau and Hoynes (2003), audiences interpret the messages assigning meanings to its various components.

Radio production, as mass medium, needs to give emphasis to the audience's reach. The program messages does not stop listener to talk about the program with others listeners and try to send a message on how they understood the message. According to Croteou and Hoynes(1997) the message can be changed or worked on by the audience as they make their own interpretation of a program.

To sum up, Lack of clarity about a radio programs purpose leads to a fuzzy, ineffective end product. Moreover, audiences organize collectively to make formal demands on media producers. So that, Radio programs editors need to look favorably on stories of programs with the capacity to give information for rural communities.

2.7 Theoretical Frameworks

2.7.1 Use and Gratification Theory

Use and gratification early study emerged in 1940s by Herta Herzong and got its revival in the 1970s and 1980s as one of the traditions in media research. The first such research dates from the early 1940s, and focused on the reasons for the popular appeal of different radio programs, especially 'soap operas' and quizzes, and also looked at daily newspaper reading (Lazarsfeld and Stanton, 1944,1949). These studies led to some unexpected findings, for instance that daytime

radio soap opera, although often dismissed as superficial and mindless stories to fill time, were also found significant by their (women) listeners. They provided a source of advice and support, a role model of housewife and mother, or an occasion for emotional release through laughter or tears (Herzog, 1944; Warner and Henry, 1948).

The 1970s was dominated by a new approach as a reaction to traditional mass communication research emphasizing the sender and the message. 'While accepting the active role of audiences, the uses and gratifications approach focuses its examination on 'the uses to which people put media and the gratifications they seek from that use' (Baran & Davis, 2006). Psychological orientation taking needs motives and gratifications of media users as the main point of departure. This approach came to consider audiences as active with the capacity of picking preferred content and message from the media (DeFleur & Ball-Rokeach, 1989).

The uses and gratifications theory shifted the attention of audience research from the media and media content to the audience's role. Ross & Nightingale, (2003) explained as the first approach to place audiences at the heart when it comes to studying media effects. As Katz (1959) cited in McQuail (1984) it shifted from what the media do to people to what people do with the media.

The uses and gratifications approach transfers significant determinant of audience formation. It aimed at developing a different view of audiences. According to Sparks (2006) the uses-and-gratifications theory was formalized by Elihu Katz, Jay Blumler and Michael Gurevitch and was designed in the ways that people use media to meet their need.

Uses and gratifications theory attempts to explain the uses and functions of the media for individuals, groups, and society in general. It is a theory that seeks to explain the uses of media and the satisfactions derived from them in terms of the motives and self-perceived needs of audience members (McQuail, 1997).

There are three objectives in developing uses and gratifications theory: 1) to explain how individuals use mass communication to gratify their needs. 2) To discover underlying motives for individuals' media use. 3) to identify the positive and the negative consequences of individual media use. As to Baran and Davis (2006), people put media gratifications from they use.

Different kinds of media satisfy different kinds of needs. As (Straubhaar and LaRose, 2006) put it, users are active in trying to find media which gratify their needs. The uses gratifications theory seems to give much emphasis to individuals as far as interpretation is concerned. As Morely (1989) quoted in Sterlitz(2000), interpretation are attributed to individual differences of personality.

At the core of uses and gratifications theory the assumption that audience members actively seek out the mass media to satisfy individual needs. The basics assumption of use and gratification theory approach, According to William (2003), people actively use the media for their own purposes and know what these purposes are, and can articulate them, and third, despite the variations between individuals in their use of the media. People pay attention to and perceive information that will help them to satisfy their needs and interests. This is because, in one way or another, the information will give them satisfaction. It considers how media fulfill the needs and gratifications of audiences. As McQuail summarizes the basic assumptions of this theory, audiences are conscious of the media related needs and most of the relevant factors for audience formation such as motives, obtained satisfactions and media choices can be measured, (2000).

The uses and gratification theory was criticized for its incapability of clarifying human interaction with media. McQuail, Blumler and Brown (1972) argued soap operas such as Coronation Street fulfilled the social need some people had for companionship from examination to five types of program –a radio serial. The theory asserts that individuals consume media with purpose. According to DeFleur and Ball-Rokeach(1989) an explanation beyond a list of reasons for which people claim for the selection and attending to the media” (19890). The critics however argue that attending media products is something that happens more casually and without planning. According to these critics, people might attend a certain media because of its prominence or lack of access to or absence of alternative media outlets.” for generating not more than lists of “reasons” for which people say that they choose and use different media(DeFleur and Ball-Rokeach,1989). Other researchers like Baran and Davis (2006) also criticized the Uses-and Gratifications theory for its failure to show whether there is effect or not in a given audience research. Baran and Davis also criticized the uses and gratifications theory for its failure to show whether there is effect or not in a given audience research.

2.7.2 Reception Theory

Following the decline of the model of mass communication the new audience theory called the Reception Theory emerged with new definition of audience-media relationship. As Hutchby (2006) explained the media and their act of communicating 'media texts' to the audiences. Reception theory established a tradition of real people back in to focus in media research by exploring the interaction between people and media texts (Corbeau and Hoynes (2003).

Audience reception theory developed by Stuart Hall and his mass communication model is Encoding/Decoding. His model connects the producers of media contents and audiences by the continuous process of production, distribution, reception and feedback. DeFluer and Ball-Rokeach (1989) explained that what they do with the media content rather than what the media do to the people shows audiences as active with the capacity of picking preferred content message from the media. This model later recognized as reception studies. Reception analysis started to develop around 1980s and deals with how audiences understand the popular media. The content of media programs can provide people with information to develop ideas about the problems they are facing in their lives. As Williams (2003), states audience has creative abilities to resist the media.

There is no clear cut definition for reception theory. Some researcher called it reception analysis and others called it audience reception theory. Stagier (2005) stated that the history of reception analysis begins at the moment speakers attempt to figure out what listeners might understand about messages. As to White (1981), it is the interpretive assumptions that give meaning for different audiences at different periods. According to Davis and Baran (2006), reception theory focuses on how various types of audience members make sense of specific forms of content. William (2003) explained it, how audiences actively engage in the process of generating meaning and the factors out of the media that shape the sense they make out of the media message. As Laser (1972) put reception theory, the lines that joined them are variable. But many scholars agree that Hall's encoding /decoding model has the basics for reception theory.

William(2003) still forwards the point that the concern of reception theory is not limited to answering what people are doing with the media. Rather it includes how audiences actively engage in the process of generating meaning and the factors out of the media that shape the sense they make out of the media message. Reception theory is an area whereby audiences

are studied in relation to meanings drawn from media products. Hall's model differed from other theories in that it made media effects to be dependent on the interpretation of audiences (Williams, 2003).

Reception scholars believe that media texts are open to a number of interpretations. According to Croteau and Hoynes (2003), reception scholars prioritize negotiation of audiences with media messages. As to Williams (2003), audiences to appropriate the meaning they want from popular media and cultural forms. This statement thus shows the two elements to be dealt in reception analysis-content of media and the audience. Baran and Davis (2006) explained that media content is produced and the everyday life context in which it is consumed.

Media researchers are interested to know the influence of the media by how audiences bring out meanings from the media texts. As Hutch, (2006) states, the media producers encode their products just as much as we could look at how audiences actually decode them.

The audience research came to focus, scholars concentrated on studying effects of media. The reception theory is interested in what audiences do with the media as the use and gratification theory does. Williams (2003) states, the factors outside the media that shape the sense they make of media messages.

Thought considered the latest approach in the study of audiences, analysis does not escape the attention of critics. Like the case with the uses and gratification, reception theory is considered as an approach short of indicating the "presence or absence of effects". Audience reception in media studies takes into account the individual members of the audience. The fact that reception studies depend on the "subjective interpretation of audience reports" as well as their use of qualitative research methods which prevent the findings from describing cases were also listed as weaknesses of reception analysis.(Baran and Davis, 2006).

The uses and gratifications as well as the reception theories approaches have a shared view concerning the power of the audience which they say possess an 'interpretive freedom'. But they have underlying divergence when dealing factors affecting interpretation.

Chapter Three

Research Methodology

Introduction

This chapter discusses the research methods used in the study. It deals with research design, sample and sampling techniques, instrument of data collection and method of analysis, as indicated under the earlier chapters; the main objective of the study is to examine audience reception of ‘KulaBadiya’ Afan Oromo Radio program from the perspectives of farmers in cooperative unions.

3.1 Research Design

A research design is a procedural plan that is adopted by the researcher to obtain answers to the research questions or problems. In the first place “it is the plan that specifies the source and types of information relevant to the research problem; second, the strategy specifies which approach is used in analyzing the data and the third one includes the time, cost and budget that the researcher used to accomplish the intended study (Kothari, 2004). The research design also provides the researcher the authorization to use all of the tools of data collection available rather than being restricted to the type of data collection naturally associated with qualitative and quantitative research. This study uses descriptive research design. As to Merriam (1998), descriptive research is undertaken when descriptions of a phenomenon are needed and not a prediction based on cause and effect. In history of mass communication, quantitative research on audience behaviors had been the dominant methods of social inquiry (Gunter 2000). Qualitative audience study also emerged as an alternative to the weaknesses of quantitative analysis but then it grew up as an independent philosophy towards the media and audience relationship.

