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ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES



THE DISH WATCHERS:

**FREE-TO-AIR SATELLITE TELEVISION USE AND ITS INFLUENCE ON THE MEDIA
PREFERENCES AND WORLD OUTLOOK OF VIEWERS**

BY
ADDISALEM TEBIKEW YALLEW

ADDIS ABABA
NOVEMBER 2009



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BY

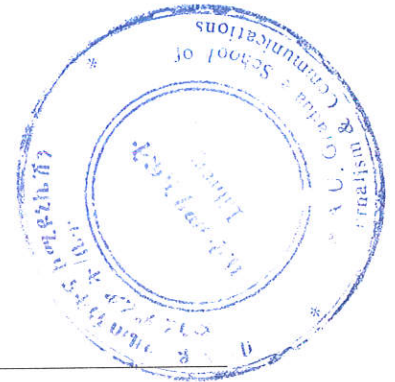
ADDISALEM TEBIKEW YALLEW

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By
Addisalem Tebikew Yallew

Approved by the Examining Board



Chairman, Department Graduate Committee

Signature

MOHAMMED HASSEN (PHD)
Advisor

Mohammed Hassen
Signature

D. F. ISRAEL
Examiner

D. F. Israel
Signature

DEDICATION

**To My parents: Meselech Derib and Tebikew Yallew.
This thesis work is dedicated with lots of love and heartfelt gratitude.**

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I have to admit that conducting this research paper had not been one of the easiest academic endeavors I ever undertook. Without the help of and the following individuals it would have been a more daunting task.

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ABSTRACT

Satellite communication knows no boundaries. And when applied to television, it has been an agent of globalization that has brought people and events around the world closer to one another. This paper analyses the use and possible impacts of free-to-air satellite television on the watches' media preferences and on the way they view themselves and the rest of the world. Using quantitative survey and qualitative focus group discussions, the paper attempts to give a comprehensive analysis of the individual audience as well as the social context of watching by using the uses and gratifications and ethnographic audience research approaches.

The findings show that demographic variables such as age, gender and religion have their impacts on the cognitive and affective uses and gratifications the watchers sought after from their dishes. The overall analysis indicates that the audiences use the dish more to gratify their cognitive needs than affective ones. It was also found out that in the face of the ever expanding free-to-air satellite television use the state-run broadcaster (ETV) is losing its audiences to the dishes. The focus group discussions revealed that the audiences of the free-to-air satellite television seem to be watching the content they receive taking into consideration their lived reality. Unlike the thoughts articulated in the cultural imperialism thesis, the watchers seem to be active decoders of the content they receive from the dish. The findings also support the idea that the imperialism thesis is overly simplistic, for as it is found out, the watchers seem to be highly varied in their choices and outlooks. On the importance of the system for them, many of the watchers stated the dishes' role as their biggest bridge to get connected with the rest of the world as the best advantage they get. Their dishes have brought them global news and entertainment closer to home at an affordable price.

On the other hand, the family use of the dishes seems to be marred with conflicts that arise due to differences in taste. This, in addition to the impact of the dish as an alternative to avoid the national television has led to the conclusion that the dish while connecting the watchers to the world, seems to be playing a disconnecting role at two levels: it has become a destructing element in family relations, and it is also disconnecting the watchers from local happenings in the country.

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CHAPTER ONE

1.1. Introduction

In the past few decades global media and communication have become important areas of communication research. The global media, their uses to the audience and their possible influences has been debatable issues for a number of years. But one thing could be agreed up on by the various parties in this debate -that the media have contributed a great deal in bringing the world closer and bridging cultural boundaries. With regards to this Giddens(1993) states :

Mechanized technologies of communication have dramatically influenced all aspects of globalization since the first introduction of mechanical printing into Europe. They form an essential element of the reflexivity of modernity and of the discontinuities which have torn the modern away from the traditional.(in Sreberny-Mohammadi et al, 1997:26)

This aspect of the global communication seems to be even stronger when it comes to the electronic media like the satellite television, for regional, national and international frontiers seem to be increasingly banishing in the face of technological advancements with an increasing number of users. Stating the easily accessibility and less costly nature of satellite broadcast Ang (2000:2) notes, "With satellite technology, given geographical boundaries are superseded by the vectors of transmission, which generally transcend the bounded territorial space of any nation-state." Because of the above reasons and its little dependence on existing infrastructural facilities on the ground, satellite television has come to be regarded as one of the most powerful electronic communication systems.

The communications satellite, an essential instrument of globalization was first developed during the late 1950s and early 1960s. According to Sloten (2002, 315) Marshall McLuhan came up with his theory of *the Global Village* "partly in response to the potential he perceived in this new (satellite) technology."

Ethiopians have access to satellite television through two ways. One is that they subscribe to paid access through service providers like DSTV. And the second one is they receive free-to-air broadcasts from satellites like the Arabsat, Nilesat and the Pan

American Satellite (PanAmSat or PAS) just by installing a receiving dish and a decoder in their households.

Most of the subscribers of the paid services use their access for commercial purposes, mainly for showing football games from the various leagues of Europe. It is on the ever-increasing number of Ethiopian households with access to free-to-air satellite television that this paper focuses on.

Even though the total number of satellite television users in Ethiopia is not known, one can easily observe that the number of satellite dish users in the country is increasing as time goes by. Residents of Bahir Dar town in the Amhara Regional State who have access to the free-to-air satellite television system have been the subjects of the survey and the subsequent focus group discussions to investigate the uses and possible implications of this trans-border medium of communication.

The research paper attempts to address the uses and gratifications of free-to-air satellite television broadcast and its possible influences on the audiences' viewing preferences and general outlooks. The attempt generally includes eliciting explanations for questions Rampal (2005) raises in his essay on the impact of Hollywood movies on the Asian film industry-"What are the implications of Western media globalization for indigenous cultures in developing countries? And what kind of influence, if any, is Western media globalization having on indigenous media industries?" These questions are considered to be worth investigating from the point of view of global media in Ethiopia with special focus on the free-to-air satellite television.

1.2. Statement of the Problem

On the day Barack Obama became the 44 president of the United States of America- becoming the first African American to go to the white house, many Ethiopians had the chance to watch the live coverage of the elections and share the historical excitement with the rest of the world- thanks to technologies like satellite television. Occasions like this were cited as the big moments the watchers mention as outstanding ones amongst the many that their dishes managed to bring them home.

As stated earlier, the proliferation of the satellite dishes on the roof tops of households in many urban and semi urban areas of the country seems to be a visible phenomenon. This can be viewed as part of the worldwide expansion of information and communication technology.

During a preliminary observation, the researcher noted that the watchers use their access to the free-to-air satellite television for different purposes. In some households it is used primarily for entertainment, in some others it is used for informational purposes, yet in some others it is used for religious purposes. The uses, perceived gratifications and possible influences of this ever expanding global medium seem to be worth researching.

Understanding the uses and gratifications obtained by media like television has been identified as an important area of research by communication scholars (Katz, et al., 1973; Greenberg, 1974; Rubin, 1981; Shaver, 1983; Abelman, 1988). Global media reception like transnational television has also been investigated through ethnographic methods (Chan, 1994; Ang, 2000). The two approaches have in most cases been used separately in communication research, this paper is an attempt to use both of them in a single study to come up with a comprehensive coverage of the issues related to the dishes and their watchers.

Another reason for conducting this thesis work is the idea that even though there seems to be a lot of research conducted elsewhere on television uses and gratifications at the individual level and explore its contexts of use ethnographically; third world perspectives do not seem to be well represented. This research paper is thought to contribute something in understanding global media use especially that of the free-to-air satellite television and its possible implications in the Ethiopian context.

Taking a brief look at the research works conducted so far on both the uses and gratifications (Abel Adamu, 2005; Tefera Teklu, 2008) as well as ethnographic audience researches on global media (Emrakeb Assefa, 2005; Dilalew Million, 2007; Tewodros Workalemahu, 2007) from the point of view of Ethiopian media audiences seem to indicate a knowledge gap that is worth investigating. This research is thought to make contributions to our understanding of global information and entertainment reception in the country.

The need to take up this investigation is therefore a result of the observation that the free-to-air satellite television which presents its diversified users with a variety of global information and entertainment remains unaddressed. This medium was only given a passing note in other research works undertaken so far.

1.3. Research Questions and Hypothesis

The following research questions are addressed in the quantitative section of this thesis work:

1. What are the satellite(s) the watchers use and why do they use the specific satellite(s)?
2. What is the time spent on watching satellite television and how does it compare with the time spent on watching Ethiopian Television?
3. What are the genre preferences of the dish watchers on both the dish and the national television?
4. What are the major sources of news for the dish watchers?
5. What are the major cognitive and affective uses and gratifications the audiences sought after from the dish?
6. What are the favorite channels of the users of the free-to-air satellite television?
7. What are the viewers' opinions on the general impact the dish might have?

The research is also targeted at testing the following hypothesis:

- A large number of free-to-air satellite television viewers use their access more for cognitive rather than affective needs
- Age, gender and religion are significant factors in determining the uses and gratifications the watchers get from satellite television.

Items taken from the uses and gratifications theory are selected and used for the purpose of assessing the general cognitive and affective needs of Ethiopian free-to-air satellite television viewers.

Issues related to household dish usage and other contextual matters pertaining to the dish and its watchers are also investigated in the subsequent qualitative analysis.

Ethnographic audience analysis is employed to answer questions related to the social and familial uses of satellite television, and explore its possible influences on the watchers media preferences and the way they perceive themselves and the rest of the world.

1.4. Research Objectives

The general objective of this research is to explore and analyze the uses and possible influences of satellite television on Ethiopian urban media audiences from the point of view of the individual audience as well as the social context the user lives in.

As stated in the previous section, conducting the quantitative survey on the issues stated below would help us to understand the uses and gratifications that the viewers get from satellite television. Specifically questions will be asked to:

- Assess the uses and gratifications of free satellite television by Ethiopian viewers
- Identify the most important cognitive and affective uses and gratifications the watchers seek from satellite television
- Assess the preferences of those who have access to satellite television in relation to the national television station. When do people tune to their satellite television, and when do they switch on their television sets to the national television
- Assess the amount of time spent on viewing satellite television in comparison to ETV
- Survey favorite channels and program genres of satellite television viewers and identify the major sources of news
- Survey viewers' opinions on the possible impact of satellite television on the society and their cultural outlook.

The qualitative section of the research, through focus group discussions, is designed to give an in-depth view of the household uses of the dish and explore other issues that emerged from the quantitative analysis.

1.5. Research Assumptions

This research is guided by the assumption that economic power still plays a very significant role in the global flow of information and communication, but it is also assumed that those at the receiving end of the process do not simply passively consume the global media and cultural products they come across that mainly originate from the West.

The uses and gratifications and audience ethnographic studies are used to inform this paper as theoretical frameworks, with the assumption that no single theory so far has been comprehensive enough to enable us understand the global media and its audiences. Combining the two theories is thought to give a detailed insight into preferences of the individual in the social environment s/he lives in.

1.6. Significance of the Study

Media use, gratification and possible influences are relatively young disciplines in Ethiopia. A lot of research remains to be done in these areas, for the global media and the way they affect their users are concepts that need to be explored in the Ethiopian context especially in urban areas outside Addis.

The findings of this research might contribute something to our understanding of this concept from the experiences of satellite television users in the urban parts of the country, especially the town of Bahir Dar. It may also contribute something to the study of contemporary viewer preferences with respect to television. The findings could serve as a stepping-stone for further research on the area. Besides, understanding why people go to the dishes might help the national broadcaster to identify the informational and entertainment aspects that need to be worked up on to attract more viewers and to keep the existing ones.

1.7. Scope of the Study

This thesis work limits itself to studying individuals and households that use unpaid satellite television services. The paper doesn't include users of subscriber based, paid satellite connections. Besides, the researcher would like to point out that, this research

paper covers the free-to-air satellite TV viewing public in the town of Bahir Dar, the capital of the Amhara Regional State.

1.8. Limitations of the Study

The unavailability of data that may serve as a sampling frame for this thesis work was one of the problems that seemed to put the whole research process into a halt. The researcher's attempt to find organizations that keep a list of users of the free-to-air satellite dishes did not materialize. In an attempt to overcome this limitation a larger number of survey questionnaires were distributed. When it comes to the focus groups, getting started was the problem. With many of the groups, it was not unusual to get very short answers to the discussion topics. A repeated explanation of the objectives and significance of this paper was made in order to make the discussants feel at ease. The sequential quantitative and qualitative data gathering and analysis adopted to address the issue under discussion also took a longer period of time than expected.

1.9. Thesis Organization

The research work is organized into six chapters. In the first chapter includes the background, the problem statement, the significance of the study and other general issues related to the topic under discussion. The second chapter revises literatures that are deemed to be relevant to the topic to be investigated. In the third chapter the methodology is presented, while the fourth chapter includes data from the quantitative survey. The data for the qualitative analysis is presented in the fifth chapter. The sixth chapter includes the summary of findings and the conclusions drawn. Towards the end of the paper, sample questionnaires and the interview guide are presented as appendices.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1. Introduction

In this section, readings that are deemed to be related to the area of study are revisited. This review begins with giving the historical context of satellite television as a means of global communication and other issues related to satellite broadcasting. This is followed by a review of the Ethiopian media and television evolution including transnational outlets. Previous researches conducted in the Ethiopian context that are seen as relevant to the topic are also revised having their separate section. This is followed by giving a synthesis of the theoretical framework for the thesis. The uses and gratifications, the cultural imperialism and its ethnographic critique are the focuses of this particular section of the literature review. The researcher also finds it relevant to briefly go through audience research and the nature of audiences themselves in communication research.

2.2. The Dish: Satellite Technology Related Issues

Let us begin from the beginning, how satellite technology was born, grow up as a global medium and managed to paint the roof tops of many Ethiopian urban households with dishes of various sizes. The researcher found it not only logical but also relevant to begin this review by giving this historical perspective.

Chapman (2005:242) states that satellite television broadcast began mainly in the 1960's and 1970s. But it was Arthur Clark in 1945 who first laid the theoretical foundation for the development of communication satellites (Collins, 1990). The cold war rivalry between The United States and The Soviet Union has contributed a great deal to the development of satellite technology. Besides this, during the early stages of its development satellite technology was used to promote literacy and health care by countries like The United States and India.

Slotten (2002:350) states that one of the earliest instances in which satellite television emerged as a global medium is the 1969 Apollo 11 landing on the moon which was "observed by five hundred million people in forty-nine countries thanks to the Intelsat

system.” Like the various aspects of global media and communication, this event seems to mark the superiority of The United States in the global television flow.

When we look at the technical aspects of satellite communication, Noll (2007:180) explains that “a communication satellite simply receives a radio signal from earth, amplifies it and then retransmits it back to earth, slightly changing its radio frequency to prevent interference.” In *The Evolution of Media*, Michael Noll also states that a geostationary satellite takes exactly twenty-four hours to complete an orbit from its location of 22, 300 miles above the equator (ibid).

Reception of satellite television can be consensual or nonconsensual. “A variety of forms of international broadcasting take place from accidental cross border spillovers to highly globalized systems that reach almost worldwide audience in various languages” (Straubhaar & Boyd: 2007, 135). Ethiopian users of free-to-air satellite broadcasts mainly receive the channels from the Arabsat and Nilesat that are mainly intended for audiences in the Arab world through accidental spillovers.

This trans-border nature of television broadcast through communication satellites seems to pose opportunities to audiences and possible threats to the ‘nation-state.’ A number of advantages can be attributed to satellites. Straubhaar and Boyd (2007:143) credited satellites for making the access to international television “economically feasible and even profitable.” Noll (2007:181) gives emphasis to the capacity of satellites to cover large areas of the earth’s surface without problems of delay.