As the research focuses on radio program audiences, the researcher uses mixed method by combining both quantitative and qualitative methods. Media researchers argue that qualitative and quantitative research design can be used together. As Dornyei (2007) writes, mixed methods approach involves the combined use of qualitative and quantitative methods with the hope of offering the best of both worlds. Therefore, to compensate the weakness of one method, the researcher employs a combination of quantitative and qualitative methods. As to Creswell (2007) mixed methods design strengths that off sets the weaknesses of both qualitative and

quantitative research. Mixed design also focuses on collecting, analyzing and mixing both qualitative and quantitative data in a single study. As to Strelitz (2005) the strengths of quantitative techniques tend to be the weaknesses of qualitative and vice versa.

In mixed design it is not sufficient to gather and analyze qualitative and quantitative data. The data need to be mixed in some way so that together they form a more complete picture of the problem than they do when they stand alone. “The central premise of mixed design is the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approaches alone (Creswell 2007). So, both qualitative and quantitative data gathering tools are used to collect relevant information. Stokes (2003), stated that by conducting two or more methods of research; you can often achieve a more textured understanding of your object of analysis.

The researcher employs survey method to get wider information from a relatively large number of populations quickly. However, to balance the quantitative approach, he also used tools of qualitative approach such as focus group discussion and interviews. Deacon et al (1999), explains that the key difference between qualitative and quantitative research methods is that within the qualitative tradition, samples tend to be seen as illustrative of broader social and cultural processes. Qualitative methods permit for smaller samples and are more interest in the depth of the data; whereas quantitative methods bear larger samples and make generalization easier. “Qualitative methods tend to be associated with words as unit of analysis, whereas quantitative methods tend to be linked with numbers” (Bryman, 2001).

3.2 Sample and sampling Techniques

Sample of respondents selected using purposive sampling techniques from farmers in cooperatives union’s and managers of unions. Cohen (2007) highlights that; this method is useful for sampling a population where access is difficult.

The study considers those individuals who use to listen to ‘KulaBadiya’ Radio Program. Therefore, the sample must be those who are listening to the program on the radio. Since the objective of this research is to assess audience reception of the ‘KulaBadiya’ radio program, the survey questionnaires will be conducted in various settings including the meeting rooms of farmers’ union’s centers and in the homes of farmers.

The larger the samples size the better the outcome. The total number of the study subjects is 273 out of which 250 are rural respondents. The study populations are selected in terms of geographical location from the zonal city, and availabilities of transportation service to be able to make manageable for the researcher. Survey method is used to study audiences' reactions and attitudes towards the 'KulaBadiya' radio program. It helped the researcher to collect information from large study population. The researcher delivered the survey questionnaires by hand and left to be completed by respondent at his/her convince. Whenever farmers find it difficult to fill the researcher helps them to read and fill the alternatives.

In quantitative approach, the study uses questionnaire survey method of data collection to get information from farmers in cooperatives societies. In the qualitative case Focus Group Discussions with board members and managers of union. The total numbers of respondents for Focus Group Discussion is 18. Members of respondents selected for each FGD as follows: 6 in east Hararghe (Haromya town), 6 in west Hararghe (Baddesa town) and 6 in West shoa (Ambo). The three Focus Group Discussions are selected in terms of cooperative union's location from three zones. This is meant to study the meanings audiences made out of the program through group interaction. The board members of farmers' cooperatives unions' selection is based on purposive sampling.

Individual interview are conducted with 5 people in Addis Ababa city. They are two 'KulaBadiya' program producers, an editor, a coordinator and and manager of EBC. The interview with the media producers is to identify the intended contents of the radio program. Since the questionnaires are to fill by recording interviewers, the researcher able to obtain all of the complete questionnaires (250).

The three zones are found to be densely populated parts of Oromia region. Therefore the researcher selected West Shoa, East and West Hararghe purposively due to population density. The researcher believed that having similar knowledge of the population regarding: language, culture, social make up would help in facilitating the research work.

There are 523 framers cooperatives who are members of the five Unions high producers of fruits and vegetables, coffee and other cash crops. Among them 13 were selected, using purposive sampling, based on their high production and other cash crops. (See, Chapter One)

3.2.1 Study Area and Respondents

This audience research of radio program targets farmers in cooperatives unions as its target groups. The study population is ‘KulaBadiya’ Radio program listeners, selected as sample from five farmers’ cooperative unions in three zones of Oromia. The study areas West Shoa, West and East Hararghe zones have been areas selected purposively; because of the existence of numerous cash crops in the areas and ease of access for the researcher in data collection. More over the researcher has similar social experiences with the study population.

The researcher pre- tested during the ‘KulaBadiya’ program transmission, from the radio studio, the producers of program receive telephone calls mostly from West and East Hararghe and West Shoa zones farmer listeners with feedback questions and opinions. According to the Population and Housing census conducted by central statistical Agency (CSA, 2007), the populations of three areas as follows:

R. No	Selected Zone	Total population estimated
1	East Hararghe	2, 574,866
2	West Hararghe	2,910,083
3	West Shoa	1,806,491
	Total	7,291,440

Table 1: Population estimated in three zones

Source: zones’ information

The researcher attempts to line respondents especially the farmers in different cooperatives under Charchar- OdaBultum famers union in Badesa town of west Hararghe. Oromia agricultural Cooperative federation office, in Addis Ababa, promised to help me on how to approach the study subjects. The manager of federation already informed the managers of Charchar-OdaaBultum and Burqa- Galeti (Hirna town 373 km) farmers unions in west Hararghe, Haromaya and ArfanQallo (512 km) farmers unions in east Hararghe and Ambo farmers union in west Shoa (126km) on telephone and I got support letter for each.

No	Name of selected cooperative farmers union(CFU)	Selected multipurpose cooperative farmers' woredas	No of members selected as sample
1	Charchar odaabultum	Chiro, Gemmechis & OdaaBultum	50
2	BurqaGaleeti	Tullo, GoroGutu & Mesela	50
3	Haromaya	Haromaya & Qarsaa	50
4	ArfanQallo	Fedis& meta	50
5	Ambo	Ambo, Gindeberet&Jaldu	50
	Total	13	250

Table 2: Numbers of respondents selected for each survey

Source: Farmers union

3.3 Instruments of data Collection

As described under research design, the researcher uses descriptive research design, which incorporates qualitative and quantitative research method. Tools such as questionnaires, focus Group discussion and interviews are to be used.

3.3.1 Questionnaires

Scholars believe that survey method would be appropriate to gather information from large number of population quickly. Mathur (2008) argue that it is effective way of getting the answers as it means direct contact with the user and gets the replies to the problems. The survey technique is also well known for collecting audience reception data quickly. Groves et al (2004) writes that a survey is a systematic method for gathering information from a sample for the purpose of constructing quantitative descriptors of the attributes of the larger population.

Questionnaire method is used for collecting the relevant data. Dawson, (2002) defines that quantitative research is a formal, systemic and objective research method where the collected data-using questionnaire used to produce findings. The questionnaire has likert scale questions that include both open ended and close ended items. Each degree of agreement or disagreement gives a value of a prearranged scale from the farmers in cooperative unions' perspectives. This method helps to request more detail information. The close-ended ones require respondents to specify level of their agreement to a particular statement. While the open-ended ones uses to gather attitudes, beliefs, favorites, perceptions and wider views of the respondent. According to Borge (1996), questionnaire is used extensively in research to collect information that is not directly observable.

Options given for respondents range from strongly agree to strongly disagree. Each option has got its own numerical representative. In the questionnaire, strongly agree is represented by 1, agree by 2, neutral by 3, disagree by 4, and strongly disagree by 5. Since respondents are Afaan Oromo language speakers, to minimize language constraints, Afaan Oromo version of the questionnaire is used for data collection.

3.3.2 Focus Group Discussion

Scholars suggest that focus group discussion is one of the common qualitative instruments and that it has gained widespread popularity as a research method for studying audiences. Focus Group discussion is a group discussion guide by a facilitator, during which group members talk freely and spontaneously about a certain topic. The moderator introduces the topic and controls over speaking, domination and such activities during the discussion. As to Lunt and Livingstone (1996) it brings together a group of subjects to discuss an issue in the presence of a moderator.

The researcher decides to have focus group discussion with three groups each 6 participants with a total of 18 participants based on their consent. As to Deacon et al (1999), the most common number of participants is between five and ten. The Focus Group members were conducted with board members of Charchar_ OdaBultum and Burqa_ Galeti farmers in cooperative unions of west Harerghe zone and the second group with six members were conducted with ArfanQallo and Haromaya farmers in cooperative unions in east Hararge zone and the third group with Ambo farmers in cooperative union.

3.3.3 Individual Interview

As part of qualitative technique, interviews are used in this research to gather information from selected individuals who understand the phenomenon and can express from their perspectives. Interviewing is one of the most commonly used methods for data collection. It makes possible to measure what a person knows. Cohen (1994), writes what a person thinks (attitude and opinion) by providing access to what is inside a person's head.

The researcher conducts individual interviews as a tool for gathering information about the practice and performance of the 'KulaBadiya' Afaan Oromo Radio program. The program editor, a coordinator and manager of EBC were part of interview; because of the significant role they play in the program. In addition, 'KulaBadiya' program producers were take part in the interview. Two interviews were with program producers and the other was with editor, director and EBC manager. The interview with the Afaan Oromo programs director and EBC Radio Division manager is to identify the intended messages of the 'KulaBadiya' Radio program.

3.4 Methods of Data Analysis

To achieve the above objective, the researcher adopted mixed and descriptive research design. Thus, the study is categorized under descriptive data analysis. The quantitative data were properly coded and entered into or present by computer using Statistical package for social science (SPSS version 20. To eliminate data entry errors and to ensure quality control, all data entered were cross-checked with the corresponding questions. Finally, the researcher uses descriptive statistics to analyze and describe quantitative data which include frequency, percentage, mean, tables and graphs to present the data.

The qualitative data generated from the focus Group discussion and interview were transcribed and translated into English. The qualitative data supplements the findings obtained using the quantitative data. The qualitative data was categorized, summarized and analyzed.

Chapter Four

4. Data presentation and Analysis

4.1 Introduction

This part of the thesis deals with the data presentation and analysis of both the quantitative and qualitative data. The presentation of the quantitative data is followed by the qualitative data, analyzing them in a way that gives meaning to the quantitative data, with the purpose of achieving the set objective of the study. Descriptive statistics were used as they allow the data to be organized, summarized and presented by means of frequency, percentage and mean scores.

The research data were collected by means of three method approaches, namely the survey questionnaire, focus group discussion and individual interviews.

4.2 Demographic Data of Respondents

4.2.1 Age of Respondents

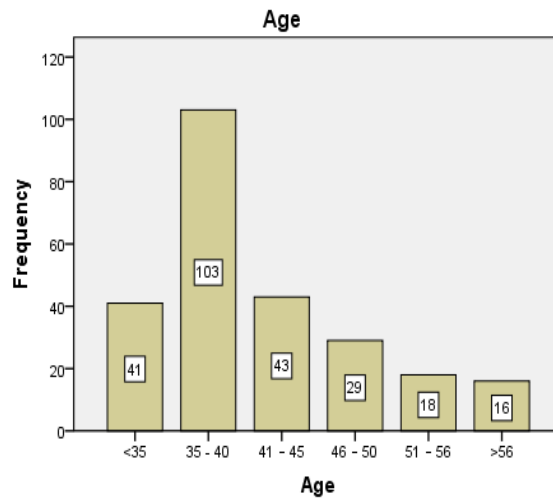


Figure 1: Age of respondents

Source: Survey results

As can be seen from the figure above the age of respondents ranges between 21 to 65. 41.2% of farmers were found to be between the age of 35 -40 and 17.2 % of the respondents were between the age of 41-45 years. In addition, farmers below age 35 were 16.4%, and while 6.4% were above 56 age. The researcher thought the lived experiences and knowledge one brings in being exposed to a certain media text plays crucial role in listening about the product from various

perspectives. This is because radio listeners in this age can make sense of, relate to media content in line with the realities in their agricultural situation. This shows that Agriculture works is mainly implementing by middle age farmers. From this, the researcher feels that the respondents are at the right age of understanding the ‘KulaBadiya’ radio program.

NB: Age limit for entering the union is 21.

4.2.2 Gender of Respondents

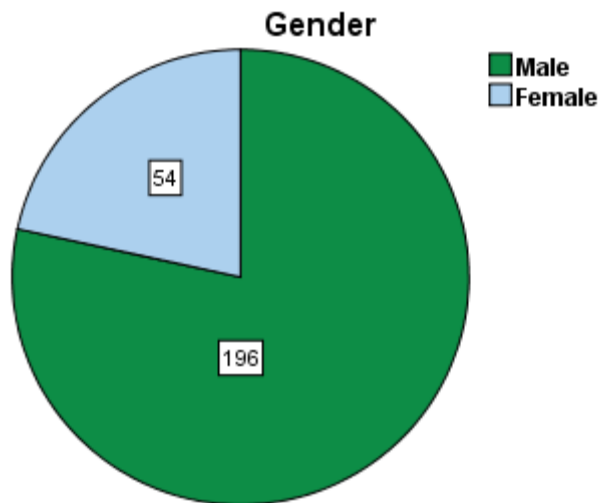


Figure 2: Pie Chart showing Gender of respondents

Source: Survey results

Figure 1 indicates the total data amounted to 250 questionnaires distributed for respondents in five farmers unions, from the total study subjects, 78.4% were males, and 21.6 % were females. This means almost three-fourth of the respondents were males. This highlights that the number of male respondents exceeds female respondents in the cooperative unions.

4.2.3. Educational Level

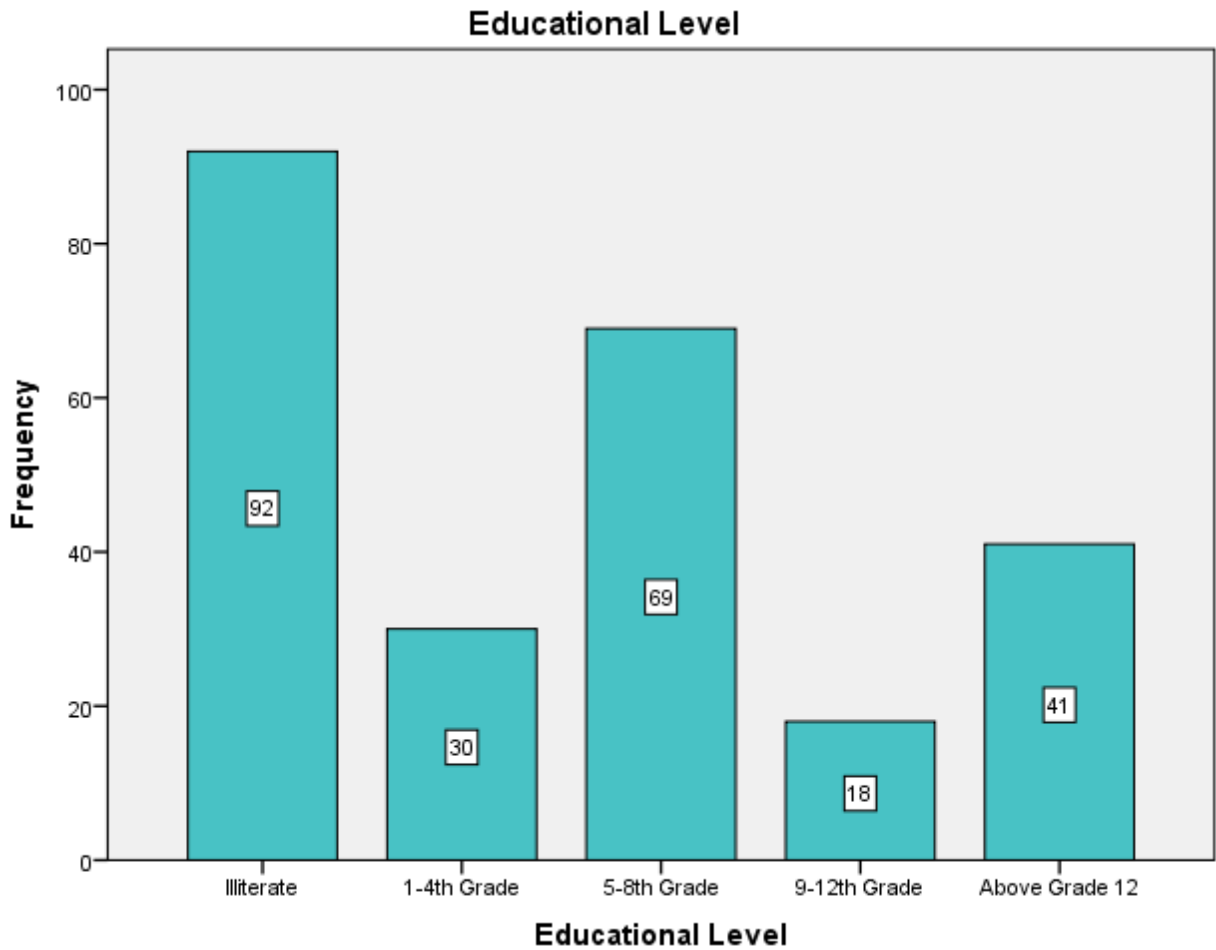


Figure 3: Target audiences' educational level

Source: Survey results

Figure 2 shows that the largest portions of the respondents, 36.8% were illiterate followed by 27.6% who attended 5 _ 8th grade. On the other hand, 16.4 % of the respondents were diploma and degree holders while 12. % of the respondents were 14th grade, who could read and write, followed by 7.2 % of the respondents who had attended grades 9-12.

Thus, the largest proportions of the respondents were illiterate, and had no sufficient academic background. The fact that radio can be understood by all people regardless of educational level means all respondents can provide relevant information on the program.

4.3 Access to Radio and Reasons of the Audience for Listening the Program

In this section, respondents were asked to indicate the reason for listening to KB radio program. Their reactions to the program messages can be summarized by the following chart and tables.

4.3.1 Access to Radio Listening

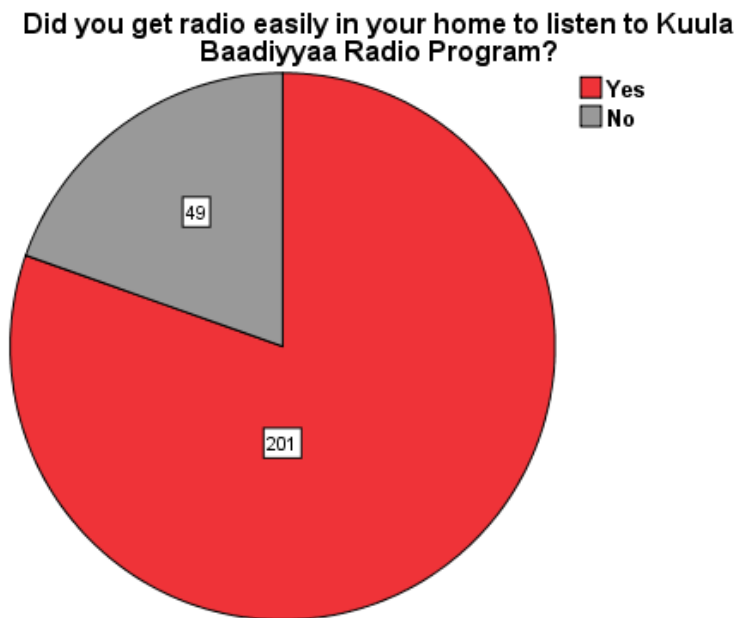


Figure 4: Reasons of the farmers Audiences in cooperatives union listens the Program

Source: Survey results

Study subjects were asked whether they had access to radio in their house. As illustrated in figure 3, many of the respondents (about 80.4 %) said that they had radio at home and learn something from it. The above chart depicts that the majority of respondents reported that they had access to radio in their homes. The remaining (19.6%) respondents reported that they had no access to radio. They reported that they listened to the radio program only sometimes with neighbors or/and friends. Thus, radio access does not seem affecting respondents' message reception as most of them own radio in their houses. In addition, the data revealed that radio accessibility is a factor to listen to the 'KulaBadiya' radio program. The researcher is forced to exclude 49 respondents who said they have no access to radio.