On the other hand, questions of national sovereignty were raised by many nations. “The new technology acted for both expectations and fears” (Chapman, 2005: 243). Issues related to access and control of satellite television seemed to be the focuses of policy issues for various nations of the world (Straubhaar & Boyd, 2007:143-144). Appadurai (1990:14) points out that nations feel threatened by this kind of global information and communication flow, for it has a potential to “destabilize the hyphen that links the nation and the state.”

This ‘uncontrollable’ nature of global satellite television resulted in a dichotomous argument of the national versus the transnational media flows, and became the subject of

a series of debates within The United Nations during the 1960s. The UNESCO held conferences on “controlling direct broadcast satellite (DBS) or direct to home (DTH), for nations were concerned that it might be used for propaganda or unwanted cultural influence” (Straubhaar & Boyd: 2007, 134). In an attempt to redress the information imbalance between the first and the third world nations, the UNESCO gatherings also produced what is termed as the New World Information Communication Order (NWICO). Despite these concerns, global media like the dishes continue to be expanding and widely used forms of communication.

2.2.1. Motivations for Transnational Broadcasting and Possible Determinants of Satellite Television Reception

Before looking into the matter from the receivers point of view, which is going to be raised in be the section dealing with the thesis’ theoretical framework, it may be of some relevance to see the matter from the senders’ view point. Boyd (1986) identified four major reasons that both state-run and privately owned organizations transmit directly across borders: to enhance national (organizational) prestige, to promote national (organizational) interests, to attempt religious, ideological, or political indoctrination and foster cultural ties. In the age of satellite delivered television programming, Straubhaar and Boyd (2002:136) added a fifth reason i.e., to sell advertising for multi country products, and the sixth, to sell access to pay TV broadcasters.

Barker (1997:21) also views the motives of international broadcast as one aspect of global capitalism with ‘economically driven set of activities’ and ‘cultural practices’ present all around the globe driven by technological and political issues.

In addition to these mainly political and economical motivations of the broadcasters and other stockholders involved, there are also other factors that seem to determine the reception of satellite television. In his study on Star TV in Asia, Chan (1994) identified the following points as possible determinants of satellite television reception.

Regulation policy has to do with ‘accessibility’, ‘cultural invasion’, ‘social stability’ and other reasons for the control of satellite reception. Related to this Chan (1994: 117-119) identified a number of regulation mechanisms used by Asian nations, that are worth

mentioning here. *Virtual suppression* refers to those nations which ban reception through laws while *regulated openness* includes those that allow access but also exercise some form of control. In those nations where *illegal openness* is practiced, even though it is illegal, people still have the chance to get access through other informal means. *Suppressive openness* is similar to virtual suppression but lacks the legal enforcement factor.

It is not clear whether any form of controlling mechanism is in place by the Ethiopian government. The policy on free-to-air satellite TV seems very liberal, for there are no restrictions what so ever placed on the potential audience. Reception is unrestricted to the extent that even basic subscriptions are not even required for installing satellite dishes and receivers in households.

For increased accessibility, the status of technological innovations in a given country is also one determinant to access. The other determinants mentioned by Chan (1994) include language, Program types, quality, variety, scheduling, the representation of cultural groups, the extent of regional and global advertising and competition from terrestrial television (ibid.).

The above factors in one way or another might also have affected the reception of free-to-air satellite television in Ethiopia. But the last determinant mentioned above is worth elaborating since previous research conducted on the audience satisfaction of the national television seems to indicate that its viewers are not satisfied by what is presented to them by ETV.

... 76.7 percent of respondents, with 1.85 mean score of satisfaction level..., are not satisfied with evening Amharic programs of ETV. This is a very large number when compared with 8.7 percent of respondents who show their satisfaction. This shows that ETV is traveling with only the minority of its audiences... (Abel Adamu, 2005:59-60).

What makes this finding more relevant to this research is that it is conducted in three towns of the Amhara regional state including Bahir Dar, the setting for this thesis work. This finding may lead to the idea that the lack of satisfaction from the national television may be one cause for the expansion of the dishes.

Explaining the possible implications of terrestrial television on the satellite ones, Chan (1994:121) speculates, "While good terrestrial television tends to suppress the demand for alternative programming, be it from satellite television or from other sources, unsatisfactory terrestrial television opens a potential market for satellite television."

Straubhaar and Boyd (2007:151) also view the above reason as a possible cause for going transnational. Chan (1994:121) also adds, "Dissatisfied with what are often regarded as 'dull' programs on state television, the middle class tends to look for alternative programming in videos and from the sky." This paper attempts to address the use of the state-run television by the viewers who also use satellite television through assessing the response of individual dish watchers and exploring the household use.

Despite this seemingly dichotomous relationship between terrestrial and satellite television, Straubhaar and Boyd (2007:150) point out that in many regions of the world the same satellites that bring the international channels also carry the national television channels to the receiving dishes. This also applies to the Ethiopian situation. The Ethiopian Television makes satellite broadcasts to its national and international audiences using the Arabsat.

2.2.2. Satellite Communication in the Arab World

This part of the review is seen as relevant since satellites from Arab World provide much of the free-to-air television broadcast for the Ethiopian watchers. This section may give an insight into the content and context of the broadcasts on Arabsat as well as Nilesat.

Comprising of the world's wealthiest and leading oil exporting nations, "The Arab world occupies a large geographical area that is estimated at approximately 13,738,000 square kilometers (that is) equivalent to 10% of the earth's surface" (Amin, 1996:121). Ethiopia's geographical proximity to this area has made the country's television audiences beneficiaries of the broadcasts from the satellites owned by the Arab nations and private enterprises.

The Arabsat is an organization whose headquarters is in Riyadh, Saudi Arabia: the technical center is located in Tunis. The idea was pioneered by The Arab League, and an

agreement to set up the organization was signed in 1976 with Saudi Arabia holding the greater shares. The organization was established to promote satellite technology self-sufficiency in the Arab world and to reduce its dependence on INTELSAT (Sakr, 2001:9; Boyd, 1999: 349). The organization's website states that the Arabsat runs 4 satellites at the 26°East and 30.5°East positions of the geostationary orbit. The satellites carry more than 350 television channels and more than 160 Radio stations. Arabsat claims that they reach millions of households in 100 countries across the Middle East, Africa and Europe with 164 million of them in the 21 Arab countries.¹ The Ethiopian television broadcast that was on air using the Nilesat was changed to Arabsat a few years ago.

Established in July 1996, the Nilesat is operated by the Egyptian government. The first satellite was successfully launched in April 1998 at a cost of approximately 158 million US dollars with the intention of making Egypt keep with the 'fierce competition in information and communication' (Sakr, 2001:36-37). "There are now 104 radio channels and 452 television channels among which 76% are fee-to-air."²

The Middle East Broadcasting center (MBC) was launched as the first privately owned Arabic language satellite television service provider on September 1991 by Saudi businessmen with connections to the country's Royal family (Sakr,2001:42). MBC group has its head quarters in Dubai, and aims to reach mainly Arabic speakers around world.³

The following channels (both television and radio), websites and mobile phone services are provided by the MBC group: MBC1, MBC2, MBC Max, MBC4, MBC Action, MBC Persia, Alarabiya, MBC FM, Panorama FM, MBC.net, Alarabiya.net, MoBC, and Haya.⁴ The first six, with the exception of MBC1, are entertainment channels that, most of the time, broadcast English language movies. A simple observation would indicate that these English language MBC entertainment channels are quite popular among Ethiopian free to air satellite television watchers.

¹ www.arabsat.com accessed in June 2008

² www.nilesat.com accessed in June 2008

³ www.mbc.net/vgn=ext-templating/v/index.jsp?vgnextoid=4b3246470eccc110vgnVCM1000008420010aRCRD

⁴ www.mbc.net/vgn=ext-templating/v/index.jsp?vgnextoid=a5802fa6ceccc110VgnVCM1000008420010aRCRD, accessed in June 2008

The major vision of these satellite service providers in the Arab world seems to be the strengthening of Pan-Arab relations, and their content is mainly geared towards the Arab world. Because of linguistic differences, it seems that the Ethiopian dish watchers mainly watch the channels that are broadcast in English.

2.3. The Ethiopian Media and Communications Landscape

Ethnographic media researchers put emphasis on taking into consideration the social context of the subject matter under discussion (Ang, 1991; Morley, 1986). Since audience ethnographic studies form a part of the theoretical framework for this research paper, giving some insights into the historical and social contexts of the study is seen as relevant.

Like the rest of the world, print was introduced to Ethiopia earlier than the other forms of media. It was introduced during the reign of emperor Menelik II with the publication of the handwritten Amharic newspaper, *Aemiro*. Amsalu Aklilu (1978) states that *Aemiro* began circulation with only 24 copies. The next landmark in the Ethiopian communication scenario was “the establishment of *Birhanina Selam* press in 1921. (Ministry of Information, 1966:3)

The launching of radio transmission in 1935 with a limited capacity of 100Kw marks the beginning of the broadcast media in the country (Strategic Plan for Government Mass Media, 2003-2005:11). On November 2, 1964, up on the 33rd anniversary of the coronation of emperor Haileselassie I, television broadcast was launched in Ethiopia (Ministry of information, 1966: 25).

The coming to power of the Marxist-Socialist Derg regime to the Ethiopian political spectrum marked the end of the Solomonic Dynasty and ushered in 17 years of military rule in the country. And Ethiopia found itself at the Eastern zone of the ‘Iron curtain.’ It was on the occasion of the 10th anniversary of the coming to power of the Derg regime that color television broadcast was launched.

The status of television and media in general, during both the Imperial and the Derg regimes was used for similar purposes of maintaining the then political system in the

country under strict controlling mechanisms and censorship (Shimels,2000). The difference was that in the first case it was used to glorify the king as an elect of God, and in the later, it was used to propagate Marxist-Socialist propaganda (Kinfel, 2001). So in a way, it can be said that Ethiopians have developed a historical mistrust to the state- run media in the country.

After the overthrow of the Derg, the EPRDF government brought in some major changes on how the media operate in the country. Article 29/2 of the constitution of the Federal Democratic Republic of Ethiopia can serve as one testimony of the relative prerogatives the people are guaranteed with regards to the freedom of expression. This article guarantees that:

Everyone has the right to freedom of expression without interference. The right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any media of his choice.

This relative freedom has also allowed Ethiopians especially in urban and semi- urban areas to have access to global media outlets like the satellite dish. This freedom is not however without restrictions. Even though there is a legislation in the media Proclamation of 178/99 that grants Ethiopian nationals with the exception of political parties and religious organizations the right to request for a broadcast license, no television licenses have been issued so far. This current media status quo in the country still leaves her with only one state run television station. This lack of alternative channels seems to have contributed to the increased audience fascination with the dish.

In attempt to provide a comprehensive service, the national broadcaster (ETV) has started broadcasting 24 hours a day. And there are also two more region-based TV channels, ETV 2 or the Addis Television and TV Oromiya (STVO). Despite this, there are concerns that the national broadcaster is losing its audience for the dishes.

2.3.1. Transnational Television Reception in Ethiopia

As indicated in the first chapter, transnational television in Ethiopia can be received through two major ways. The first one is through subscriber based paid access from service providers like DSTV. Digital Satellite Television (DSTV) is a South African based satellite network owned and controlled by Multi Choice Africa (Teer-Tomaselli, 2007:15). This kind of service is mainly used for commercial purposes.

The other way of accessing the trans-border broadcasts is using the free-to-air satellite dishes. Many Ethiopian households get access to transnational television mainly through free-to-air access from satellites like the Arabsat, Nilesat that do not need subscription. The researcher's attempt to find some data on the free-to-air satellite television watchers did not yield fruit since there are no available data on the dishes from the central statistics agency. Sahilu Tilahun, Head of the National Population, Housing and Statistics Department of the Agency, informed the researcher that the agency does not have any recorded data on satellite dishes, and that the dishes were not counted during the last national census.

The fact that it is free of subscription fees can be attributed to this wide expansion of the dishes. And the dishes are increasingly becoming affordable in recent years. But electronics shop owners say that the cost of the dishes and the decoders has shown a slight increase recently.

2.3.2. Transnational Television in Bahir Dar Town

A mini- preliminary survey was conducted to assess some aspects of satellite TV consumption in Bahir Dar town by interviewing the owners and salespersons of selected electronic stores that offer the dishes and receivers to their customers. This survey was made to compensate the lack of subscriber based information on the free-to-air satellite dishes.

Five major electronic stores in the popular electronic district in downtown Bahir Dar, namely: Tinsae Electronics, Smart electronics, Sony electronics, Asfaw Trading & Samsung Electronics were covered in the mini-survey. And the following observations were made.

Bahir Dar: Fact sheet⁵

Capital of Amhara Regional State

567 kilometers from Addis Ababa

Total	220,244
Male	107,578
Female	112,766
Urban	180,094
Rural	40,250

Illiterate	21,257
Literate	52,991
Total	74,286

	All persons	Christian			Muslim
		Orthodox	Protestant	Catholic	
Both sexes	96,140	84,149	793	68	11,026
Male	45,436	45,436	39,350	33	5,610
Female	50,704	44,799	404	35	5,416

9,1333 (46.11 %)

: 879 (4.4%)

The receiving dishes came in three sizes: small, medium, and large. And the prices vary in accordance with their sizes. The price increases as the size gets bigger. In June 2009, the average price for the small sized satellite dish was found to be 1350, for the medium sized 1450 and the large sized was priced at 1950 birr. The amount of the dishes sold ranges from 10 items a week in one store to 10 items a month in another. This mini-survey indicated that the most sought-after satellite dish is the Dubai made, *Eurostar*.

⁵ With the exception of the general population in which the 2007 national census is used, all the other data is taken from the 1994 population and housing survey, for the 2007 survey results are not made available by the Ethiopian Central Statistics Agency

And it was indicated that it was chosen for its better reception capacity. The dish sellers said that the small sized Eurostar dishes are becoming increasingly popular for household usage. They said that all kinds of people from in and around town buy these dishes and receivers.

In addition to the Eurostar ones, locally made receivers are also available to the users in the town. An interview held with Tsegaye, the dish maker, reveals that especially those customers who want to use Arabsat as well as the Nilesat at the same time come frequently to his workshop and other shops in town who distribute his dishes because they can have it two-in-one; instead of having two dishes, Tsegaye makes one dish in a way that both Nilesat and Arabsat can be available on one receiver.

Tsegaye also makes separate receivers at a relatively cheaper price. These dishes are displayed in many electronics shops in Bahir Dar along the Eurostar ones. Tsegaye says that his dishes are sold not only in Bahir Dar but also in other towns as far as Mekelle.

A possible indicator of how popular satellite dishes are becoming is that in the majority of the stores (four to be exact), the satellite dishes are the most sought-after electronic items. They are selling more than DVD players, tape recorders, radio sets, digital cameras or even television sets. In one store the dishes came second only next to refrigerators.

As indicated in the previous section, the salespeople say that the price for the dishes has recently risen. For example, the big dish that used to cost 1450 two years ago, now costs 1950. This may somehow be related to the global economic crisis which has also affected the prices of electronic items. But this price increment doesn't seem to keep buyers away from the dishes. The demand for the dishes seems higher than ever, the sales people said.

2.4. Previous Research on Global communication from an Ethiopian Perspective

This part of the literature review presents the findings of previous researches conducted in the Ethiopian context related to television and other forms of global media. The content, the methodology as well as the theoretical framework of the papers was taken into consideration when selecting them for this revision. This part of the review can be of some special relevance, for it may give a glimpse of what kind of researches have been conducted with regards to media and globalization in general from an Ethiopian point of view. This section might also indicate the knowledge gap that this paper attempts to fill-in.