4.3.2 Respondents Access to Get Agricultural price information

Do you get price information from the program?

	Frequency	Percent
Yes	177	88.0
No	24	11.9
Total	201	100.0

Table 3: Access to price information

Source: Survey results

As stated in the Table5, 88. % of the respondents said that they get agricultural price information issues on regular basis from KB. Radio Program; While 11.9 % of respondents said that there were no regular agriculture price information issues on KB program. This clearly shows that the program is serving farmers in providing price information.

4.3.3. Respondents' access to type of Agricultural price Information

Cross tabulation

Which price information do you get from the program?	Do you get price information from the program?		Total
	Yes	No	
Fertilizer price	16	0	16
Selected seed price	21	0	21
Price of agricultural products	26	0	26
All	114	0	114
None	0	24	24
Total	177	24	201

Table 4: Which price information do you get from the program? * Do you get price information from the program?

Source: Survey results

From table 6 we can say that 'KulaBadiya' radio program providing 56.7% of respondents with input and output agricultural information. And 12.9% respondents said they get the price of

agricultural products from the program. In addition 10.4% got information about selected seed price and 7.9% also got information of fertilizer price from the program. As shown in the above, the main source of respondents for agricultural information is ‘KulaBadiya’ radio program. In addition, some attentive young farmers in cooperative unions used Mobile phones as radio for information sources. With regard to K.B. Radio program the respondents have reached the stage of confirmation by continuing to use the technology for agricultural and market information. Those farmers that access accurate, timely and appropriate information are believed to make better decisions about what to produce, when to produce and where to sell than those who do not have such agricultural information. Therefore, this study identified that the vast majority of farmers can get agricultural price information, although in two ways. That means the majority get these information from radio, hence they are not able to ask back the day to day market price of agricultural information.

4.3.4 Educational Importance of the KB Program

Do you think the information on agriculture input and output programs on ‘KulaBadiya’ are important?		
	Frequency	Percent
Yes	195	97.01
No	6	2.98
<i>Total</i>	<i>201</i>	<i>100.0</i>

Table 5: Responses on importance of program contents

Source: Survey results

With reference to educational value, audiences obtained from the program as shown in the above table, 97.01 % of respondents indicated the educational importance of KB program. Only 2.98 % of listeners believed that they were not getting relevant information that could gratify their educational needs. The gap between gratified and ungratified is very large. Interestingly, respondents from three research areas have emphasized that awareness is the key to utilize further agricultural benefits. Audiences are eager to know about relevant events and condition in their immediate surroundings.

4.3.5 Exchange of Ideas among Farmers in Cooperative Unions

Do you discuss the issues raised by ‘KulaBadiya’ Programs with your friends, relatives and neighbors?

	Frequency	Percent
Yes	178	88.6
No	23	11.4
<i>Total</i>	<i>201</i>	<i>100.0</i>

Table 6: Discussion on program issues among respondents

Source: Survey results

The above table shows that 93.0% of respondents discussed the issue raised by ‘KulaBadiya’ program, while 7.0 % of respondents claim not to share the issue raised by KBRP with relatives, friends, and neighbors. The fact radio has the potential to reach a great number of listeners at a time is said to be one of the reasons that made these bodies attempt to reach listeners located in remote areas with development related issues. Information sharing among farmers cooperatives unions using the issue raised on KuulaBaadiyyaa radio program is a common practice in the study areas. Some of the respondents claim to share agricultural information with their fellows farmers. This is made easy through meetings in the villages.

4.3.6 ‘KulaBadiya’ Radio Program Practice in Farmers Cooperatives

Have you ever put into practice the information you have got from the Kuula Baadiyyaa Radio Program?		
	Frequency	Percent
Yes	187	93.0
No	14	7.0
<i>Total</i>	<i>201</i>	<i>100.0</i>

Table 7: Response on putting information into practice

Source: Survey results

As illustrated in table, 93% of the respondents learn something from ‘KulaBadiya’ radio program and put in to practice. In order to acquire these needs they seek information, which help them evaluate their own capacities and lives. About 7% of them replied in they did not put it into practice. This shows that majority of respondents practically used information they got from the program.

4.3.7 Effects of Program

Has the message you heard from KuulaBaadiyyaa Radio Program brought effects on your day to day life experiences?

	Frequency	Percent
Yes	172	85.6
No	29	14.4
<i>Total</i>	<i>201</i>	<i>100.0</i>

Table 8: Effect of the program on farmers’ daily lives

Source: Survey results

As stated in table10: 85.6% of respondents stated that program contents had effect on their day to day life whereas 14.4% stated otherwise. Interestingly, majority of respondents from three research areas believed that information their obtained from the program affect their lives. This indicates presence of positive attitude towards the program.

have emphasized that awareness is the key to gain further agricultural benefits.

4.3.8 Language Use

Whose language do you understand better?		
	Frequency	Percent
The journalist	68	33.8
The interviewee	133	66.2
<i>Total</i>	<i>201</i>	<i>100.0</i>

Table 9: Respondents' Understanding of the Broadcast

Source: Survey results

The issue of language had a different picture. As it can be seen in table, 66.2% respondents responded that they understood the interviewee language better; while 33.8% stated they understood the language of journalist better. From the above data, it is possible to infer that the

survey figure tends to show that there is some difficulty in understanding the broadcast language. This might be because of the level of the language development that does not encourage the audiences to get exposed to similar language use. As the data revealed, unfamiliarity to some words and expressions spoken the journalist could lead to misunderstanding. So the majority of respondents faced difficulty in understanding language expressions and dialects used in the radio broadcast.

4.3.9 Information Coverage

How do you generally evaluate the Agricultural information covered on Kuula Baadiyyaa Radio Program?		
	Frequency	Percent
Very useful	82	40.8
Useful	114	56.7
Not useful	5	2.5
Total	201	100.0

Table 10: Farmers evaluation of agricultural information covered on KBRP

Source: Survey results

As shown in the above table half of respondents (56.7%) who rated it as very useful and 40.8% respondents who rated it as useful tend to agree that agricultural information covered in KBR Program were useful. Only 2.5% of respondents indicated that they did not find the programs useful. Thus, the data revealed that majority feel that the programs are important.

4.4 Respondents reaction to radio messages on KB Radio Program

To measure how respondents feel towards KBRP a 5 -point Likert scale ranging from “Strongly Agree” on one end to “Strongly Disagree” on the other with “agree”, “Disagree” and “neutral” in the middle is used in the questionnaire. In line with this, 8 attitudinal questions were included in the questionnaire. The following table shows attitudes of respondents based on the above likert scale ranging.

4.4.1 Reflection on Program Length

In my opinion, the time allocated for 'KulaBadiya' Radio Program should be increased.	Frequency	Percent
Strongly Disagree	2	1.0
Disagree	1	0.5
Neutral	4	2.0
Agree	29	14.4
Strongly agree	165	82.1
Total	201	100.0

Table 11: In my opinion, the time allocated for 'KulaBadiya' Radio Program should be increased

Source: Survey results

As response indicates, 82.1% strongly agreed and 14.4% agreed that the time allocated for KB Radio Program should be increased; 1.5 % opposed the suggestion length of additional time. The mean score is 4.61 which indicate high level of agreement. Thus, majority believed that the program time was not sufficient.

4.4.2 Respondents' Reaction to the Broadcast Time

	Frequency	Percent
Strongly Disagree	3	1.5
Disagree	5	2.5
Neutral	8	4.0
Agree	49	24.3
Strongly agree	136	67.7
Total	201	100.0

Table 12: The transmission time of KB Radio Program is in our working hours

Source: Survey results

Table 14: reveals that a total of 92% respondents reported that the broadcast time of the KB radio program was inconvenient to listen; while 4 % of the respondents maintained the opposite.

Thus, the survey data revealed that majority of the respondents did not feel that the program transmission time is appropriate. The difference between respondents in reacting to the convenience of broadcast time might be because of differences in work related issues. Thus, time factor plays essential role in listening to the KB radio program. The mean score 4.10 indicates high level of overall agreement to the statement.

4.4.3 Coverage of Markets Information

	Frequency	Percent
Strongly Disagree	61	30.3
Disagree	48	24.0
Neutral	32	15.9
Agree	27	13.4
Strongly agree	33	16.4
Total	201	100.0

Table 13: KBRP Provides timely agriculture market information

Source: Survey results

As data indicated 30.3% strongly dis agree and 24.%disagree that ‘KulaBadiya’ Radio Program provides timely agriculture market information. On the other hand 16.4 % strongly agree and 13.4% agree that the radio provide timely market information. This implies that the program produced by KB Radio program are not consistent and complete that farmer’s audiences in cooperative unions require them to be. The mean sore is 2.30 which indicate low level of agreement. This means even though market information is given, they were not given timely.

4.4.4 Program Producers Knowledge

	Frequency	Percent
Strongly Disagree	5	2.5
Disagree	5	2.5
Neutral	39	19.4
Agree	94	46.8
Strongly agree	58	28.8
Total	201	100.0

Table 14: Program Producers of KBR Program have good knowledge about the issue

Source: Survey results

As it can be seen from table 75.6% of respondents totally agree that the producers had good knowledge about the program issues, while a 5% respondent indicates presence of a knowledge gap between producers and Audiences.

Audiences have shown various interests in reacting to the program production. Reporting on rural issues takes a different perspective when it is carried out from actual places. Journalists are confronting with challenges in many aspects. The data indicated that there is no significant gap between producers and audiences in satisfying the listeners' interest. The mean score 4.17 indicate high level overall agreement to the statement. This shows the majority of respondents agree that program producers had good knowledge and experiences.

4.4.5 Educative Value of the Program

	Frequency	Percent
Strongly Disagree	9	4.5
Disagree	5	2.5
Neutral	17	8.5
Agree	87	43.2
Strongly agree	83	41.3
Total	201	100.0

Table 15: KBRP: helps me learn how to do things I haven't done before

Source: Survey results

Table 19: Shows response on whether KBR program help them learn new things. About 84.5 % of them strongly agreed or agreed to the statement that the radio program is more of educational. Whereas a little 7 % of the respondents replied negatively either by strongly disagreeing or disagreeing to the claim. The respondents recognize the importance of listening KBRP for agricultural education in enhancing agricultural productivity to farmers. The study has come to display that the radio program is more of educational. The mean score 4.31 indicate high level overall agreement to the issue. This shows that, the majority of the respondents tend to agree that they listen to the 'KulaBadiya' radio program because of its educational value.

4.4.6 Motivation for Program

	Frequency	Percent
Strongly Disagree	7	3.5
Disagree	7	3.5
Neutral	36	18.0
Agree	43	21.3
Strongly agree	108	53.7
Total	201	100.0

Table 16: KBR. Program encourages self-learning

Source: Survey results

As shown in table 18, among the respondents, about 75% of them strongly agreed or agreed to the statement that the radio program helps them to learn things by themselves. Whereas a little 7% of the respondents replied negatively either by strongly disagreeing or disagreeing to the claim.

The mean score 3.94 indicates high level of agreement to the statement. Thus, the study has come to display that the radio program encouraged self-help.

4.4.7 Summary of Respondent's Reaction to Radio Message on KBR Program

Q.No_	Items	N	Mean
17	In my opinion, the time allocated for 'KulaBadiya' Radio Program should be increased.	201	4.61
18	The transmission time of 'KulaBadiya' Radio Program is in our working hours.	201	4.10
19	KB Radio Program provides timely agriculture market information.	201	2.30
20	The Producers of KB Radio Program have good knowledge about the issue.	201	4.17
21	I listen to KB Radio Program, because it disseminates how other people deal with the same problems I have.	201	3.99
22	I listen to KBRadio Program when there is no other job to do.	201	4.08
23	I listen to KB Radio Program, to learn how to do things I haven't done before.	201	4.31
24	I listen to KB Radio Program, because sources of information are credible.	201	3.96
25	I listen to KB Radio Program, because it helps me to learn things by myself.	201	3.94
	Valid N (list wise)	201	

Table 17: Mean score of respondents reaction to the radio messages

NB: 1 _ 2.5 (Low), 2.6 _ 3.5 (Medium), 3.6 _ 5 (High)

Source: Survey results

4.5 Factors affecting audience reception and Response of FGD Discussants

4.5.1 Radio Broadcast Time

The majority of the group discussants from FG1 of Ambo, FG2 charcharOdabultum and FGD3 of Arfanqallo board members and managers of farmers union in West Shoa, East and West Hararghe respectively reported that they could not tune to ‘ KulaBadiya’ radio broadcast because of time inconvenience.

Significant number of rural discussants from board members of farmers unions said that when the program disseminates on air the majority of the rural people would be at the farming land far from their residence. Ahmad yuyya from FGD2 states the following:

“ In the morning, during the time kuulaBaadiyyaa program is transmitted, it is a time to work. I have to go to my farm early in the morning. “

The majority of people in the rural area, as to the discussants in FGD1, 2 and 3, are farmers. Because of the nature of their daily activities, many of respondents sometimes miss ‘kulaBadiya’ radio program on the time of transmission. Kafana Nagara, discussant of FGD1 from Ambo says the following:

“I used to move far from my home for farming. During harvest and some other working seasons, sometimes I can’t listen for radio. I usually gets home late in the evening.”

Some respondents realized that the program is of use to them. Mohammad Jafar from FGD 3 says:

“I have never listened to the radio in the morning. I can’t wait until the day breaks to go to my farm. Even in the evening I listen to the radio only from 8 to 9 AM then I fall asleep. I work hard all day long”

The participant of FGD2, Jamal Ahmad revealed the reason why the minority of farmers failed to have their own radio was due to poor awareness about the importance of timely agricultural information. However, the majority of the group discussants reported that they had access to radio in their home. However, the discussants revealed that in most cases there is alternative to listens radio by using Mobile phone in the family.

Four of the six focused listeners of 'KulaBadiya' program in each group discussions have been able to listen to the program as their farmlands are nearby and they can afford to spend few more minutes listening to the program.

As to Lemma Fayye board members from FGD1:

"The time is not appropriate, but I like 'KulaBadiya' program and I don't want to miss it. It would be good if it were transmitted in the evening. If it were aired in the evening, others also would listen to it. When I stay at home to listen to 'kulaBadiya' program in the morning, I feel that I should be working at that time."

Another attending listener, Abraham Jamal from FGD2 says:

'kulaBadiya' program is interesting to all farmers if they are able to listen to it. I take my radio wherever I go and I listen to 'kulaBadiya' program while working in my farm."

In each discussion some of the respondents mentioned that they, don't want to miss 'KuulaBadiya' program, listen to the program in the morning paying sacrifices. Abdi Mohammad: the participants in FGD3:

"Families in my locality had their own radio. In addition some of young farmers in my cooperatives also use Mobile phone to listen KB program in terms of radio."

The other reason mentioned by respondents for listening to Radio easily is its affordability and wide reception in the absence of electricity. These attributes make Radio the commonest of all the information and common technologies to be accessed in the farmers in cooperatives area. Ayub Mohammad discussant from FGD2 says the following:

"When I have to go to my farm early, some people wonder, I take my radio with me and listen to. I have been listening to the program paying some sacrifice. I would prefer to listen to 'KulaBadiya' program in the evening."

Almost all, those who listen and don't listen regularly to the program, said if 'KulaBadiya' program transmitted in the evening, all that farmers would be able to listen to it. Bafikadu Oli from FGD1 says the following:

“I want ‘kulaBadiya’ program to be not longer than 30 minutes. Thirty minutes is enough. Until I take breakfast and drink coffee, the program ends and I don’t miss it. It is not because I am a special farmer that I enjoy listening to this program. kuulaBaadiyyaa program is useful to all farmers. If they listen to it, all farmers will like it.”

The discussants argued that the time of the kuulabaadiyyaa radio broadcast transmission must begin during the evening time when the majority of the local people may get home from their daily business.

4.5.2. Program Coverage

The vast majority of the population of Oromia region lives in rural areas. Yet, the most basic and challenging aspects of the agricultural information problem is centered on the portion of the population that is least directly reached by KuulaBaadiyyaa radio program in rural areas.

Majority of radio listener residing in rural areas, Mohammad in FGD-2 (ArfanQallo farmers union manager) said that KuulaBaadiyyaa radio program aside from its low coverage, the station poorly represents rural people due to many aspects. It often portrays rural people are Illiterate, backward, traditional people, and poor indigenous.

Journalists are poorly conscious in terms of how they cover rural issues. And also they do not know rural issues and are not close to farmers, Lamma Fayyee from Ambo farmers union FGD 3 said that Farmers in cooperatives of our union rely heavily upon radio, The rural communities are most in need of developmental information. But the best approach to effective coverage of rural areas seems very low.

Participants (FGD 1, FGD2 and FGD3) said the program focused on ‘KulaBadiya’ radio listeners of particular agriculture place. The discussant believed that the agricultural information attracts more the attention of farmers who listen using Radio in the field. Sharif Umar says:

“the agricultural information attracts more the attention of farmers who uses radio sometimes in the field.”

4.5.3 Language Use

Some of the focus group discussants reported that the radio listeners may not equally understand the language used in ‘KulaBadiya’ radio program. The discussants revealed that though

audiences may face less difficulty in understanding the broadcast message, some words and expressions were unfamiliar to the local people.

As to these participants, Oromo people in different localities use different words and expressions differently to represent similar things. Abrahm Mumme of FGD2 states the following:

”In Language of the radio broadcast,, sometimes mixes ` words and expressions of languages other than Afan Oromo language that the illiterate people may not respond to.”

Some of the group participants also revealed that the radio program producers have shown good knowledge and experiences of the target radio listeners. The participants reported that issues treated in the radio program were relevant to the audiences’ interests.

4.6. Response Obtained through Interview from Program Producers and Media Managers

There have been four program reforms made in 1995, 1999, 2009 and 2018. Since 1995, it was known that the target audience wants KuulaBaadiyya to be transmitted after the evening news from 6:10 AM to 1:00 AM. But more attention and priority was not given to change the dissemination time of the program.