Content wise, the research papers can be classified into two categories: those dealing specifically with television and those dealing with other forms of global media. The first three researches deal with issues related to television. The first one, conducted by Abel Adamu in 2005 is a quantitative analysis on Audience satisfaction of the national television evening programs from a uses and gratifications point of view. The paper makes conclusions stating “Audiences’ level of satisfaction is very low. ...Furthermore, most of the audiences watch ETV either as a habit or due to lack of an alternative channel.” The second paper by Zewge Abate (2007) is a qualitative exploration into the general television scenario in Ethiopia viewed from legal and audience perspectives. The findings point out to the young audiences’ increased fascination with global media products. It also raises issues related to legal provisions that allow the issuance of license to commercial television but at the same time contain restrictive elements. And the third one by Martha Hailu (2007) focuses on the reception of BBC and CNN by the local audiences. “The findings showed that experiences of both local and global cultures, values and practices have a distinct role in shaping their (the audiences’) perceptions.”

Besides being qualitatively oriented, the second and third researches have used the media imperialism thesis in their theoretical framework. And both papers ended up in raising major questions on the propositions of the thesis.

The following papers focus on media content that transcends borders. Even though they do not directly focus on television, the fact that they raise issues related to media and

globalization makes them worth reviewing. Besides this, these researches share with the current investigation some theoretical underpinnings.

Two thesis works conducted by Emrakeb Assefa (2005) and Dilalew Million (2008) ethnographically investigate the popularity of Hollywood action movies and Bollywood movies respectively. The former work predates the other research papers on Global media reception. The paper could be seen as a pioneering work, for the other researchers on global media seemed to be inspired by it. Both papers underscore the importance of considering local values, cultures and contexts in understanding global media.

In his qualitative work on children's reception of Walt Disney animations, Tewodros Workalemahu (2007) also came up with a similar finding. These three papers focus on the entertainment aspect of the global media industry. The papers also have similar theoretical frameworks: Using ethnography, they put a challenge to the cultural imperialism thesis. When looked from the methodological view point, almost all the papers mentioned in this part of the review are qualitatively oriented with the exception of one quantitatively oriented work.

2.5. Theoretical Framework

This section presents the theoretical underpinnings and assumptions adopted for conducting this thesis work.

2.5.1. The Watchers: The Active -Passive Dichotomy and Other Issues in Audience Research

Before directly proceeding to the theoretical frameworks used in this thesis work, a brief note on audience research seems to be appropriate since there has been a debate into the nature of audience in media research that dates back to almost the foundations of audience research itself. As Silverstone (1990: 173) states the audience has been 'a problem of media research.' Scholars mention a number of reasons for this.

Questions on television audience have been raised on the activity or passivity of the audience, the process of audience formation, the encoding and decoding of media messages and the role of the individual in social groups (McQuail, 1987: 215).

The variety that television offers the viewing public is also another area of difficulty. Researchers also argue that when researching programs on television, the variety of the audience should be taken into account (Silverstone, 1990:175). This particularly applies to satellite television, for it creates a wide range of choices and a variety of viewing preferences, increasing the power of the 'plural' audience to choose from multiple number of channels.

Another area of television research that communication scholars are concerned about is the context of watching. Katz and Lazarsfeld (1955) underscore the importance of contextualizing and understanding the viewing environment in order to understand media use.

Yet another dimension that needs to be investigated in detail is the time spent on using a medium. "To understand again the quality of 'audienceing' we must focus on the temporal qualities of everyday life..." (Scannel, 1988 cited in Silverstone 1990: 177).

The dichotomous argument of active-passive audience has been an issue a number of researchers have addressed. This argument is connected to the 'all powerful media' as opposed to 'the all powerful audience' debate.

As Silverstone (1990: 177) states the passive audience paradigm has three versions: the effects studies which underlines the role of television in influencing behavior ..., the Marxist tradition on audience dependence on ideological forces , and the text based media analysis of the 1970s.

Despite challenges from the theories of the active audience school of thought, theories of the passive audience still survive. Lets us take a look at some specific theories that fall under this paradigm. One of such theories that view the media as a powerful force is Marshal McLuhan's Media determinism. The theory assumes that media systems affect communication behavior and the resulting messages. McLuhan's saying; "The medium is the message" is nearly synonymous with the assumptions made by proponents of this school of thought. McLuhan (1964) saw technology as an extension of human function.

The other message and medium centered theories are: the hypodermic needle theory, Gerbner's cultivation theory, and the cultural imperialism theory. The media imperialism thesis is thought to be relevant to this study since the topic under investigation is related to the global flow of cultural and ideological products.

Here it had to be noted that the good old theories of the passive audience paradigm seemed to be seen as outdated in recent communication research. The audience of the 21st century is seen as much more active in interpreting media meanings. "...the media audience is not to be understood as mere consumers who passively accept anything that the media offers, but as active individuals and members of social groups who consume media products in the context of their personal and social goals" (Ball-Rokeach & Cantor, 1986:17).

On the activity of the audience and the purpose driven choices people make towards the media, Sparks (2006:64) states:

The time people spend with the mass media is often the result of deliberate choice. Before we study the impact of the media messages that we consume, it is important to understand what leads people to the media in the first place. Why would people choose to spend their time going to the movie, watching a TV show, or reading a magazine or newspaper?

This thesis work adopts the assumptions of the active audience paradigm, and employs the uses and gratifications approach for analyzing the quantitatively oriented survey. The qualitative part of the research is grounded on ethnographic audience studies.

2.5.2. The Uses and Gratifications Approach

The uses and gratifications approach to media research is one of the pioneering theses of the active audience paradigm. It is still seen as one of the most relevant communication theories. Referring to the birth of this theory Roddick (2001: 69) notes, "The passive dupes of the hypodermic needle model were replaced by 'a new, confident breed who knew what they wanted and how to get it.'"

Katz et al. (1974:20) gave a classic definition to the then new introduction of the uses and gratifications approach to studying the media audience as:

(1) the social and psychological origins of (2) needs, which generate (3) expectations of (4) the mass media or other sources, which lead to (5) differential patterns of media exposure (or engagement in other activities), resulting in (6) need gratifications and (7) other consequences, perhaps mostly unintended ones.

Williams (2003:178) underscores that this concept has ushered in a very different picture of media effects. "No longer did the media manipulate the public but now viewers, listeners and readers could do what they wanted with the media."

Williams (2003:177) explains how the uses and gratifications method distinguished itself from the rest of the active audience paradigm-"limited effects in 1990s abandoned the focus on opinion leaders and concentrated on the use made by people in general of the media." Fiske (1990: 151) states this theory of communication holds the assumption that the audience is at least as active as the source (sender) of the message. "It also implies that a message is what the audience makes of it, not what the sender intends, and thus has some similarity with the semiotic model."

This view of the audience within the limited effects paradigm offers no surprise since the school of thought stresses the need to assess individual differences in using the media and what implications they have brought about (Sparks 2006:64). Reinforcing this point, Katz et al (1974:30) "Media researchers ought to be studying human needs to discover how much the media do or do not contribute to their creation and satisfaction."

McQuail (2005:424) sums up the basic assumptions of the uses and gratifications approach as follows:

- Media and content choice is generally rational and directed towards certain specific goals and satisfactions (thus the audience is active and audience formation can be logically explained)
- Audience members are aware of the media-related needs which arise in personal (individual) and social (shared) circumstances and can voice these in terms of motivations

- Broadly speaking , personal utility is a more significant determinant of audience formation than aesthetic or cultural factors
- All or most of the relevant factors for audience formation (motives, perceived or obtained satisfactions , media choices, background variables) can, in principle, be measured.

As stated earlier, audience activity and the individual audience are the heart and soul of uses and gratifications research. Rather than studying what the powerful media do to the audience the approach puts emphasis on what the audience do to the media (Katz et al., 1974:30; Berger, 1995: 102; Blumer & Katz, 1974) . “It asks the question, not ‘What do the media do to people?’ but ‘What do people do with the media?’” (Katz, 1959:2). Infante, Rancer,& Womack (1993: 405) added that the questions should not be limited to the “what” and “why” of media use , and should be extended to discover the ‘consequences’ of individual media use in order to ‘examine the relationships between the media, individuals and society.’

The approach assumes that “there are reasons, even though we may not be conscious of them or able to articulate them, behind the text choices we make” (Berger, 1995:102). Greenberg(1974:27) also states “Even though gratifications are notoriously difficult to measure, it is commonly acknowledged that audiences seek a variety of social and aesthetic needs from the mass media.”

One of the pioneers of uses and gratifications, Elihu Katz explains this concept pointing out, “The uses approach assumes that people’s values, their interests, their associations, their social roles, are pre-potent and that people selectively fashion what they see and hear to these interests (cited in McQuail, 1984).

One of the major areas of attention in this kind of communication research is identifying and developing the appropriate uses and gratifications associated with a particular medium. Besides, the approach also underscores the need to consider the fact that the media are one source of gratification that an individual uses and that the ‘the media compete with other sources of need gratification’ (Katz et al, 1974:22).

2.5.3. Uses and Gratifications Television Research

Starting from Herzog's application of the theory to radio programs in the 1940s, the uses and gratifications has been used in researching other media outlets like newspapers (Blumer, 1979), the telephone (O'kaffe & Sulanowski, 1995), the internet (Charney, 1996; Kaye, 1998), and relevant to this study, it has been applied to study television. Below are presented some of the most influential uses and gratifications researches on television.

The following table⁶ summarizes the major uses and gratifications television researches by presenting the major gratification factors identified by the researchers.

Researcher	Year	Motivations/Needs/Uses
Katz, Gurevitch,& Haas	1973	<i>5 categories:</i> cognitive, affective, personal integrative, social integrative, escapist
Greenberg	1974	<i>6 factors:</i> learning, habit, arousal, companionship, relaxation, To forget
Blumler	1979	<i>4 factors:</i> surveillance, diversion, curiosity, personal identity
Rubin	1979	<i>6 factors:</i> learning, pass time/habit, companionship, forget, arousal, relaxation
Rubin	1981	<i>9 factors:</i> pass time, companionship, arousal, content, relaxation, information, escape, entertainment, social interaction
Rubin	1981	<i>4 factors:</i> substitution, information seeking, entertainment, time consumption
Rubin & Rubin	1982	<i>14 factors:</i> information-learning, entertainment, economics inexpensive, convenience, companionship,

⁶ The table is adapted for the purpose of this thesis work from the work of Samuel E. Ebersole (2000) on the uses and Gratifications of the internet

relaxation, pass time, arousal-excitement, topics for
 communication, habit, behavioral guidance, escape-forget,
 product advertising, social interaction

- Shaver** 1983 *14 motives identified*: variety, flexibility of
 programming, entertainment, surveillance (general),
 surveillance (news), ego gratification, religious programming,
 pass time, interpersonal utility, companionship, family
 viewing, reception, para-social interaction, uncensored films
- Abelman** 1988 *6 factors*: reaction, info, entertainment, faith, habit, escape
- Walker &** 1991 *7 factors*: selective avoidance, annoying others, finding out
- Bellamy** what's on TV, getting more from TV, avoiding commercials,
 accessing music videos, accessing TV news
- Conway** 1991 *6 factors*: pass time, entertainment, info., escape, relaxation,
 & Rubin status enhancement
- Lee & Lee** 1996 *6 factors*: committed/ritualized viewing, mood
 improvement, informational/cognitive benefit, social learning,
 social grease, an engrossing different world

Scholars have been trying to come up with comprehensive categories or factors that the motivations for watching could be classified into. The most influential ones being Katz, Gurevitch, & Hass' (1973) five factor analysis, Greenberg's (1974) study of children TV uses and gratifications in the united kingdom, and Rubin's (1981) nine factor analysis.

In an attempt to find some common ground between these factors, some scholars propose that most of these categories could be divided into two major factors, factors that are related to information seeking, and those related to entertainment. Supporting this dual way of categorizing, Denis McQuail (1983) came up with the cognitive and cultural way of categorizing the motives while Rubin (1984) gave the instrumental and ritual gratifications.

After analyzing the methodology employed in several uses and gratifications studies Dobos and Dimmick's (1988) concluded that media uses might best be understood by dividing them into two categories, cognitive and affective, similar to the categories proposed earlier by McQuail (1984).

For this analysis of the uses of satellite television, this comprehensive model of cognitive and affective needs is adopted for a better understanding of the dish watchers preferences across demographic variables.

The media change with the technological advancements. Some researchers raise concerns that the theories of communication, especially the uses and gratification should be fashioned from time to time so that they can help us understand the contemporary media use with the latest technology. Palmgreen (1984:49) notes that researchers should not be 'wedded to gratification typologies' for they may be 'incomplete, if not obsolete.'

Since satellite TV grants the audience greater number of choices and greater control of what they watch, the list of motivations that appear in the survey is borrowed from previous uses and gratifications research and some items are added taking into consideration the global nature of the medium and the local context in which this proliferation of the dishes is taking place.

On the appropriateness of using the uses and gratifications approach on studying satellite television, Berger (1995:101) states, "The development of new cable and satellite systems that will be capable of providing hundreds of different channels also suggests that viewers are selective." This potential to be 'selective' that the dish provides has led to the adoption of the uses and gratifications paradigm to inform this study.

2.5.4. Critique on the Uses and Gratifications Theoretical Approach

Like any other theory in communication studies, the uses and gratifications has its limitations. McQuail (1984, 154-155) states that critical theorists viewed uses and gratification as “positivism, scientism and determinism”. He criticizes the theory on three grounds.

- The lack of hierarchy
- The theory’s assumptions that people use the media to adjust to existing social systems
- The theory’s inadequacy to address important social functions such as ritual uses of media and aesthetic pleasure

Elliot (1974) also raises some criticisms on the theory. First, he argues that the approach takes into account only the individual and the psychological gratifications. The second criticism is concerned with the lack of attention within the approach to the content of the media. Elliot also stated the theory’s emphasis on functional media use can result in a possible ignorance of alternative kinds of media output. Williams (2003:179) attempts to sum up the criticisms on the theory as being “narrowly psychological and fails to locate the message or the audience in a wider social context.” It is to overcome such a limitation and to contextualize the investigation that ethnographic audience studies are also used in this thesis work.

Sparks (2006: 69) also finds the theory guilty of relying “heavily on self reports”, and asks the question, “Are the people able to report accurately about the reasons they use the media?” But he also mentions a possible remedy to counter this problem:

...Researchers can counter the tendency... by assuring them (the respondents) that their responses are completely confidential or even anonymous. These promises combined with an emphatic statement in the questionnaire’s instruction that only honest answers are valuable to the researchers, can be effective tools to combat the effect of social desirability.... (Ibid: 70)

And admittedly he stated that our knowledge of media and its audience would be “impoverished” without self reported data (ibid). The questionnaires distributed for this research work guaranteed all the things Sparks (2006) mentions in a bid to get a more authentic and reliable self reported data.

2.5.5. Theories of Global Media Reception

Since the topic under investigation deals with global media information and communication flow, giving a brief discussion on theories of global communication can be of some significance.

International communication theory has been marked by a proliferation of approaches that have made theorizing about global media in general and television in particular difficult to undertake (Sreberny-Mohammadi et al, 1997:284). Despite this difficulty, global media theorizing has gone through considerable changes in the past decades. On this process of global media theory evolution, Boyd-Barrett(1998:157) states that theorizing :

has moved through theories of international communication as propaganda, through to modernization and free flow, to dependency and cultural or media imperialism, supplanted in turn by theories of the 'autonomous reader' and culminating in discourses of globalization that play upon an infinite variety of 'global' and 'local' .