The media producers told that ‘KulaBadiya’ radio program is a weekly program. They believed that the transmission time, any day evening, from 12:00 -3:00 local time, is convenient for the audiences. In addition, the discussants explained that evening time is when the majority of the farmer’s communities stay at home. Waaqtolaa Tadase who has been producing ‘KulaBadiya’ program for the past six years said farmers have told him repeatedly that they couldn’t listen to ‘KulaBadiya’ as it is transmitted in the morning. He says the following:

“After I interview farmers, they ask me, “When is it going to be aired?” When I tell them that it is transmitted on Monday or Wednesday morning, they say, “Oh, we can’t in the morning.” They cannot even listen to their voice! ‘KulaBadiya’ program is based on the interest of our farmers. It informs about how to increase crop production by using agricultural technology. But the radio program morning transmission time is not appropriate for 85% of rural radio listeners. And we can’t cover all agricultural issues in 20 minutes weekly program”

Reporting on rural issues takes a different perspective when it is carried out from actual places. It is difficult for journalists and reporters to stay days in the remote countryside where most areas are still without a basic supply of electricity and other services.”

HasenEdao the producer of the ‘KulaBadiya’ program adds the following:

”The radio program had been produced in different local areas where there are differences in language dialects. Because of lack of transportation, my office not ready to provides car to collect material for radio program from field. So I can’t reach to make interviews with those farmers far away from woreda towns. On the other hand most of the farmers told me strong sides of the ‘KulaBadiya’ program, and sometimes they complain the shortage of time and the issues they need the radio program missed to cover.”

Producers of ‘KulaBadiya’ say that on average 30 to 35 telephone feedback of ‘KulaBadiya’ program every week. Most of the letters are written by listeners who are deeply concerned about forest depletion in their localities. The telephone feedback of program has enabled listeners to hear about agriculture problems prevalent in the country on a regular basis every Thursday morning. Almost all research participants prefer to listen to the voices of farmers to that of journalists and other interviewees on KB program.

Getachew Terefe editor of KB program says:

“The program is transmitting on Thursday morning once a week. The time is inconvenient. Because, farmers said that it is a pick hour for them to engage in their farming activities. They take out their ox to grass land early before the time of ‘KulaBadiya’ program”

The producers of the ‘KulaBadiya’ radio program move to local areas to carry out issues on agriculture and farmers in cooperatives union program. As to Tasew Lema manager of Afan Oromo radio division in EBC shares his thought as follows:

“Afan Oromo has little airtime in the evening. We don’t have the tendency to change the time. We didn’t carry out a small- scale of research. Currently the program is not listened by its target audiences. We are saying that priority should be given to this program. The main reason was lack of attention. We will consider it in the study we are conducting now.”

The manager added that the challenge is the coverage of rural issues is expensive. Ethiopian Radio is unable to cover costs due to its various reasons. Tasew on his part says it is because of lack of attention that ‘KulaBadiya’s time of transmission has not been changed.

All discussants of individual interviews from EBC, Afan Oromo radio revealed that farmers may have some level of difficulty in understanding the broadcast language.

The producers of KB and the head of Radio Ethiopia Afan Oromoo program division thought that it was important to cover market information issues on KB program regularly.

4.7 Discussion of Major Findings

In this chapter, the researcher has presented the findings of the research. The analysis was presented consistent with the major objective of the study, which aimed at studying audiences' receptions of 'KulaBadiya' radio program. The analysis of the data that led to the findings was obtained by putting survey questionnaires, the focus group and individual interviews together. The researcher has presented the findings of the research under three different main themes. KB Radio program has problem in transmission time convenience, the length of program, coverage of agricultural benefits from program approaches, and the challenges rural journalists face in line with their activities.

The working condition in the rural area could not invite audiences to stay regularly at home to listen to the radio program. However, most of the respondents reported that the whole family usually listened to the program, the time of the radio program broadcast was inconvenient to the majority of rural respondents. Concerning their listening habit, 'Kula Badiya' program listeners who tuned the program which is aired from 6:03 AM to 6:23 AM on every Thursday in the morning for 20 minutes is not convenient to them. They need to set out to their farm early in the morning. The respondents listen to the program either because they are more interested in the program to sacrifice their valuable time or because their farmland is near to their home. That why, the majority (92%) of the respondents seem to argue that the time of the radio broadcast is not convenient. They were able to accept that the time of the KB radio program transmission was inconvenient to listen. From the responses of the research participants it can be concluded that, if a KB program transmitted in the evening, all farmers in cooperative can listen to the program.

Audiences are eager to know about relevant events and condition in immediate surroundings, society and about the world as well. In addition, audiences want to educate themselves with media. Farmers' focus is mainly on agriculture. From the responses of the research participants it can be concluded that all farmers may not be listening to it in the morning regularly. In order to

obtain these needs they seek agricultural information, which help them to compare themselves with the characters and evaluate their own agricultural capacities and lives. The respondents said that the program played an important role in raising the awareness of rural people. The majority of respondents made discussion on issues raised by KBRP with friends, relatives and neighbors through meeting in the village such as funeral gathering, local drinking and coffee ceremony. The rural respondents of farmers Audience in cooperative unions tend to negotiate the KBRP messages in line with Agricultural benefits and surrounding life space. Some of the respondents said that the messages of the programs are in conformity with what they already know from their life experience. Most of respondents noted that they have gained some knowledge from the program. They said we have threat to apply what we informed from KB radio program, because we don't have guarantee. The contribution of media in educating and molding the generation in developing countries such as Ethiopia is not debatable. The researcher also believes that the KB radio program can play an important role in raising the awareness of rural people to bring in to effects on their day life experience. If farmer audiences are educating themselves by KB radio, they will develop a sense of confidence on program.

In reacting to the language use of the KB radio program, there is a difference between rural respondents. Although the participants agreed that language was not that much pronounced difficulty in their attempt to make sense of the messages coming from the KB radio program, the education factor has become a dividing line in their view whether the radio producers should select words of Afan Oromo language broadcast. In addition to language use, the broadcast time and transmission clarity tend to affect audiences' receptions of texts produced by KB radio program. The study results indicated that the language use in the radio broadcast was familiar to the majority of the respondents.

Overall results obtained from respondents show that (97.1%) of listeners all gratified with the services they got to educate themselves. As far as agriculture benefits is concerned, majority of respondents have put into practice what they hear on the KB radio program. Many respondents in three zones have indicated that they learnt how to make agricultural practice from KB radio program.

Chapter Five

5. Summary, Conclusions and Recommendations

This chapter deals with a brief summary of the study, conclusions of findings and some recommendations. The first part is about summary and conclusions of the research. The researcher summarizes what this research is all about, how it was undertaken and the prevailing themes that came out at the end of the work; whereas, the second part is concerned with recommendations the researcher forwards in order to help maintain farmers' audiences in cooperative union with the 'KulaBadiya' radio program.

5.1 Summary

The main aim of the study is to effectuate the research with previous works related literature on the issue has been discussed. Reception theory and the uses and gratifications theory were underscored as the main theories in relation with gratification one could get from Ethiopia radio KB Afan Oromo program. Attempts were also made to examine the level of farmers' audience gratifications from their perspective.

The researcher used three methods to study the level of farmers' audience reception on 'KB program of radio Ethiopia. These methods are Survey questionnaire, discussion and interview. The research has attempted to evaluate the effectiveness of KB, agriculture information program of Radio Ethiopia from farmers' audiences in cooperatives unions and from EBC, media men point of view.

Both quantitative and qualitative methods were employed to get the data. The quantitative data were coded and entered into SPSS version 20 for analysis, while the qualitative data were transcribed and translated from Afan Oromo back to English and thematically categorized and used in the study. Using purposive sampling technique 273 study subjects was selected; out of which 250 respondents filled the questionnaire.

Survey Questionnaires were distributed to West Shoa, East and West Hararghe residents in five farmers unions that are listening to 'KulaBadiya' program. Attempt has been made to measure the level of reception and gratification of audiences in relation to Ethiopian radio 'KB program. The analysis was done based on different factors that are related with farmer's audiences'

perceptions.. The responses were coded in to numbers and these numbers were used in data presentation and analysis using tables, charts, graphs, frequency, means scores and percentages.

In addition, 18 subjects in three focus group discussions and five individual interviews were utilized. Finally data presentation analysis was made using qualitative and quantitative research analysis methods. Both the quantitative and qualitative results confirmed that farmers' audiences of KB radio program have the knowledge and awareness about the program. The research was conducted between August and November 2019. On the basis of the study results, the following conclusions have been drawn.

5.2 Conclusions

In this part key issues of the research finding are summarized and conclusion is drawn. The data analysis shows that the time of KB radio program transmission is inconvenient for most (92%) of the respondents. Those listeners who tuned the program occasionally revealed that the transmission time of KB radio program which is on Thursday from 6:03 AM to 6:23 AM in the morning for 20 minutes is not convenient to them. This was the reason for their occasional tuning to the program; they did not attend the program regularly. They need to set out to their farm early in the morning. On the contrary, among the respondents, certain amount respondents listen to KB attentively; even though, the study identified the time of transmission for Ethiopia radio KB program was not found to be convenient to the study subjects. In addition, the data revealed that radio accessibility is a factor to listen to the KB radio program. The working condition in the rural area could not invite audiences to stay regularly at home to listen to the radio program. They suggested that the KB radio program transmission time must be at evenings.