Boyd-Barrett expresses his worries for the lack of comprehensive theory development in international communication citing the lack of 'exhaustive tasting,' and that investigating international media seems to be lurching from one theory to another 'without adequate attention to accumulative construction' (ibid.).

Historical and political factors seemed to have contributed to both the development and fragmentation of the theories of international media. The subject matter of global communication, due to its political and economic implications, seems to be under the influence powerful governments. And it has taken it quite a while to develop as an independent intellectual discipline that is oriented towards the construction of theories.

Let's briefly go through some of the already developed theories of global media and information flow. The Theory of Modernization was developed by Lerner (1958), Schramm (1964) and Rogers (1962) during the era of fierce political, economic and diplomatic rivalry between the east and the west. Modernization researchers conceptualized and implemented communication strategies that are geared towards

altering traditional socio-cultural values in the Third World that are considered to be obstacles to development.

A radical critique of modernization came in the form of Dependency Theory. This theory focuses on the growing international power imbalance and the connections between rich nations of the West and poor nations of the Third World. This includes the flow of information and entertainment in the transnational media. The media/cultural imperialism thesis was a variant of the dependency paradigm in international communication research.

The media imperialism thesis is seen as worth considering when assessing the possible influence or impact satellite TV is having on viewers. Chan (1994) in his study of the impact of Star TV in Asia states, "In much of the world, the perception of threat of 'cultural imperialism' is particularly strong when satellite television programming originates in the west" (in Sreberny-Mohammadi et al, 1997: 103). Since transnational media outlets like satellite television are seen by the proponents of this school of thought as the agents of 'cultural homogeneity', this theory seems to be relevant in informing this study.

2.5.6. The Cultural Imperialism Thesis

Here the researcher would like to point out that the cultural imperialism school of thought is not a mere imposition on the already put forward uses and gratifications active audience paradigm to inform this thesis work. The theory seems to be relevant while assessing the influence or implication of global media outlets on local audiences.

In his classic analysis of cultural imperialism Herbert Schiller (1969:9) gives this definition for the phrase - "sum total of the process a society is brought into the dominating stratum is attracted, pressured, forced and sometimes bribed into the shaping social institutions to correspond to, or even promote, the values and structures of the dominating center of the system."

The theory states that the cultures of the developing world are being threatened with extinction because of the huge amount of western cultural and media products they willingly or unwillingly take in.

Another scholar in the field of communication, Oliver Boyd-Barrett specifically defines media imperialism as:

The process whereby the ownership, structure, distribution, or content of the media in any country are singly or together subject to substantial external pressures from the media interests of any other country or countries, without proportionate reciprocation of influence by the country so affected(Boyd-Barrett, 1977:117).

This global media imbalance and the possible damages it poses to those at the receiving end of the process has been a major talking point of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in the 1980s. A series of discussions were held on the problem of fostering indigenous cultures in the wake of intrusions from without.

Cultural Imperialism Theory asserts that Western nations dominate the media around the world which in return has a powerful effect on Third World cultures by imposing on them Western views. The theory predicts that the culture of these developing nations will be destroyed as a result. It tries to explain what happens when one group of people with their own ideas sends messages through the media to a different group of people.

Herbert Schiller stresses this cultural invasion may have far reaching negative consequences on the culture of the developing world. "Everywhere local culture is facing submersion from the mass-produced outpourings of commercial broadcasting in the United States," he stated, adding, "To foster consumerism in the poor world (the western media) sets the stage for frustration on a massive scale" (Schiller, 1976: 111).

According to the proponents of this theory the perceived threat that global television poses seem to be even greater. The global television of MTV and the global news of CNN, the global box office hits of Hollywood films and the global television soap operas shape the cultures of the nations of the global south, ensuring their 'westernization.' These values often conflict with local cultures often leading to the erosion of local values and threatening national and cultural identity.

As discussed in the section below, in recent years this perceived threat of 'cultural invasion' of the west, and the idea of 'cultural homogenization' has been challenged by other media researchers.

2.5.7. Ethnographic Research and Critique on Cultural Imperialism

Communications scholars have been calling for the use of ethnography in audience studies for quite a while. Ang (1991: 169) argues that ethnographic knowledge can provide us with much more profound 'feedback,' because it can uncover the plural and contradictory meanings hidden behind "what the audience wants."

Another scholar in this field of audience research, David Morley (1992:177), points out:

We need to investigate the context-specific ways in which particular communications technologies came to acquire particular meanings thus come to be used in different ways, for different purposes, by people on different types of household. We need to investigate television viewing and the rules of its 'accomplishments in its 'natural' setting.

In support of ethnographic television research, Morley (1992: 175-7) also notes that traditional television audience research measures not viewing but something else: the presence of a switched on set and a person in the same room. It assumes the motivation to watch, and the decision to do so is an individual one. It leaves unquestionable the context in which the choice has been made.

Cultural imperialism has been challenged by a number of media researchers through their research findings. Communication researchers criticize the theory on some grounds. Some of them pointed out that the theory is over simplistic (Tracy, 1985; Tomlinson, 1991; Katz and Liebes, 1990; Williams, 2003). The other grounds for criticism are the lack of empirical evidence mainly raised by positivist researchers, the denial of social agency raised by cultural studies scholars (Fejes,1981) and its terminological and definitional vagueness (Williams, 2003: 218-221). Criticizing it from the economics point of view, Ang (2000:5) notes "what this theory (cultural imperialism) suggests is that 'culture' is totally and completely reducible to the 'economy' – the 'logic of capital'."

Tomlinson (1991) argues that advocates of the thesis simply assume that reading American comics, seeing adverts, watching pictures...has a direct effect. And that doesn't seem to be able to explain the complex process of global media reception. Tracy (1985:45) sees the theory as not adequate enough to express these complexities and

argues that, the thesis by focusing on texts and company reports rather than the “realities of individual lives, fails to address the cultural meaning of these flows.” The theories lack of explanation of how particular values and practices associated with particular media products are reproduced in the consciousness of dependent people as well as within the structures of dependent societies has been criticized by Reeves (1993: 63).

Research conducted on global media reception, as some scholars pointed out, seems to put core assumptions of the thesis into question. Williams (2003:218) notes research that has been done into audience responses to globally popular TV programs challenges the thesis. And according to Tomlinson (1991:47), studies of Dallas once described by the French as a symbol of American imperialism; indicate how a simple, direct and uniform ideological effect from exposure to an imperialist media product is improbable.

Katz and Liebes (1990) conclude that it is almost impossible to understand how American products are perceived around the world. They argue that the thesis’ assertions that there is an American message in the content and form of media, that this message is perceived by viewers, and that this content is perceived in the same way by viewers in different countries makes the theory underestimate the capacity of the audience to interpret the message (cited in Tomlinson 1991: 47) .Williams (2003: 218-221) questions the terminology of the theory itself.

The term ‘culture’ or ‘way of life’ is ...fought with definitional problems....There is a terminological and definitional confusion over who is doing what to whom in the process of cultural imperialism. The key relationship in the thesis is between the west and the rest.

Calls for a more comprehensive approach to the impact of global media and culture began in the early 1980s, and emanated mostly from the critical tradition. Fred Fejes (1981:287), assessing the cultural imperialism thesis called for a more thorough and complex understanding of culture and the impact of the global media:

While a great deal of the concern over media imperialism is motivated by a fear of the cultural consequences of the transnational media ... All too often the institutional aspects of transnational media receive the major attention while the cultural impact, which one assumes to occur, goes unaddressed in any detailed manner .

Fejes (1981:287) also criticizes cultural imperialism theoreticians on the grounds that they view the audience as relatively passive, and the media as powerful, 'primarily manipulative agents capable of having direct, unmediated effects on the audience's behavior and world view.'

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

In this chapter the rationale for using the mixed approach and data analysis procedures ;and the methods of study, subjects of study, sampling strategies, and data analysis procedures for both the quantitative and qualitative parts of the research are discussed. The general characteristic of the survey and the mechanisms of developing and distributing the questionnaires are discussed in the section dealing with the quantitative methodology. In addition to the aspects mentioned above, the section dealing with the qualitative methodology also includes the rationale of choosing focus groups as a method of data collection, the preparation of the interview guide, the role of the researcher in moderating the discussions and the discussion setting itself.

3.2. Rationale for using the Mixed Approach

In this research work, a quantitative survey is conducted first to assess the uses and gratifications the viewers get from their unpaid satellite television services. A qualitative analysis of the issues follows the results of the survey.

Greene et al (1989:259) developed five points as possible justifications for combining quantitative and qualitative research: triangulation, complementarity, development, initiation and expansion. In this research paper, the two approaches are integrated mainly with complementarity and development as basic rationales. From the number of reasons Bryman (2006:105-107) listed out as possible reasons for combining quantitative and qualitative approaches the following namely: completeness, process, different research questions, explanation, illustration and representation of diversity of views can also be seen as important points for using mixed methodologies in this thesis work.

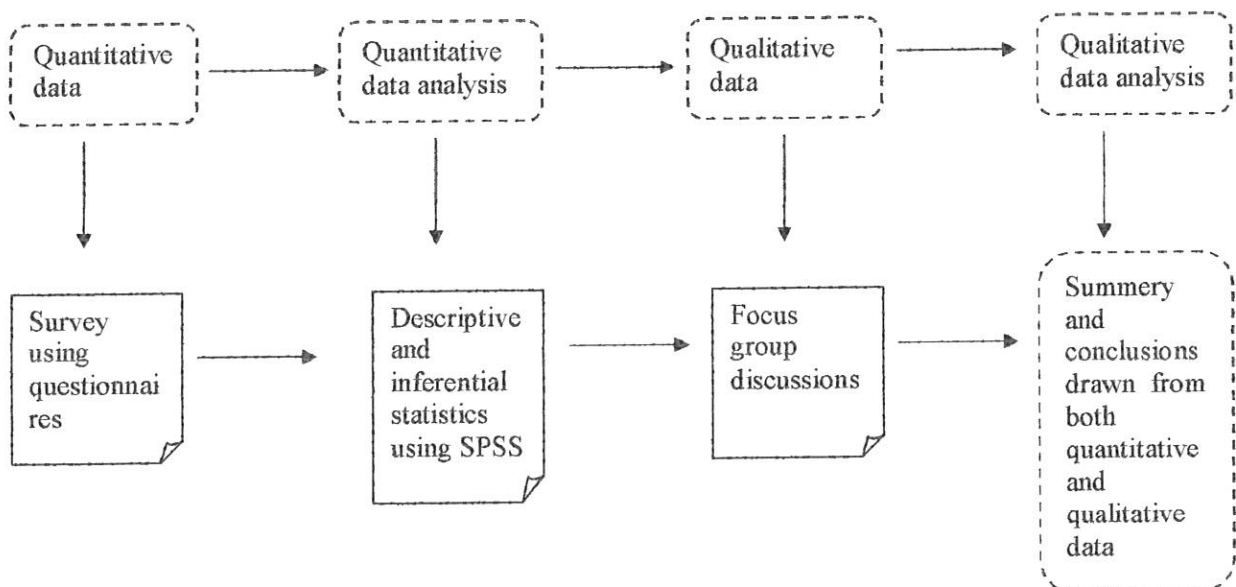
3.3. Mixed Approach Data Analysis Procedures

A quantitative analysis was made just after the data has been gathered through the survey. Then the qualitative focus group discussions were conducted following the analysis of the survey, and a report of the final findings got compiled.

Morgan (1998) gave emphasis to stating the ordering of quantitative and qualitative data gathering and analysis. In this case the sequential method of data analysis is used to present the final findings of this thesis work. In support of using a sequential analysis of quantitative and qualitative data Jensen (1996:31) notes, "... qualitative analysis may sometimes serve to modify and explain results that have been produced by quantitative analysis." Both the qualitative and quantitative are given equal priorities in this thesis.

The researcher realizes that there are relatively fewer guidelines for mixing different methods, and agrees with Maxwell's (1990: 507) attribution of this problem to the emphasis given to 'the theoretical debate about combining methods' instead of 'seeing the different ways in which researchers are actually combining Methods.'

Some researchers put emphasis on the importance of having a kind of design that could represent the ways of collecting; connecting and analyzing data in using the mixed research approach (Morgan, 1998; Morse, 1991). The following flowchart illustrates the data mixing and analysis procedure used in this research paper.



3.4. Quantitative Methodology - The Survey

Those who have access to the free-to-air satellite television were asked questions related to the kind of genres they prefer, and the time they spend on watching, their viewing preferences in relation with the national television station and their motivations for watching from a uses and gratifications point of view using questionnaires.

Media researchers state that in the studies of uses and gratifications, distributing survey questionnaires is a common way of gathering data (Fiske, 1990:151; McQuail, 1987). The survey tool is also adopted in this thesis work to assess the viewing choices of the dish watchers.

Before conducting the survey, one of the problems faced was the unavailability of population data from which a sample could be taken. To come up with a manageable population frame for the data, the following mechanisms were adopted. Firstly the paper is conducted in the relatively manageable town of Bahir Dar. Secondly, to avoid possible coverage errors a relatively large number of questionnaires (n=400) were distributed. Two high schools: one public school, Tana Haik Comprehensive secondary and preparatory school; and one privately owned, SOS Hermann School, were selected as sites for distributing the questionnaires.

The questionnaires were originally written in English and later translated to Amharic before being distributed. As Becker (1979) notes, it is important that the measures be presented in the vernacular language of the targeted respondents in order to prevent premature rejection. Pre-testing the questionnaires was also conducted before they were given out to respondents.

The quantitative analysis for the section dealing with the uses and gratifications of satellite television was made using the following list borrowed from the previous uses and gratifications literature. Some items pertaining to the dish were added taking the specific medium, the free-to-air satellite television, into consideration.

Cognitive factors

- Information (surveillance)
 - To get information on world happenings
 - To be informed of the cultures and traditions of other people
 - To get relevant information on my day-to-day lives

- To get credible information
- To watch live and uncensored news and information
- Learning
 - To watch educational programs
 - To take lessons from happenings in the world
 - To know the lives of other people and get a lesson from it
- Integrative (personal and social)
 - To be active participants in discussions with friends
 - To watch and become a part of major historical events
 - To find role models
 - To reinforce their belief in law and order
 - To answer questions related to their identity and boost their confidence

Affective needs

- Escape (diversion)
 - To forget their problems
 - To escape the bad experiences of day-to-day life
 - Because national television is boring
- Companionship
 - To feel less lonely
 - Because friends are not around
 - because it is available 24hrs
- Relaxation(entertainment)
 - Because it is a good way of taking rest and passing time
 - Because it is interesting and exiting
 - To cleanse themselves of unpleasant emotions
 - Because it offers a large variety of choices
 - To watch unusual and amusing stories
 - To watch quality entertainment
- Faith gratification
 - To watch religious or spiritual programs

The measurements were made using a 4-point (strongly agree, agree, disagree, and strongly disagree) Likert-type scaling. These responses were assigned numeric values on equal interval scales such that *one* was the highest positive rating, and *four* was the lowest. Preparing the survey in this way provided ordinal response categories. The four point scale was used so that it could enable the researcher to clearly identify the uses and gratifications of the dish.

Following the suggestion of Berger (1995) on preparing the uses and gratifications questionnaires, Erick Erickson's developmental stages were used to prepare the age categories for the questionnaires. Accordingly, the age range 6-12 represents the

children of late childhood. The age range 12-18 according to Erickson is divided in to two as 12-15 (the puberty stage) and 15-18 (adolescence) for the purpose of this research. Following Erickson's developmental stages, early adults (aged 18 to 35) fall into one category; middle aged adults (aged 35 to 55) were classified into another category while the last age category included the respondents of late adulthood stage (aged > 55).

3.4.1. Method of Quantitative Data Collection

With the help of principals, homeroom teachers, unit leaders and student assistant surveyors, students of grade 9 and 11 who have access to satellite television in both schools were given an average number of 4 questionnaires depending on their family size⁷, and were asked to fill-in the questionnaires themselves, and have them filled by their parents and siblings and bring them the next day.

The filled questionnaires were returned with the help the school authorities and four student-assistant data collectors, two from each school. The student assistant surveyors were given trainings on the purpose of the research and the right procedures of distributing and collecting the survey questionnaires beforehand.

3.4.2. Subject of the Study

As indicated earlier, free-to-air satellite television users in Bahir Dar town are the subjects of this study. The town is selected because the researcher has noted that much of the research on global media in Ethiopia has concentrated on the capital, Addis Ababa, and the researcher feels that global media use and impact needs to be studied in other urban and semi urban areas outside the cosmopolitan city.

3.4.3. Sample Size and Sampling Strategy

As motioned earlier, the total population from which a sample for the survey can be taken is not exactly known since there is no record for free-to-air satellite viewers in the country as a whole. 400 questionnaires were distributed after talking to wholesalers and

⁷ The central statistics agency report on family size puts the average family size in the Amhara region at 4.5. The report also indicated that the average family size decreases in urban areas. So distributing four questionnaires per household seems appropriate.

distributors of satellite TV equipment like dishes and decoders in Bahir Dar town as to the approximate amount of their sales in the past few years.

Regarding sampling strategy, it can be said that this survey uses a stratified sampling in line with the suggestion that sampling can be made better to assume representation of population subgroups through Stratification (Groves et al., 2004: 109).

This sampling method comes into the picture to make sure that the demographic variables such as age, gender, educational status and religion are appropriately represented and taken into consideration when doing the analysis.

3.4.4. Method of Quantitative Data Analysis

The quantitative data gathered was analyzed after sifting through the returned questionnaires and checking for their validity. After discarding some for their incompleteness, a final number of 338 questionnaires were made ready for analysis. The questionnaires then were coded into the SPSS package, and the analysis was performed afterwards taking the dependent and independent variables and into consideration.

When it comes to the statistical procedures used- as an exploratory study that addresses for the first time the uses of free-to-air satellite television by the watchers, the research makes extensive use of descriptive statistics. Other statistical procedures employed include: the chi square test, and cross tabulations.

3.5. Qualitative Research Design-The Focus Group Discussions

As indicated earlier, the purpose of combining the two methodologies is to complement the weakness of one with the strength of the other and vice versa. I have engaged qualitative ethnography to come up with a more detailed and in-depth understanding of the issues mainly from the social context of watching which the quantitative survey does not seem to provide. In support of this point of view (Hanson et al., 1998) state, "Survey research is good at providing snapshots of audience beliefs, attitudes and behavior- the what - of audience- media relationships-but is much less suited for telling about the why and how of such relationships."

The following points taken from Morley (1992:174-76) could serve as possible weaknesses of quantitative audience research that:

- It (quantitative television research) effectively assumes that all viewing behavior is the result of individual decision-making process...
- It assumes that viewing decisions can meaningfully be treated as context-free... ignoring the different significance given to 'the same' viewing choice by contextual factors such as variations in access to resources...

I have indicated earlier that I have employed an ethnographic approach in order to understand the context of watching in a familial and social setting that the survey didn't seem to measure. Besides, the narratives that the individual focus group discussants provide in the qualitative section of this thesis work may give insights into what Ang (1991) raises as a possible weakness of quantitative audience studies- the individual and subjective differences have to be suppressed in order to create calculable categories of ratings, emphasizing averages, regularities and generalizable patterns rather than idiosyncratic differences.

The focus group discussions were held with the assumption that they provide 'a means of replicating some of ... (everyday) social interactions,' (Burgess et al., 1991:502). Here the social interactions under investigation deal with the free-to-air satellite television. I also have kept in mind the potential merits of this kind of data collection tool as a means of understanding how people socially construct meaning. I attempted to manipulate the following advantages of focus group discussions mentioned by Gamson (1992: 191-2):

- They help us talk about issues with others, and search for common basis of discourse
- Focus groups, compared to survey interviews, allow us to observe the natural vocabulary with which people formulate meaning about issues
- Through challenges and alternatives ways of framing an issue, participants are forced to become more consciously aware of their perspective.

The fact that focus group discussions are 'inexpensive, data rich, flexible, simulating to respondents, recall aiding, and cumulative and elaborative' (Fontana and Frey, 1996:365) is also taken into account when selecting the tool.

3.5.1. Sampling Frame, Selection and Size

In the following section I have presented the sampling choices made related to the focus group discussions. One sampling decision that that needs to be made before recruiting participants for the discussions as mentioned by Lunt and Livingstone (1996: 82) is considering the use of groups “who know each other or those who are relative strangers, and whether groups should be constituted from members of the same or mixed categories....” I have chosen to use participants who know each other through snowballing to make the respondents feel at ease and elicit frank narratives that are relatively free of tension.

Deacon et al. (1999: 53) underscore the importance of having initial contacts in qualitative studies regarding them as ‘invaluable in opening up and mapping tight social networks.’ In accordance with this concept, I contacted previous acquaintances in Bahir Dar town who led to further contacts to organize the focus groups.

I would like to point out that the informants were recruited from already existing groups within the society. This seems to be a common way of selecting participants for focus group discussions. For instance Hansen et al. (1998: 32) state “audience studies using focus group methodology have often aimed to draw participants from ‘naturally’ existing groups or communities, which exist independently of the research.”

Since the issue under discussion covers almost all kinds of dish watchers regardless of demographic and social factors, nine focus group discussions were held. This goes in line with the suggestions of Hansen et al (1998: 33) who note, “where focus groups form a central and more substantive part of the data collection of a study, it would generally be difficult to justify fewer than six groups.” Even though the focus groups are used to complement the findings of the previous survey, the nine group discussions were held in order to come up with as a comprehensive narrative of the experience of the watchers with their dishes.

When it comes to the number of participants within individual focus groups, “there ..., appears to be ... a general consensus that the optimum group size for the focus group discussions is between five to nine people (Hansen et al., 1998). Morgan (1998)

recommends between six and ten people.” I moderated the discussions taking this suggestion about group size into account.

The composition of the nine focus group discussions is presented below.

Focus group participants	Number invited	Number attended
One heterogonous group of elementary school children	7	5
one group of female high student	9	6
One group of male high students	10	9
One group of young adult professionals	8	6
One group of young unemployed young adults	7	5
One group of female adult watchers of middle and late adulthood	8	5
One group of adult male adult watchers of middle and late adult hood	9	7
One family of Muslim religious watchers	6	5
One family of protestant religious watchers	7	5

The average duration of each focus group discussion was found to be 41 minutes. A total of 369 minutes of discussion was held with the participants. The real names of the discussants are used to for most of the qualitative analysis, but I would like to point out that, some names have been changed at the request of a few participants.

3.5.2. The Interview Guide and the Moderator

The interview guide was prepared using the ‘funnel approach’ of asking questions from ‘non directive questions ...towards more focused questions’ as suggested by Hansen et al. (1998:37). I have also followed their suggestion that the discussions should flow from the general ideas to the more specific ones, in order to allow ‘participants to choose their own frame of reference and articulate their thoughts...’ (ibid.)

Hansen et al (1998:36) also point out “The role of the moderator will vary depending on the subject of analysis, the type of response which is sought, and the nature of the participants.” Keeping in mind these points from the free-to-air satellite dish watchers point of view, I have also made efforts so that the interview does not get out of control by making sure that all the topics that are put forward in the interview guide are covered.

In accordance with the suggestions of (Hansen et al., 1998:36; Lunt & Livingstone, 1996: 79) I have also aimed at making sure a balance is maintained, and that the interviews are not dominated by some individuals.

In order to overcome problem related groupthink, I have attempted to acquire some knowledge of group dynamics as noted by Fontana and Frey (1996:365). By adjusting my dressing and talking styles to that of the participants, I have also followed their suggestion that 'the researcher must adapt to the world of individuals studied and try to share their concern and outlooks' (ibid: 371).

3.5.3. Discussion Setting

In addition to the challenges of constructing a sample, Deacon et al. (1999:66) point out that "focus groups are perhaps the most demanding of other forms of (asking questions) to arrange" In addition to the researchers position in the interview, the sampling criteria and the level of communication between interviewer and interviewed, one of the points Ang mentioned as central to the interpretation of focus groups is , "How did the interviews themselves take place?" (In Lunt and Livingstone, 1996:83-84).

Regarding the setting, Lunt and Livingstone state that it 'should be as informal as possible to simulate group conversation' (Ibid.). In line with this, the discussions were held in venues that are considered familiar to the interviewees, or on 'neutral' grounds. After consulting with principals and homeroom teachers, the discussions with schoolchildren and teenagers were held in their respective schools. The discussions with the parents were also held in a cafeteria where they usually gather round. The cafeteria setting was also used for the discussions with the unemployed and employed young adults. The home environment is chosen as an appropriate setting for the religious watchers. The settings were selected to be the closest to the interviewees' natural environment, since there are concerns that 'the settings with in which they (focus groups) are conducted are crucially, much less naturalistic' when compared with observational and other methods (Burgess et al., 1991:502).

CHAPTER FOUR

QUANTITATIVE DATA PRESENTATION AND ANALYSIS

4.1. Introduction

This unit is the first of two units dealing with the data presentation and analysis. Since the data for the quantitative and qualitative parts of the research is collected in a sequential order, the analysis is also made sequentially. Unit four presents the analysis and findings of the quantitative data while unit five deals with the presentation and analysis of the qualitative focus group discussions.

In each of the sections of this unit discussed below, first a presentation of the summary of the findings is presented, and it is followed by an analysis of as to what the presented findings mean. After coding the replies from the 338 valid questionnaires into the SPSS software, the researcher used tables and graphs to present the findings.

This quantitative analysis comprises of 12 subsections, namely: the presentation of the basic demographic variables, the summary of basic satellite television variables like the average duration of use, satellite choices and other access to subscriber based services; the time spent on watching the dish and the national television, language preferences of the watchers, genre preferences of the watchers, the watchers' favorite news sources, the satellite television uses and gratifications from the cognitive affective point of view, an analysis of the research hypotheses proposed in the first chapter of this thesis work, uses and gratifications the audience state to be missing from the dish, favorite channels of the audience, and the perceived possible impact of the dish on culture and society in general.

4.2. Demographic Data Presentation

Table 1: Demographic Distribution

Variables	Categories	Frequency	Percentage
Age	6-12	5	1.5
	12-15	47	13.9
	15-18	133	39.3
	18-35	73	21.6
	35-55	63	18.6
	>55	17	5.0
	Total	338	100.0
Gender	Female	164	48.5
	Male	174	51.5
	Total	338	100
Activity	Student	199	58.9
	House wife	17	5
	Unemployed	10	3.8
	Civil Servant	74	21.9
	Private business	38	11.2
	Total	338	100
Educational status	Illiterate	2	.6
	Basic literacy	9	2.7
	1-8	49	4.5
	9-10	63	18.6
	10.C	17	5.0
	Prep	64	18.9
	Voc	10	3.0
	12.C	29	8.6
	Diploma	40	11.8
	>=B.A/BSc	55	16.3
	Total	338	100
Marital status	Single	236	69.8
	Married	92	27.2
	Divorced	10	3.0
	Total	338	100.0
Religion	Orthodox Christian	241	71.3
	Muslim	33	9.8
	Protestant	64	18.9
	Total	338	100.0

The demographic distribution for the sample population is presented as follows.

The age distribution indicates that adolescents ranging from 12-18 years of age add up to 53.25 %

(n=188) of the total respondents: those young girls and boys between 12 and 15 make up 13.5%(n=47) while most high school boys and girls of age 15 to 18 are represented with 39.3 %

(n= 133) of the total sample. This is justifiable since they were the firsthand receivers of the questionnaires. The adults respondents account for more than 45 % of the population with young adults aged 18-35 taking the larger share at 21.6 %(n=73).

Adults who fall in to the age range 35- 55 make up 18.6 %

(n=63) of the total sample, and those who belong to the late adulthood stage make up 5% of the population.

Of all the respondents of the survey, n= 338(100%), those who fall in to the age category 6-12 form only 1.5 % (n=5) of the total population. These school children seem to

represent a considerably lesser percentage of respondents, possibly because the questionnaires distributed might have sounded too complicated for them, or they may be inexperienced in filling them out. Besides this, the observed tendency that older youngsters seemed to be more active in filling out the questionnaires than these school kids might point out to the idea they might have pushed the questionnaires to their older brothers and sisters, or they might have been over powered by their elder ones.

When we look at the gender composition of the sample population, 164 female respondents compose 48.5 % while 174 male respondents account for 51.5 % of the sample population.

When it comes to the daily activities that the respondents are engaged in, students take the largest share by making up 58.9 % (n=199) of the total sample, while house wives and unemployed respondents, make up for 5% and 3% respectively. Government employees and those engaged in privately owned business and organizations account for 33.1 % (n=112).

The distribution for the level of education shows that almost all the respondents are literate with the higher number of respondents currently attending high school 37.58% (n= 127), while 14.5 % (n=49) go to elementary schools. Respondents who completed grade 10 and 12 compose 13.6 % (n=46) of the total sample. Participants of this survey who underwent vocational training, or claim to reach the level of attaining diplomas and degrees adds up to 31.6 % of the total sample population, with the BA/BSC holders taking the larger share of 16.3% (n=55).

Single respondents make up a considerably larger percentage of the sample, amounting to 69.8 % (n=236), while married or divorced people account for the rest, i.e. 30.17 % (n=102) with married people taking the 27.2% (n=92). Other marital and relationship statuses didn't seem to surface. This seems to be an implied effect of the sampling technique- children, most of them single, living with parents who are likely to be married.

The other demographic variable which is seen as worth considering in studying the uses and gratifications of the free-to-air satellite television is religion. As can be seen from the table on page 46, those belonging to the Ethiopian Orthodox faith make up 69.8%

(n=236) of the sample while Muslim watchers account for 19.2 % (n=65), and those belonging to the protestant denomination make up 10.7% (n=36) . One can say that this religious composition of the sample watchers is representative enough since the town of Bahir Dar has a considerably large Orthodox Christian population followed by those belonging to Islam and the Protestant faiths⁸.

4.3. Basic Satellite Television Consumption Variables

Table 2: The Consumption Variables

Variable	Category	Frequency	Percentage
Duration of the free to air satellite television use	<6 month	14	4.1
	6-12mon	16	4.7
	1-2yrs	97	28.7
	2-3yrs	74	21.9
	3-4yrs	61	18.0
	>4yrs	76	22.5
	Total	338	100.0
Satellites the audience use	Arabsat	163	48.2
	Nilesat	97	28.7
	PAS	12	3.6
	Don't know	12	3.6
	Arabsat & Nilesat	42	12.4
	PAS & Nilesat	9	2.7
	PAS & Arabsat	3	.9
	Total	338	100.0
Access to subscriber based satellite services	DSTV	3	.9
	Showtime	73	21.6
	DSTV & Showtime	17	5.0
	hot bird	1	.3
	Don't have access	244	22.2
Total	338	100.0	

The next set of questions the respondents were asked deal with how long they have been using the free-to-air satellite dish, the kinds of specific satellite(s) they use, why they choose the specific satellite(s), and their access to other subscriber based satellite television services.