Furthermore, in all the FGDs showed, research participants make a conscious decision to listen a specific issue on radio. The listening habit of radio among the participants was not regular. The choice of issue is determined by the presentation of the matters. From the 18 respondent who participated in the three FGDs, only five of them were found to be regular, and seven of them were occasional listeners of the radio program. The rest 6 respondents only tuned to know about the KB program. They stated lack of agricultural market information from the program and unsuitable broadcast time as major reasons that force them not to attend program. Farmers do not listen to the program mainly because it is transmitted in the morning, when they have to work in their farmlands. According to the top management of Radio Ethiopia, KB program cannot be

transmitted in the evening until next program formats, as there is little airtime for such programs in the evening.

One of the findings of the research was the presence of an over whelming majority of the respondents who have high reception for the KB Afan Oromo program. They listen the KBR program with the sense of belongingness to their language as a basis of their habitual action. So that, except the inconvenience of transmission time, one may conclude that farmer's audience in cooperatives unions are listening not only for acquiring certain agricultural benefits from the KBR program but also for accessing their language on the radio.

Most of the discussants indicated that for them radio is preferable in presenting educative and informative program. Majority of the respondents tend to agree that they listen to the KB radio program because of its educational value. Most of the respondents also said that the message of the program of KB is in conformity with what farmers in cooperatives unions already know from their life experience and their farming areas. Some also noted that they have gained some knowledge from the program. And they also listen to KB either because they are more interested in the program to sacrifice their valuable time or because their farmland is near to their home. Some farmers in cooperatives unions prefer Ethiopia radio KB Afan Oromo program because most of the long history of Afan radio station establishment with farmers in cooperatives.

Many of the research participants tend to learn more about agricultural benefits issues from their life experience than from KB radio program information. The program is not fully able to gratify the needs and interests of its audiences. On the contrary, the principle that audiences are active and purposive is witnessed among farmer audiences in cooperatives unions.

The findings of the research have indicated that Ethiopian Radio KB Afan Oromo program give less attention to rural program coverage. Weak coverage of the rural programs and shortage of budget have been found as major internal challenges in line with covering rural issues. Because of this, the production of KBR program has very much relied on inputs from experts and zonal officials which creates less interest to the some part of the community.

For most respondents from three zones Radio is the main sources of Agriculture information. As far as agriculture is concerned, respondents have put into practice what they hear on the radio. Many respondents in three zones have indicated that they learnt how to use agriculture

technology from KBR program. There were respondents who said they emulate other successful farmers they listen to on the radio. In addition, there is educational information they get from Development Agents (DAs).

Many of the respondents mentioned when they were asked which markets information programs they listen to. This clearly shows that the program is serving farmers on market information. Farmer's audiences in cooperatives unions were also selective in listening to the agricultural benefits of radio program. In addition to KBRP Mobile phone was commonly used by farmers for market information. Some farmers believe that Mobile devices could enhance agricultural productivity and relevant agricultural and market information.

KB program does not cover market information issues on a regular basis. The producers of KB and the head of Radio Ethiopia Afan Oromo program division thought that there was scarcity to cover market information issues on KB program regularly. Producers of 'KulaBadiya' say that on average 30 to 35 telephone feedback of price information on KB program every week. Most of the telephone feedback by listeners deeply concerned about market information. The telephone feedback of program has enabled listeners to hear about agriculture price information widespread in the country on a regular basis every Thursday morning. The result of the study revealed that most respondents of farmers in cooperatives unions follow radio and few of them use mobile cell.

The issue of language had a different picture. The language that the Afan Oromo KB radio journalist used is found to be easy to understand, however, there are some minor problems with the use of certain words. Although the participants agreed that language was not a pronounced difficulty in their attempt to make sense of the messages. The education factor has become a dividing line. They feel that the radio producers should select appropriate words of Afan Oromo language. Almost all research participants prefer to listen to the voices of local interviewers to that of journalists. One of the reasons that the respondents are less interested with the voices of journalists and professionals is their language. The journalists use newly coined Afan Oromo words the meanings of which farmers do not know well. However, the professional interviewees on their part also mix English words and that offends farmers. The data tend to confirm that the producers' field of experience, to a considerable level, overlaps with the audiences' field of

experience. This could help the majority of the respondents to accept and negotiate the preferred meanings.

The overall study results indicated that the language use in the radio broadcast was familiar to the majority of the respondents. The rural majority faced difficulty in understanding language expressions and dialects used in the radio broadcast. In addition, the data revealed that radio accessibility is a factor to listen to the 'KulaBadiya' radio program. The working condition in the rural area could not invite audiences to stay regularly at home to listen to the radio program.

5.3 Recommendations

Based on the findings the researcher forwards the following as recommendations.

- Working journalists on the station's rural programs are very limited in numbers. Reporting on rural issues takes a different perspective when it is carried out from actual places. It is difficult for journalists and reporters to stay more than a day in the remote countryside where most areas are still without basic social infrastructure. By facilitating better ways for the rural journalism sector, it is possible to curb challenges in the area of rural issues coverage.
- The EBC, Ethiopia Radio, can play an important role in rural development sector, if it adequately covers issues of rural communities.
- Farmers' audiences in cooperatives unions have shown various interests in reacting to the program production. Some of farmers' audiences in cooperative union live under impoverished conditions; they do not have their own radio.
- Low cost radio should be provided to such farmers to make them accessible to radio. This is because; the researcher believes the media, particularly radio, can play an important role in raising the awareness of rural people.
- Respondents complain about inconsistency in provision of price information. Thus, Agricultural market information programs should be transmitted regularly on 'KulaBadiya'.
- From the responses of the research participants it can be concluded that farmers may not be listening to it in the morning; unless it transmitted in the evening time. Thus, EBC should think of changing the air time to evening.

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Appendices

Appendix I: Survey questionnaire (English and Afan Oromo versions) Addis Ababa University

School of Journalism and Communication

Questionnaires, to be fill by farmer audience in cooperatives unions.

Introduction

This survey is being undertaken by a student of Addis Ababa University, School of Journalism and Communication, as a partial fulfillment for the completion of MA in journalism and communication. In this survey, there are several questions that you are kindly requested to provide information on EBC ‘Kula Badiya’ Afaan Oromo Radio program. Your honest answers are highly valuable for the study and its subsequent application to contribute to Afaan Oromo programs in EBC. I again kindly request your kind cooperation and patience to respond carefully to each and every question considering the importance of the study to your respective medium and society.

Thanks!

Part 1: Personal Information

1. Name/Code: _____

2. Age

1. <35 2. 35 – 40 3. 41 – 45 4. 46 – 50 5. 51 – 55 6. >56

3. Gender

1. M ale 2. Female

4. Educational level

1. illiterate 2. 1-4th grade 3. 5th-8th grade 4. 9th- grade12 5. Above grade 12

Part 2: Audiences Understandings and Factors Influencing Audiences Reception of KuulaBaadiyyaa Radio Program.

1. Did you get radio easily in your home to listen to KuulaBaadiyyaa program?

1. Yes 2. No

2. If your answer for Q 1 is yes, which issues have you listened very often from kuulaBadiyya program? (Issues on agriculture, farmers in cooperatives union, soil, other)

3. Do you get price information from the program?

1. Yes 2. No

4. Which price information do you get from the program?

- 1) Fertilizer price 3) price of agricultural products
2) Selected seed price 4) all

5. If you have regularly listened to price information on fertilizer, selected seeds, price of agricultural products, issues, how relevant are the programs to the farmers in cooperatives union problems in your area? _____

6. Do you think the agriculture input and output programs on KuulaBaadiyya are inspirational?

1. Yes 2. No

7. If your answer for Q 6 is yes, Could you tell me any such program you remember?

8. Have you ever heard from development agents (DA)s what you have heard from KuulaBaadiyya program?

1. Yes 2. No

9. Do you discuss the issues raised by kuulaBadiyya programs with your friends, relatives and neighbors?

1. Yes 2. No

10. If your answer for Q 9 is yes, how frequent do you discuss?

23	I listen to KuulaBadiyya Radio program, to learn how to do things I haven't done before.	1	2	3	4	5
24	I listen to KuulaBadiyya Radio program, because sources of information are credible.	1	2	3	4	5
25	I listen KuulaBadiyya Radio program, because it helps me learn things by myself.	1	2	3	4	5

26. What do you think EBC should do to sustain its strong sides and to improve KuulaBaadiyyaa program in the future?

Yuuniversiitii Addis Ababaa

Muummee Barnoota Digirii Lammaffa

Joornaalizimii fi Komunikeeshinii

Seensa : Qu'annoon Kun barataa barnoota digirii lammaaffaa muummee Joornaalizimii fi komunikeeshiiniin kan geggeeffamuu dha. Qo'annoon kunis, qo'annoo barnootaa digirii lammaffaafidha. . Gaffileen qo'annoo mata-duree dhaggeeffattoota''Kuula Baadiyya'' kan Raadiyoo itoophiyaa afaan Oromoof qophaa'e Kun Raadiyoo itoophiyaafis ta'e uummata oromootiif bu'aa buusuuf yaadameet. Kanaaf,deebiin amanamaan gaaffilee dhihaataniif kennamu, firii qo'annichaaf bakka ol'aanaa qaba. Isinis kan beektanii deebii dhugaa fi amanamaa ta'e akka laattan kabajaan isin gaafadha. Maqaa barressun hin barbaachisu.

Galatoomaa!

Gaaffilee: Qonnaan bulootaa Yuuniyeeniitiin guuttamu.

Kutaa 1:Odeeffannoo dhuunfaa

1. maqaa/kodii:_____

2. umirii:

1. <35 2. 35 – 40 3. 41 – 45 4. 46 – 50 5. 51 – 55 6. >56

3. saala :

1. Dhiira

2. Dhalaa

4. sadarkaa barnootaa:

a) hin baranee b) kutaa 1-4ffaa c) kutaa 5th-8ffaa d) kutaa 9^{ffaa} - 12 e) kutaa 12 ol

Kutaa 2: Hubannoo dhageeffattotaafi and qophii raadiyoo afaan oromoo, kuulaa Baadiyyaa akka hin hordofne dhimmoota gufuu ta'an.