From the data, it can be inferred that most of the respondents 91.12% (n= 308) have been using the dish for more than a year. This may indicate that they are relatively well acquainted with the dish and its programs. What the data don't seem to tell is the ever increasing

household purchase of the dishes that the sellers claim to be the case, for there seems to be a decreased number of respondents that bought the dish in the last year. Apparently,

⁸ See table on page 17

the data seems to indicate most number of dishes, 28.7% (n=97) were bought somewhere between last year and the year before.

When it comes to the watchers' choice of the satellites that provide them with the free-to-air services, *Arabsat* seems to be the most popular satellite with 48.2 % (n=163) of the respondents stating that they use it. The *Nilesat* takes the next spot with 27.8% (n=94) respondents claiming to choose it over the other satellites. The *Pan American Satellite (PAS)* users comprise 4.4 % (n=15) of the sample while 3.6 % of the watchers indicated that they don't know what satellite they use. The above percentages include those who use only one satellite.

Another aspect of the satellite choices that came up in the survey is the watchers' use of more than one of the free-to-air satellite service providers. 15.97% (n=54) of the respondents indicated that they use two satellites in their households. As indicated in table 2, the *Arab-Nilesat* combination is found to be the relatively popular satellite combination. *PanAmSat (PAS)* is also used in combination with either the *Arabsat* or *Nilesat*.

It can be inferred that 61.54 % (n=208) respondents use *Arabsat* only or in combination with another satellite. While 42.89 % (n=145) respondents use *Nilesat* alone or in combination with another satellite. In a similar manner, the total number of *PanAmSat (PAS)* users is calculated to be 7.99 % (n=27).

Respondents were also asked why they chose the specific satellite(s) they use. And the findings are summarized as follows.

Those who use the *Arabsat* stated that they choose the satellite because it has a larger number of channels and more variety of choices than the other satellites. Another major reason for using *Arabsat* indicated by the watchers is that the satellite carries both Ethiopian and Eritrean televisions. Respondents state that *ETV* broadcast on the dish has a better quality than the normal national broadcast. A considerable interest of watching *Eritrean TV* is also reflected by *Arabsat* users. The younger *Arabsat* watchers also indicated that the presence of *MBC Persia* on *Arabsat* and not on the *Nilesat* also made them choose the satellite.

Responses for the choice of *Nilesat* can be grouped in to two categories. Those pertaining to entertainment and those related to information. Those entertainment oriented viewers stated that programs on *Nilesat* are more entertaining than the other satellites. Some respondents also indicated that the presence of more Indian entertainment on the *Nilesat* made the satellite more preferable. Information oriented users of this satellite point out to the absence of *CNN* on the *Arabsat*. They stated that they can watch *CNN*, *The BBC*, and *Al-Jazeera* only on the *Nilesat*.

The *Pan American Satellite (PanAmSat or PAS)* users pointed out their need for religious gratification as the major reason for using the satellite. Almost all of *PanAmSat* users belong to the protestant faith, and stated that they mainly use the dish to watch spiritual broadcasts. *PanAmSat (PAS)* users who want to follow international news or entertainment use the *Arabsat* or the *Nilesat* along with the satellite. Religious gratification is also indicated as a motive for using the dishes by Muslim watchers who use either *Arabsat* or *Nilesat*.

Those who use both the *Arabsat* and *Nilesat* state that they use the satellites to get the most number of channels from their dishes. Some respondents indicate that this combination offers to them the opportunity to watch their favorite channels on both satellites.

Here it should be noted that the data only indicates the satellite choices of the watchers at the time the survey is conducted. It is not uncommon for the dish users to switch from one satellite to another just by making some adjustments to their receiving dishes.

27.81 % (n=94) of the respondents claim to be using other subscriber based paid satellite television services. A greater number of these, 26.62% (n=90), use *Show Time* alone or with *DSTV*. *Show Time* is mainly used to watch sports content. 5.92% (n=20) of the respondents use *DSTV* either alone or combined with *Show Time*.

4.4. Time Spent on Watching the Dish and the National Television (ETV)

As one of the objectives of this thesis work is to assess the impact of the dish on media preferences of the watchers, it is seen of some relevance to compare dish watching with that of national television (ETV) watching. In the next section the respondents were asked the amount of time they spend on watching programs on the free-to-air satellite television. Viewing levels are based on the respondents' reply to their "typical" weekday viewing of both satellite television and the state owned television station. It should also be noted that the classification of the watchers as heavy, medium and light is calculated for satellite television viewing and national television viewing separately, and does not take into account the total hours an individual spends watching television in general.

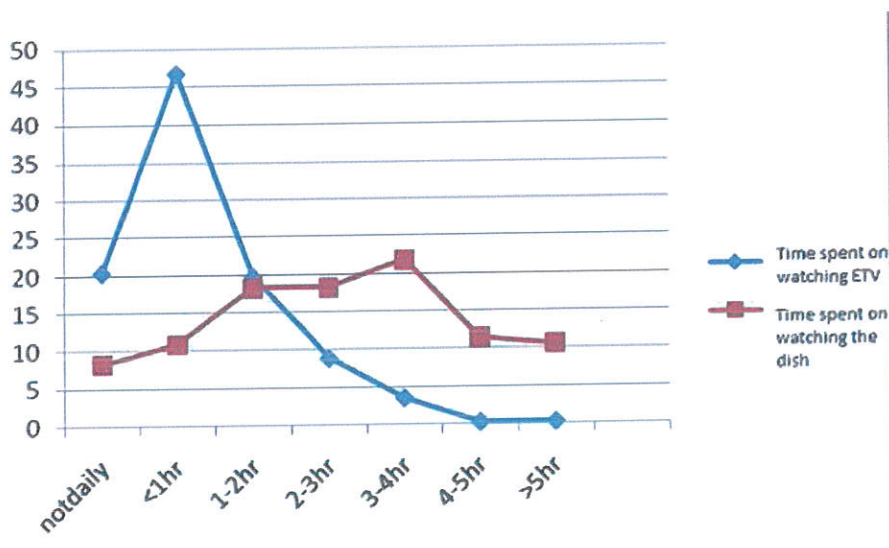
As can be inferred from the table below and the subsequent graph, the number of hours individuals spend on watching satellite television is considerably greater than that of Ethiopian Television. 3-4 hrs (21.9%, n=74) seems to be the most frequent duration of daily satellite television use while <1 hr (46.7%, n=158) is found to be the most frequently chosen time duration when it comes to watching the Ethiopian Television.

Table 3: A Comparison of the Time Spent on Watching the Dish and the State-run Television Station

Average Weekday Consumption	The Dish		ETV	
	Frequency	Percentage	Frequency	Percentage
Not daily	28	8.3	69	20.4
<1hr	37	10.9	158	46.7
1-2hr	62	18.3	67	19.8
2-3hr	62	18.3	30	8.9
3-4hr	74	21.9	12	3.6
4-5hr	39	11.5	1	.3
>5hr	36	10.7	1	.3
Total	338	100.0	338	100.0

The above summary, and the graph in the next page show the trend that as the consumption of satellite television increases, the consumption of Ethiopian television shows the tendency to decrease. But it can also be inferred that the majority of satellite television watchers (79.59%, n=269) watch ETV daily, even though there seems to be a significant difference in the level of consumption when compared with satellite television.

Figure 1: Illustrates the Deceased ETV Consumption as the Time Spent on the dish Increases



A comparison of the time the watchers spend on watching the dish and the state run television could also be made classifying the watchers in broad categories as light, medium and heavy viewers. Barwise and Ehrenberg (1988) identify *light viewers* as people who watch fewer than 10 or 15 hours per week compared to the average of 25 hours per week. For this analysis, the same definition of the light watcher is adopted. Accordingly the light watchers are audience members who spend less than 2hrs a day watching television, while the medium and heavy watchers include those who spend 2-4hrs and more than 4hrs respectively. The data reveals that *light viewers* form a large segment of both the national television as well as the dish. This is consistent with findings by Katz (1981).

The light watchers of the national television make up 87 % (n=294) of the total sample, with medium watchers constituting 12.42% (n=42). There are no national television watchers who watch more than 4 hrs with the exception of two respondents.

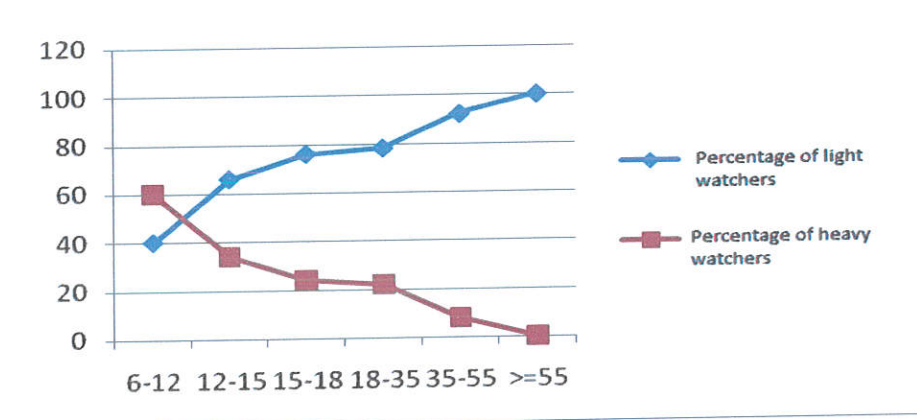
While the dish has a lower percentage of light viewers than the national television, 38.46 % (n= 130), the medium watchers account for 40.23 % (n=136) indicating that 78.70 % (n=266) of satellite TV watchers are either light or medium watchers.

4.5. The Time the Watchers spend on the Dish in relation to the Major Demographic Variables

For convenience of analysis the watcher's viewing status is divided into 2 categories. The first one includes those who watch less than four hours i.e. light and medium dish watchers; the other one includes those who watch for more than 4 hrs- the heavy dish watchers.

The findings demonstrate that as the age category the watchers fall into increases, consumption of the free-to-air satellite television shows a tendency to decrease. And as the watchers become younger, the percentage of heavy satellite television viewers show a tendency to increase. The following graph illustrates this finding.

Figure 2. Illustrates the Age of the Watchers against the Time They Spend on Watching the Dish



The idea that school children and adolescents watch more TV than the other age groups has already been demonstrated by other researches (Rubin, 1977; Greenberg and Heeter, 1983).

But the data doesn't seem to support the idea that some scholars like Rubin & Rubin (1981:141) state- that older people seem to be heavily dependent on television. "...An array of research findings paints a portrait of the elderly as a group which is highly dependent upon television for information, entertainment, companionship, social interaction and connection with the outside world." This doesn't seem to be the case

with these dish watchers. As demonstrated in the data the people in the middle and late adulthood stage are those who watch satellite television the least. What Rubin & Rubin (1981) stated seems to be a social reality of the western world, and doesn't seem to surface here where social interactions with family, relatives and neighbors are still revered. Besides, there seems to be the language and cultural differences of content of the dish that older people do not seem to identify with.

The cross tabulation results of the watchers' viewing status with their marital status and the activities they are engaged in also indicate a possible relationship between the variables. 92.2% (n=83) of the married watchers and 91.7% (n=11) of the divorced ones are light watchers, while the percentage of single light watchers shows a significant difference at 72.9% (n= 172). This difference might not be surprising since it is somehow related to the age of the watchers since many of the light watchers, who are married, belong to the older age groups, and that the younger watchers, who most of them are single, seem to spend more time watching the dish. As given in the table below, the chi square result shows a possible connection between the two variables.

Table 4: A Cross Tabulation of the Time the Respondents Spend on the Dish with their Marital Status

			Respondent's Marital Status			Total	X ²
			Single	Married	Divorced		
viewer status	Light viewers (<4)	Count	172	83	11	266	Pearson Chi-Square 15.786, DF 2, Asmp.Sig. .000
		% within Respondent's Marital Status	72.9%	92.2%	91.7%	78.7%	
	Heavy viewers (>=4)	Count	64	7	1	72	
		% within Respondent's Marital Status	27.1%	7.8%	8.3%	21.3%	
Total		Count	236	90	12	338	
		% within Respondent's Marital Status	100.0%	100.0%	100.0%	100.0%	

a 1 cells (16.7%) have expected count less than 5. The minimum expected count is 2.56

As can be seen from the cross tabulation in the next page, relatively non-active respondents (students and unemployed people) have responded that they watch more of the dish than the other relatively active people with some form of employment or work, be it private or civil service. Out of the total number of heavy watchers (21.30% (n=72)),

a majority of them (76.38%, n=55) were found to be students, but it has to be noted here that this percentage amounts to only 27.6% of the total student population.

The data gathered from housewives; however, indicates that most of them, 88.2 % (n=15) belong to the category of light watchers. This may not be expected since it may be assumed that housewives might watch more television because they spend more hours at home, and that the dish is available 24 hrs with lots of choices. What the data shows may be the result of housewives getting engaged with other household chores other than watching the dish, besides there is also an element of difference in language and culture with the content of the dish that the housewives may not identify with.

The categories for civil servants and those engaged in the private sector; on the other hand, seem to have the highest percentage of light watchers, 90.4 % and 92.1 % respectively. This is not unexpected since they seem to be engaged with work and other activities.

Table 5: A Cross Tabulation of the Time Spent on Watching the Dish against the Activities the Respondents are Engaged in

		Respondent's activities							Total	X ²
			Student	Civil Servant	Engaged in the Private Sector	House Wife	Unemployed	Other		
Viewer status	Light viewers (<4)	Count	144	66	35	15	5	1	266	Pearson Chi Square 20.920, DF 5, Assymp.Sig .001
		%	72.4%	90.4%	92.1%	88.2%	50.0%	100.0%	78.7%	
	Heavy Viewers (>=4)	Count	55	7	3	2	5	0	72	
		%	27.6%	9.6%	7.9%	11.8%	50.0%	.0%	21.3%	
Total		Count	199	73	38	17	10	1	338	
		%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

a 4 cells (33.3%) have expected count less than 5. The minimum expected count is .21.

4.6. Language Preferences of the Watchers on the Dish

Most of dish programs received in Ethiopia are broadcast in the Arabic Language, for the broadcasts are intended mainly for the Arab World. A simple content analysis of the satellite service providers and the channels might support the above point.

Perhaps not surprisingly, the findings with regards to language indicate that the overwhelming majority of the watchers watch broadcasts in the English language. 89.35% (n=302) of the watchers mentioned English as either the sole medium of watching programs on the dish or in association with Arabic, Hindi or Amharic. The free-to-air satellite audience seem to be using the fewer number of English language channels as a means of connecting themselves with the rest of the world.

The data gathered from the watchers on their language preferences summarized below indicates that 81.1 % (n=274) choose to watch those programs broadcast in the English language. A distant second is Arabic, preferred by 7.7 % (n=26) of the watchers. And most of those who preferred Arabic were found to be belonging to the Muslim faith. Other languages mentioned by a minority the watchers are Hindi (3.8 %, n=10) and Amharic (1.5 %, n=5). The watchers who watch programs in Hindi stated that they watch Bollywood movies, while those who stated Amharic as their preferred language stated that they usually watch ETV using the dish.

Table 6: Language Preferences of the Watchers

	Frequency	Percent	Valid Percent
English	274	81.1	81.1
Arabic	26	7.7	7.7
English & Arabic	16	4.7	4.7
Amharic	7	2.1	2.1
English and Hindi	7	2.1	2.1
Arabic & Hindi	3	.9	.9
English& & Amharic	5	1.5	1.5
Total	338	100.0	100.0

Here it should be noted that many satellite television viewers, especially the younger ones, pointed out improved English language proficiency as one of the advantages they got from watching the free-to-air satellite television. They stated that the English programs on the satellite dish have helped them to become better listeners and speakers of the English language, thereby helping them also have an advantage over those who do not have access to the system in their school works especially in their English language classes. This aspect of the dish as a way of improving language forms one of the themes in the qualitative section of the thesis work.

4.7. Genre Preferences of the Dish Watchers

In this section of the analysis, television genres which are popular among the watchers both on the dish and on national television are presented. The analysis of ETV genres is included since one of the objectives of this research, as stated in the previous sections, is to assess not only issues related to the dish but also matters related to its use in relation the local media. The respondents were asked to mark out the program genres that they usually watch both on the dish and on the state-run broadcaster, ETV. The list of genres was compiled after making a preliminary observation of the most frequently watched satellite television and national television genres. A blank space was also provided at the end of the list of genres in case the respondent watches other genres not listed there.

The following table presents the results starting with the most popular genre identified to the least one, in accordance with the frequency and percentage of the responses.

Table 7: The Genre Preferences of the Watchers on the Dish

Genre	"Yes"			"No"		
	Count	Percentage of Responses	Percentage of Cases	Count	Percentage of Responses	Percentage of Cases
News	198	15.9	58.6	140	6.6	41.5
Feature Films	189	15.2	55.9	149	7.0	44.2
Sports	182	14.6	53.8	156	7.3	46.3
Music	176	14.1	52.1	162	7.6	48.1
Soap Operas	139	11.1	41.1	199	9.3	59.1
Talk Shows	135	10.8	39.9	203	9.5	6.2
Religious Programs	95	7.6	28.1	243	11.4	72.1
Children Programs	86	6.9	25.4	252	11.8	74.8
Advertisement	24	1.9	7.1	314	14.7	93.2
Shopping	23	1.8	6.8	315	14.8	93.5

The findings of this survey indicate that *news (information)* is the most popular genre amongst the dish watchers. 58.6 % ($n=198$) of the watchers indicate that *news* is one of the genres they frequently watch. As indicated in the table, *news* is followed by *feature films* (55.9%, $n=189$), *sports* (53.8%, $n=182$), *musical shows* (52.1%, $n=176$), *soap operas* (41.1%, $n=139$), *talk shows* (39.9%, $n=135$), *religious programs* (28.1%, $n=95$), *children programs* (25.4%, $n=86$), *advertisements* (7.1%, $n=24$) and *shopping channels* (6.8%, $n=23$). As discussed later in the analysis, this finding is also supported with the analysis of the uses and gratifications of satellite television from the affective/cognitive point of view. The analysis indicates that the item 'to get information on world happenings' tops all the 26 possible television uses and

gratifications with the maximum mean score of 1.41 and 95.56 % (n= 323) ‘agree’ responses.

The next table summarizes the watchers’ genre preferences of the Ethiopian television programs in the households that also use the satellite dish. This list is also prepared based on similar preliminary observations.

As can be seen table 8, *Amharic Dramas* (53.6%, n=173) broadcast on *ETV* appear on top followed by *local news* (52.2%, n=169), *sports* (46.7%, n=151), *music* (38.7%, n=125), *current affairs* (32.5% ,n=105), *foreign movies* (28.2%, n=91) and *advertisements* (10.5%, n=34).

Table 8: The Genre Preferences of the Watchers on the Ethiopian Television

Genre	“Yes”			“No”		
	Count	Percentage of Responses	Percentage of Cases	Count	Percentage of Responses	Percentage of Cases
Amharic Drama	173	20.4	53.6	165	10.9	49.4
News	169	19.9	52.2	169	11.1	50.6
Sports	151	17.8	46.7	187	12.3	56.0
Music	125	14.7	38.7	213	14.0	63.8
Current Affairs	105	12.4	32.5	233	15.3	69.8
Foreign Movies	91	10.7	28.2	247	16.3	74
Advertisement	34	4.0	10.5	304	20.0	91.0

The *TV dramas* seem to be a popular genre for they seem to appeal to people of different gender and age groups. But it can also be inferred that that the most popular national television genre, *ETV Drama*, takes only the fifth spot when all genres of dish as well as *ETV* are taken into account. It comes after the *news*, *feature films*, *sports* and *music* broadcast on the free-to-air satellite dish.

Other observations could also be made with regards to the genre choices. For instance, there seems to be a consistency when it comes to *Sports* programming since it is chosen as the third popular genre on both the dish, and on *ETV*. The *Advertisement* genre is found to be the only genre that the watchers choose with a greater frequency on *ETV* (10.5%, n=34) than its counterpart on the dish (7.1%, n= 24) but it should be noted that it is the least frequently chosen genre in both cases.

The tables in this section illustrate that the genres on the dish dominate the watchers preferences, but it can also be inferred that there is still a considerable interest in the genres of the state-run broadcaster. A more detailed analysis on the genre preferences of the watchers pertaining to factors like age and gender is given in the focus group discussions in the next chapter.

4.8. The Watchers' Favorite News Sources

To assess the position of free-to-air satellite TV as a source for news and information in relation to other outlets, viewers were asked to identify their sources of news and information. The findings, summarized in table 9, seem reinforce the previous finding that puts the news genre on the dish as the most popular television genre. The number of watchers who indicated that they use international news channels broadcast on satellite television as their major source of news tops the table with 73.7 % (n=246) 'yes' responses. The international channels on the dish are followed by the national television with 40.7% (n=136) similar 'yes' responses. Newspapers, radio and the internet take the consecutive positions with 22.8% (n=76), 21.9% (n=73) and 9.3 % (n=31) 'yes' responses respectively.

Table 9: The Watchers' Preferences of News Sources

News Source	Count	Percentage of Responses	Percentage of Cases
International channels on Satellite TV	246	43.8	73.7
ETV	136	24.2	40.7
News papers	76	13.5	22.8
Radio	73	13.0	21.9
Internet	31	5.5	9.3

As presented later in this chapter, the watchers also identified channels like *The BBC*, *Al-Jazeera* and *CNN* when asked about their favorite channels on the dish. *ETV news* seems to have still a considerable audience. For these dish watchers, elements of newsworthiness like prominence, proximity and local content seem to play a secondary role in their preferences of news sources. They seem to prioritize speed and credibility that they think are better on the international channels on the dish than the proximity and local content that the national broadcaster offers. In the qualitative section of the research, a possible explanation on the audiences' preferences of news sources is given in a more detailed manner.

4.9. The Satellite television Uses and Gratifications: From an Affective- Cognitive point of view

As one of the major objectives of this research paper is to identify and analyze the cognitive and affective uses of the free-to-air satellite television from the uses and gratifications point of view, this section is dedicated to analyzing this aspect. Under the major concept of affective needs four factors are categorized: relaxation, companionship, escape and faith. While on the cognitive side three factors namely, information (surveillance), learning and integrative gratifications are included. The list in the questionnaires appears in a jumbled order so that each respondent is free to make their choices without being led by a pattern. It is after feeding the data to the SPSS software that the 26 list of uses and gratifications get regrouped into 13 affective and 13 cognitive needs with in their respective subgenres.

Relaxation

Table 10: Affective Gratifications

Items	M	S. A		Agree		Disagree		Strongly disagree		S. A & Agree		S.D & Disagree	
		N	%	N	%	N	%	N	%	N	%	N	%
Rest & pass time	1.54	182	53.8	134	39.6	18	5.3	4	1.2	316	93.49	22	6.51
Because it is interesting and exiting	1.49	188	55.6	135	39.9	13	3.8	2	0.6	323	95.56	15	4.44
To cleanse myself of unpleasant emotions	2.21	73	21.6	154	45.6	77	22.8	34	10.1	227	67.16	111	32.84
Because it offers a large variety of choices	1.60	174	51.5	133	39.3	22	6.5	9	2.7	307	90.83	31	9.17
To watch unusual and amusing stories	1.54	185	54.7	128	37.9	20	5.9	5	1.5	313	92.60	25	7.40
To watch quality entertainment	1.51	181	53.6	142	42.0	13	3.8	2	0.6	323	95.56	15	4.44
Total relaxation	1.65	983	48.5	826	40.7	163	8.0	56	2.8	1809	89.2	219	10.8

Companionship

To feel less lonely	2.45	68	20.1	98	29.0	125	37.0	47	13.9	166	49.11	172	50.89
because friends are not around	2.74	39	11.5	86	25.4	137	40.5	76	22.5	125	36.98	213	63.02
because it I available 24h	2.28	95	28.1	108	32.0	82	24.3	53	15.7	203	60.06	135	39.94
Total companionship	2.49	202	19.9	292	28.8	344	33.9	176	17.4	494	48.72	520	51.53

Escape

to forget my problems	2.76	35	10.4	88	26.0	138	40.8	77	22.8	123	36.39	215	63.61
to escape the bad experiences of day-to-day life	2.94	20	5.9	54	16.0	190	56.2	74	21.9	74	21.89	264	78.11
Boring national television (escape)	1.85	170	50.3	86	25.4	44	13.0	38	11.2	256	75.74	82	24.26
Total escape	2.52	225	22.19	228	22.49	372	36.69	189	18.6	453	44.67	561	55.33

Religion

To watch religious or spiritual programs(faith gratification)	2.64	68	20.1	45	13.3	164	48.5	61	18.0	113	33.43	225	66.57
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4.9.1. Affective Gratifications

Relaxation

In previous uses and gratification researches, relaxation has been identified as a major gratification that audiences of television get from the medium (Greenburg, 1974; Rubin, 1979, 1981; Conway & Rubin, 1991). This factor is also found to be a major source of gratification for the free-to-air satellite audience. The Average mean score 1.65⁹ makes relaxation the highest scoring genre of all genres (cognitive and affective).

Under the relaxation factor six items are included. Their mean scores and percentages on the level of agreement are stated as follows: the item "because it is interesting and exiting" has the highest mean score of 1.49 with a total agreement score of 95.56% (n=323). 'To watch quality entertainment' receives the next highest score of 1.51 and a similar agreement level to the first item of 95.56 % (n=323). The items 'because it is a good way of taking a rest' and 'to watch unusual and amusing stories' get similar mean scores of 1.54 with total agreement levels of 93.49% (n=316) and 92.60% (n=313). The variety of choices that the dish offers is next with a mean score of 1.60 and 90.83% (n=307) total responses falling in the agree range. 'To cleanse myself of unpleasant emotions' is calculated to have a mean score of 2.21 and 67.16% (n= 227) total agree responses.

Companionship

Three items related to televisions use as a companion are included. It is found that the respondents gave these companionship items a relatively lower rating. The availability of the free-to-air satellite television 24hrs a day received a relatively higher score of mean 2.28, and a total agreement level of 60.06% (n=203) in comparison with the other companionship factors i.e. 'to feel less lonely' and 'because my friends and family members are not around' which received mean scores of 2.45 and 2.74 and total agreement levels of 49.11%(n=166) and 36.98 %(n=125) respectively. The mean score for the total companionship factor is calculated to be 2.49 with 48.72 % (n=494) responses falling in the agree scale. Uses and gratifications scholars on television have

⁹ As stated in the research methodology, the maximum mean score that can be calculated for the categories is one 1, with 4 being the minimum.

identified companionship as a major factor in television use (Greenburg,1974; Rubin & Rubin, 1982; Shaver, 1983).

Escape (Diversión)

Of the three items included in this factor, 'to forget my problems' receives a mean score of 2.76 and 36.39 % (n=123) total agree responses, 'To escape the unpleasant experiences of day-today life' has mean score of 2.94 with total agreement percentage of 21.89% (n=74). The highest score for these diversion items is the dissatisfaction of the audience with national television (ETV) having a mean score of 1.85 and total agreement level of 75.74 % (n=256). The average mean score for this affective gratifications category is calculated to be 2.52, with 44.67 % (n=453) total agree responses.

Greenburg (1974) and Rubin (1979) identified diversion as a major gratification of television viewing. But The relatively lower score the factor received seem to go in line with another finding of Rubin (1981:15) who questions the factor as a major use of television stating, "Perhaps... escape –an often mentioned television function- is not actually a salient function of the medium...."

Spiritual Gratification

Religious television gratification, as stated earlier, in the previous sections was found to be mainly a characteristic of Muslim and Protestant watchers. The general sample population's response to the item 'to watch religious or spiritual programs', received a calculated mean score of 2.64 with a total agreement level of 33.43 % (n=113).

On researches they conducted on transnational and cable television, Shaver(1983) & Abelman (1988) indicated religious gratification as a major factor for watching. This factor may not appear to be a major source of gratification when we take into account the whole sample population, but when it comes to the two specific religions (Muslim and protestant respondents), the factor becomes a strong source of gratification. This aspect of satellite television watching is discussed in more detail in the research hypothesis section. It is forms one of the major themes in the qualitative analysis.

Overall Affective Gratifications

Table 11: Summary of Affective Gratifications

Factor	M	SD	Strongly Agree		Agree		Disagree		Strongly disagree		S. A & Agree		S.D& Disagree	
			N	%	N	%	N	%	N	%	N	%	N	%
Relaxation	1.65	.744	983	48.5	826	40.7	163	8.0	56	2.8	1809	89.2	219	10.8
Companionship	2.49	.998	202	19.9	292	28.8	344	33.9	176	17.4	494	48.72	520	51.53
Escape	2.52	1.033	225	22.19	228	22.49	372	36.69	189	18.64	453	44.67	561	55.33
Religious gratification	2.64	.998	68	20.1	45	13.3	164	48.5	61	18.0	113	33.4	225	66.57
Total affective	2.12	.999	1478	33.6	1391	31.7	1391	31.7	482	11.0	2869	65.29	1525	34.71

The above table summarizes the data from the four major affective factors taking their average mean scores and percentage of agreement levels calculated from the items included in each factor.

Relaxation is found to be the highest scoring affective need with a mean score of 1.65 and an agreement level of 89.2 % (n=1809). Companionship takes the second place with an average mean score of 2.49 and a total agreement level of 48.73% (n=494). The three items that comprise the escapist function of television are calculated to have an average mean score of 2.52 with a total percent of agree responses of 44.67 % (n=453). Religious gratification which is considered as a single factor for this analysis has a lower mean score than the other factors. Even though it is stated earlier in other sections of the analysis that religion is an important factor for watching satellite television, a 2.64 mean score calculated for this factor is found to be the lowest from all of the cognitive and affective needs. The mean score for all the affective needs became 2.12 with 65.29 % (n=2869) total agree responses.

4.9.2. Cognitive Uses

In the next section an analysis of the 13 cognitive uses will be presented. As stated earlier, these item are categorized in to three factors namely: information (surveillance), learning and integrative (personal and social).