1. Raadiyoo Qophii Kuula Baadiyyaa ittiin hordoftu mana qabda? 1. ee 2. Lakki

2. Gaafii 1ffaf deebiin kee qaba, yoo ta'e, qophii Kuula Baadiyyaa irraa yeroo heddu wa'ee maali dhageeffata? (waa'ee qonnaa, waa'ee wolda'ootii hojii gamtaa qonnan bultoota, waa'ee biyyee, waa'ee kan biroo _____

3. Qophii Kuulaa Baadiyyaa irraa odeeffannoo gatii argataa? 1. ee 2. Lakkii

4. Qophii kana irraa odeeffannoo gatii maalii argata? 1) gatii xaa'oo 3) gatii omishaa qonnaa

2) gatii sanyii filatamaa 4) hunda

5. Yoo odeeffannoo Gatii xaa'oo, sanyii filatamaa, gatii omisha qonnaa kan dhageeffattu ta'e, Qophiin kuula Baadiyyaa rakkoollee yuuniyeeniin wolda'ootii hojjii gamtaa qonnaan bultoota Aanaa keetii qabu wojjiin wolitt dhufeenya qabaa? a) Ee b) lakki

6. sagantaa Kuulaa Baadiyyaa irraa qophiin calla guddiftuufi omisha irratti dhiyaatu namati tola jettee yaaddaa? 1. ee 2. Lakki

7. yoo deebiin kee gaafii 6ffaf ee , kan jedhu ta'e Qophii qalbifattu qabdaa?

8. Hojjatoota misoomaa (DA) irraa waan qophii kuulaa Baadiyyaatiin dhiyaatu dhageeffattee beektaa? 1. Ee 2. Lakki

9. Qabxiilee Qophii Kuula Baadiyyaa irratti dhiyaatuu irratti Hiriyyoota, firootaa fi Ollaa kee wojjiin mari'attee beektaa? 1. Ee 2. Lakk

10. Gaafii 9ffaaf deebiin kee Ee ,yoo ta'ee hangam takkaa irratti mari'atte?

11. Odeeffannoo Qophii Kuulaa Baadiyyaa irraa argattu hojii irraa oolchitee beektaa?

1. Ee 2. Lakk

12. Qophiin sagantaa Kuulaa Baadiyyaa irraa hordoftu muuxannoo jireenyaa keeti i irratti bu'aan fidee jiraa? 1. Ee 2. Lakk

13. Gaafi i 12ffaaf deebiin kee ee, yoo ta'ee akkamitt? Lakki yoo ettees maaliif?

14. Sagantaa Raadiyoo irraa rakkolee gama calla gudiftuu qonnaatiif Omishaatiin jirtuuf furmaata irraa beekuun hangam takk a barbaachiisa? a) baayyee barbaachiisaa b) barbaachiisaa c) hin barbaachiisu

15. Uwwisa odeeffannoo qonnaa kan Qophii Raadiyoo Kuulaa Baadiyyaatiin dhiyaatuu akkamitti xiinxalta? a) baayyee fayyada b) ni fayyada c) hin fayyadu

16. yoo Raadiyoo dhageeffatu afaan Gaazexxessaa moo afaan gaafatamaatitu siif gala?
a) Gaazeexxessaa b) Gaafatamaa

Kutaa 3: Raadiyoo itoophiyaa sagantaa Afaan Oromooti , Qophii Kuulaa Baadiyyaa ilaalichisee yaadaa dhiyaatuu sadarkaalee ittiin fudhatuuf hin fudhannee, Uunkaa kennameen filadhu. Laakkosii bakka kan bu'uu:

1 = bayyee fudhadha 2 = fudhadha 3 = jiddugala 4 = hin fudhadhu 5 = baayyee hin fudhadhu

17	Akka yaada kiyyaatti, yeroon qophii kuula Baadiyyaaf kenname dabalamu qaba.	1	2	3	4	5
18	Sa'aatiin Qophiin kuulaa Baadiyyaa qilleensa irraa oolu sa'aatii hojii keenyaati.	1	2	3	4	5
19	Qophiin Kuula Baadiyyaa odeeffannoo gabaa qonnaa nuu dhiyeessa.	1	2	3	4	5
20	Qopheessitooni qophii Raadiyoo Kuula Baadiyyaa waan qopheessaan irratti beekkumsa qabu.	1	2	3	4	5
21	Ani qophii Kuulaa Baadiyyaa ni dhageeffadha . Sababiin woni namoon qophii irratti dubbatan rakkoo Ani qabuun tokko waan ta'eef.	1	2	3	4	5
22	Ani Qophii Kuula Baadiyyaa kan dhageeffadhu yeroo hojii hin qabne qofa.	1	2	3	4	5
23	Ani qophii raadiyoo Kuula Baadiyyaa wonti dhageeffadhuuf waan ammaan dura hin beeknee irraa baratuuf.	1	2	3	4	5
24	Qophii kuulaa Baadiyyaa wonti dhageeffadhuuf maddii odeeffannoon isaa a manama a waan ta'eef.	1	2	3	4	5
25	Kuulaa Baadiyyaa wonti dhageeffadhuuf, waa'ee qonnaa ufii kiyyaatti hojjachuuf waan na gargaaruuf.	1	2	3	4	5

26. Raadiyoon itoophiyaa saganta afaan oromoo ciminnaa qophii Kuula Baadiyyaa itti fufsuudhaan, rakkoo qabu hegereef fooyyeessuu qaba kan jettan maalii?

Appendix II: Guideline for Focus Group Discussions (English and Afan Oromo Versions)

Interview guide for FGDS with cooperative Unions board members and managers.

1. How do you evaluate the time allocated to kuulaBaadiyya program?
2. Do you think the program time is appropriate for farmers?
3. What are the issues that the program covers that is relevant to your life? Was it interesting to you? Why?
4. What kind of information do you expect from the programs? Do you think you have got the information? Is it in conformity with what you already know?
5. How does the program appeal to your own life experience? How do you see the relation between the programs information and what you get from DA's?
6. To whom do you think the program need to be presented?
7. What do you think are the strength and weaknesses of the program?
8. How do you evaluate the reaction of farmers about the program?
9. What do you suggest to improve the program?
10. How do you evaluate kula Baadiyyaa radio program generally?

Gaafiilee marii tuuta xiyyeeffannaa miseensota boardiifi hojii gaggeesitoota.

Godina _____

Yuuniyeenii _____

Maqaa _____

Aangoo _____

WHG _____

1. dheerinnaa sa'aatii Qophii Kuula Baadiyyaatiif kenname akkamitti qorattani?
2. Sa'aatiin qophiin kun tamsa'uu qonnaan bulaaf miijsa'a jettanii yaaddu?
3. qophiilee irratti dhimmoota dhiyaatan keessaa jireenya keessaan wajjiin kan wol qabatu maalii faa?
Dhageeffatuu barbaaddu?Maaliif?
4. Qophii irraa odeeffannoo akkam eeggatu? Odeeffannoo irraa arganna jettanii yaaddu?
5. Qophiin kun jireenyaa keessaan keessaatti muuxannoo qabdan irratti dhiyaataa?
Odeeffannoon DA irraa argataniif kan qophii raadiyoo irraa argatan i wolitti dhufeenyi qabu maalii?
6. Qophiin raadiyoo kun eenyuuf dhiyaatuu qaba jettanii yaaddu?
7. Ciminniifi dadhabinni qophii raadiyoo kuula baadiyyaa maalii jettu?
8. Qophiin kun fudhatama qonnaan bulaa biraati qabu akkamitti qorattu?
9. qophiin kana fooyyeessuuf yaada maali kennitu?
10. woluma galaatti qophii kuula Baadiyyaa akkamitti qorattu?

**Appendix III: Interview guideline for program producers, editors and media manager
(English versions)**

Interview guide for Kuula Badiyya program Producers, senior editor and Media managers.

1. Do you have any mechanism of collecting feedback from audiences of the program?
2. Do you think your radio program is based on audience needs and interests?
3. How do you describe the relationship between the audience and your program?
4. What kind of programs are transmitted on KuulaBaadiyya?
5. Do you think the program timing is suitable for farmers?
6. How do you collect information for the programs you produce?
7. What are the major challenges of producing this program?
8. Do you think the languages you are using are appropriate for farmers?
9. Is there any plan to increase the duration of the program?
10. In which part of the country do you have many listeners?
11. What kind of comments do you get on the programs from audiences?
12. Do you strive to have farmer's sound bites when you go out for field work? How do you balance farmers' voice with that of professionals?
13. How do you describe the telephone communication from the farmers? What are the major kinds of messages you receive on telephone?

Thank you very much!!!

Appendix IV: Profile of farmers in cooperative unions

No	Names CFU	Date of Establishment	No of wereda	No. of cooperatives	Male	Female	Total	Capital
1	Arfanqallo	2005	9	124	24399	3062	27461	35,000,000
2	Haromaya	2000		36	14,904	1312	16,216	15,000,000
3	Burqagaleti	2005	7	116	33,375	5400	38775	2,000.000
4	Charcharodabultum	2004	8	135	37943	5057	43000	63,000,000
5	Ambo	2004	20	112	33376	5900	39276	67,000,000
	TOTAL		44	523	143997	20731	164728	168500000

Focus Group Discussion in Session (partial view)