Table 12: Cognitive Uses

Information (Surveillance)

Factor	M	Strongly Agree		Agree		Disagree		Strongly disagree		S. A & Agree		S.D& Disagree	
		N	%	N	%	N	%	N	%	N	%	N	%
To get information on world happenings	1.41	216	63.9	107	31.7	13	3.8	2	0.6	323	95.56	15	4.44
To be informed of the cultures and traditions of other people	1.98	106	31.4	148	43.8	68	20.1	16	4.7	254	75.15	84	24.85
To get relevant information on my day to day life	2.04	96	28.4	148	43.8	78	23.1	16	4.7	244	72.19	94	27.81
To get credible information	1.64	167	49.4	133	39.3	32	9.5	6	1.8	300	88.76	38	11.24
To watch live and uncensored news and information	1.70	155	45.9	133	39.3	48	14.2	2	0.6	288	85.21	50	14.79
Total information	1.75	998	740	43.79	669	39.59	239	14.14	42	2.49	1402	83.37	281

Learning

To watch educational programs	1.80	139	41.1	142	42.0	42	12.4	15	4.4	281	83.14	57	16.86
To take lessons from happenings in the world	1.67	158	46.7	140	41.7	32	9.5	8	2.4	298	88.17	40	11.83
To know the lives of other people in the country and get a lesson from it	2.01	88	26.0	173	51.2	61	18.0	16	4.7	261	77.23	77	22.78
Total learning	1.83	799	385	37.97	455	44.8	135	13.31	39	3.85	840	82.8	174

Integrative

To be an active participant in discussions with friends	2.14	83	24.6	147	43.5	87	25.7	21	6.2	230	68.05	108	31.95
To watch and become a part of major historical events	2.28	74	21.9	127	37.6	107	31.7	30	8.9	201	59.47	137	40.53
To find role models	1.97	107	31.7	149	44.1	67	19.8	15	4.4	256	75.74	82	24.26
To reinforce my belief in law and order (personal integrative)	2.46	56	16.6	119	35.2	113	33.4	50	14.8	175	51.78	163	48.22
To answer questions related to my identity and boost my confidence	2.26	68	20.1	149	44.1	86	25.4	35	10.4	217	64.20	121	25.80
Total integrative	2.22	900	388	22.96	691	40.8	460	26.04	151	8.93	1079	63.8	611

Information (Surveillance)

Five items make up this factor. 'To get information on world happenings' receives the highest mean score of 1.41 and a 95.56 % (n= 323) of total agree responses. This makes it top of not only the all cognitive items but also of all the items included in the list, be it cognitive or affective. The item 'to get credible information' is calculated to have mean score of 1.64 with 88.76% (n=300) of the respondents falling into the 'agree' response range. 'to watch live and uncensored news and information' has the next highest mean score of 1.70, and 85.21 % (n= 288) followed by 'to be informed of the cultures and traditions of other people with a mean score of 1.98 and 75.15 % (n=254) total agreement percentage, and 'to get relevant information on my day-to-day life' with a mean of 2.04, and 72.19% (n=244) responses falling in the agree range. The information (surveillance) gratification has been one of the major factors studied in television uses and gratifications (Bulmer, 1979; Rubin, 1981; Conway & Rubin, 1991).

Learning

In the works of (Greenburg, 1974; Rubin, 1979; Rubin & Rubin, 1982) learning is mentioned as an important use of television. Learning is also found to be a significant use for the free-to-air satellite television viewers. Among the items included in the 'learning' factor of this thesis work, 'to take lessons from happenings in the world' has the highest mean score of 1.67 and 88.17% (n=298) responses falling into the 'agree' range. 'To watch educational programs' is next with a mean of 1.80 and a total agree response of 83.14 % (n=281). The third item, 'to know the lives of people in other countries and get lessons' is calculated to have a mean score of 2.01, and 77.23% (n=261) total responses in the agree scale.

Integrative (Personal and Social)

'Role modeling' leads this group mean scoring 1.97 with a total agreement level of 75.74% (n=256). 'to be an active participant in discussions with friends and family members' is next with a 2.14 mean and 68.05 % (n=230) total agreement score. The items 'to answer questions related to my identity', 'to watch and become a part of historical events in the world,' and 'to reinforce my belief in law and justice,' have

calculated mean scores and total agreement levels of 2.26(64.20 %, n=217), 2.28(59.47%, n=201) & 2.46 (51.78 %, n=175) respectively.

This factor has been mentioned by Katz et al. (1973) as one aspect of television use. Amongst the three factors that make up the cognitive use category this factor seems to receive a lesser mean score and agreement levels than the other two. But it can be noted here that the integrative uses have received a higher score than all the factors in the affective domain with the exception of relaxation.

Overall Cognitive Uses

Amongst the three factors that make up the cognitive category of the list of uses, information (surveillance) function takes the lead with a mean score of 1.75 and a total average agreement level of 83.37 % (n=1402). The learning factor has an average mean score of 1.83 and a total agreement level of 82.84 % (n=840) while the integrative functions' mean score is 2.22 with a total of 63.85 % (n=1079) which is relatively lower than the above two factors.

Table 13: Summary of Cognitive Uses

Factor	M	SD	Strongly Agree		Agree		Disagree		Strongly disagree		S. A & Agree		S.D & Disagree	
			N	%	N	%	N	%	N	%	N	%	N	%
Information (surveillance)	1.75	.998	740	43.79	669	39.59	239	14.14	42	2.49	1402	83.37	281	16.63
Learning	1.83	.799	385	37.97	455	44.87	135	13.31	39	3.85	840	82.84	174	17.16
Integrative	2.22	.900	388	22.96	691	40.89	460	26.04	151	8.93	1079	63.85	611	38.15
Total Cognitive average	1.95	.862	1513	34.4	1815	41.3	834	19.0	232	5.3	3328	75.7	1066	24.3

Other observations related to this could also be made by comparing the summary of both affective and cognitive needs. For example, an inference can be made that all the cognitive uses have a higher mean and percentages than all the affective gratifications with the exception of relaxation. And all the three cognitive factors have more than 50% agree response while only relaxation in the affective domain has a score more than the 50% total 'agree' response. The scores for companionship escape and religious gratifications are found to be relatively lower than the other factors.

Making comparisons between the findings of the summary of cognitive and affective factors leads us to the first research hypothesis.

4.10. Research Hypothesis

In the following section, the research hypothesis proposed in chapter one are tested.

H1. Most of Free-to-air satellite TV users use it more for cognitive uses than affective gratifications.

As indicated earlier, this hypothesis follows from the earlier description of the audiences' affective and cognitive needs and a final analysis of the total cognitive and affective needs.

Table 14: Comparison of Affective and Cognitive uses and Gratifications

Factor	M	SD	Strongly Agree		Agree		Disagree		Strongly Disagree		S.A & Agree		S.D & disagree	
			N	%	N	%	N	%	N	%	N	%	N	%
Affective domain	2.12	.999	1478	33.6	1391	31.7	1043	23.7	482	11.0	2869	65.2	1525	34.7
Cognitive domain	1.95	.862	1513	34.4	1815	41.3	834	19.0	232	5.3	3328	75.7	1066	24.3

Total number of observations- 4394

The table shows that the hypothesis is accepted since the mean scores for these factors indicate a higher mean score for the cognitive needs than the affective ones. From the comparison of the two average mean scores for respondents' cognitive and affective needs, it can be inferred that the mean score for cognitive needs (1.95) is closer to the maximum score of one than the average affective needs (2.12).

H2. There is a significant relationship between free-to-air satellite TV viewing motivations and age of the viewer

This hypothesis is made with the assumption that age is the one social category which is found to be a rather constant indicator of the respondent's television viewing habits (Rubin, 1977: 355). Greenberg and Heeter (1983:306) also support this claim stating, "Age has typically been used as an index of developmental differences." The following two sub-hypothesis are inferred from the above major hypothesis.

2.1. Watchers that belong to the younger age categories tend to watch for more affective gratifications than for cognitive uses

Table 15: A Cross Tabulation of the Age of Viewers with the Affective Gratifications

	Mean	Affective needs				Total	X ²
		S. Agree	Agree	Disagree	S. Disagree		
Respondent's Age 6-12	2.13	20	21	18	6	65	Pearson Chi-Square 61.230, DF 15, Asymp.sig. .000
12-15	2.14	208	219	113	71	611	
15-18	2.14	652	496	398	183	1729	
18-35	2.15	323	320	216	90	949	
35-55	2.36	208	271	238	102	819	
>=55	2.31	67	64	60	30	221	
Total		1478	1391	1043	482	4394	

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 7.13.

There seems to be a tendency that as the age category increases there is a tendency that the affective needs for the watches decreases. This is indicated by the slightly decreasing mean towards the minimum value of four. Going up from the older age categories to the younger ones, it can be observed that the mean slightly increases with decreasing age range and goes to the maximum value one. For this reason, this hypothesis is accepted. As can be seen from the table the chi square test also supports this claim.

2.2. Older viewers tend to watch for cognitive needs than affective needs

The cross tabulation of the age of the watchers against their cognitive needs, doesn't seem to indicate the hypothesized increase in cognitive content watching as the age range progresses. But it should also be noted that the highest cognitive content watching is reported by those who are 55 and above. The chi square analysis also seems to indicate a lesser level of relationship between the two variables. Therefore this hypothesis doesn't seem to hold.

Table 16: A Cross Tabulation of the Watcher's Age with Their Cognitive Uses

	Mean	Cognitive needs				Total	X ²
		S. Agree	Agree	Disagree	S. Disagree		
Respondent's Age 6-12	1.98	19	34	6	6	65	Pearson Chi-Square 23.339, DF 15, Asymp.Sig .077
12-15	1.93	209	267	104	31	611	
15-18	1.95	587	723	329	90	1729	
18-35	1.99	324	372	193	60	949	
35-55	1.94	281	342	157	39	819	
>=55	1.84	93	77	45	6	221	
Total		1513	1815	834	232	4394	

a 1 cells (4.2%) have expected count less than 5. The minimum expected count is 3.43.

The score for children and adolescents seem to be higher since the personal and social integrative factor that the adolescents seem to be actively engaged in according to Arnett (1995) forms a part of the cognitive uses. Otherwise, as Dimmick et al. (1979:21-22) reviewed several uses and gratifications studies, media use for informational purposes is unusual in childhood and adolescence.

H3. Gender is an important variable affecting the cognitive and affective needs of the watchers

This hypothesis contains two sub-hypothesis stated below.

3.1. Female watchers tend to use free to air satellite TV for affective needs

This hypothesis is accepted. As can be seen from the table, the mean score for the affective needs of the female watchers is greater than the male watchers.

Table 17: A Cross Tabulation of the Watchers' Gender with Affective Gratifications

		Mean	Affective needs				Total	X ²
			S. Agree	Agree	Disagree	S. Disagree		
Respondent's Gender	Female	2.17	748	681	459	244	Pearson Chi-Square-12.044, DF 3, Asymp.sig. .007	
	Male	2.22	730	710	584	238		
Total			1478	1391	1043	482		4394

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 233.87.

The chi square test for these variables also seems to indicate some level of relationship.

3.2. Male watchers tend to use free-to-air satellite TV more for cognitive needs

The findings in the table below led to the rejection of this hypothesis since the female watchers mean score (1.92) was found to be higher than that of the male watchers (1.98). The chi square results also seem to indicate some level of relationship between these variables.

Table 18: A Cross Tabulation of the Watchers' Gender with Their Cognitive Uses

		Mean	Cognitive needs				Total	X ²
			S. Agree	Agree	Disagree	S. Disagree		
Respondent's Gender	Female	1.92	784	838	404	106	Pearson Chi-Square 11.343, DF- 3, Asymp.sig. .010	
	Male	1.98	729	977	430	126		
Total			1513	1815	834	232		4394

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 112.57.

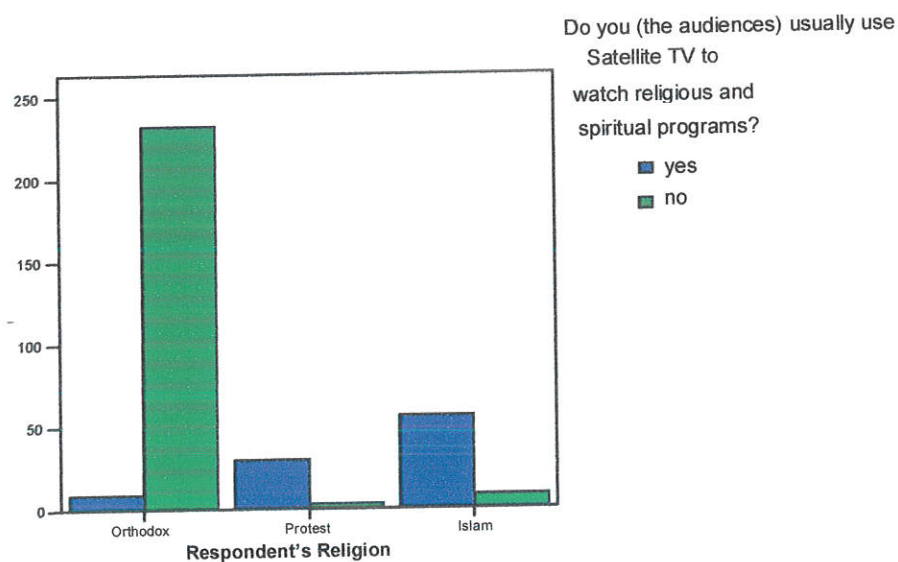
The findings regarding the gender and the free-to-air satellite television uses and gratifications indicate that female watchers tend to have higher scores for both affective gratifications and cognitive uses.

H4. Religion is an important factor in determining motivation for viewing

The data shows that there is a strong relationship between religion of viewers and that of satellite television viewing motivation to satisfy spiritual needs. This supports the findings of Abelman (1987, 1988) who included the faith gratification in his six factor analysis of the uses and gratifications of cable TV. Shaver (1983) also included religious programming in his 14 factor analysis of the same medium.

All the respondents were asked if religious programs form one of their favorite genres on the free-to-air satellite dish in order to assess any significant variations on the basis of religion. As can be seen from the graph below, of the 64 believers of Islam, 87.5 % (56), and among the 33 protestant watchers who responded to the questionnaires, 90.90 % (30) indicated that watching religious and spiritual programs is one of their most frequently watched genre preferences. Figure 3 summarizes the watchers' response to whether or not they use satellite TV in relation to their religious affiliation.

Figure 3: Summary of Responses on Programs Related to Spiritual Content



When it comes those who belong to the orthodox Christian faith, the number of 'yes' responses for the genre shows a dramatic decrease. 96.27% (232) of the Orthodox Christian watchers indicated that religious programs are not their favorite genre choices. The absence of programs pertaining to their particular religious belief might be one of the reasons for the considerably decreased number of Orthodox Christian religious television watchers.

Also related to this particular issue of religion and satellite television watching, an analysis of 'watching religious and spiritual programs' listed among the 26 motives reveals a result consistent with the trend reflected in the genre choices.

Table 19: A Cross Tabulation of the Watchers' Religion with the Spiritual Gratification Factor

		To watch religious and spiritual program				Total	X ²
		S. Agree	Agree	Disagree	S. Disagr		
Respondent's Religion	Orthodox	9	22	150	60	241	Pearson Chi-Square-219.364, DF-6, Asymp. Sig. (2-sided), .000
	Protest	24	2	6	1	33	
	Islam	39	24	1	0	64	
Total		72	48	157	61	338	

a 1 cells (8.3%) have expected count less than 5. The minimum expected count is 4.69.

The chi square test indicates that there is a significant difference among the watchers on the basis of their religion and their spiritual content watching. The data also indicates that religious gratification is overwhelmingly higher in Muslim (98.44 %, n= 63) and protestant (84.85%, n= 28) viewers, than those of the followers of Orthodox Christianity (12.86, n= 31). Detailed information on the religious dish watchers is presented in the qualitative section of the paper.

4.11. Uses and Gratifications Missing on the Dish

Respondents were asked if there were any more affective or cognitive gratifications and uses that the dish does not fulfill with the assumption that not only the gratifications obtained but the gratifications that the medium does not provide should also be taken into consideration. Many of the respondents stated that there are no informational and entertainment needs that the dish does not fulfill. But here are some of the media contents that some respondents pointed out to be missing from the dish:

- Sports- many male respondents, both young and older stated that the dish's sports content does not satisfy them especially when it comes to broadcasting football games from Europe (football from Europe's major leagues like the English and Spanish ones is hugely popular in the country)
- Latest movies- some respondents stated that because some latest movies are not shown on the dish, they have resorted to the rentals
- Respondents also expressed their wishes that there could be more programs in languages they understand. They stated that when it comes to language, the satellites that provide the free-to-air services lack variety, for most of the programs are in Arabic with some English language channels
- There is little or no information on the dish about Ethiopia
- The dish lacks educational and academic oriented channels
- The number of channels available for children are limited
- Developing countries are underrepresented in the channels and programs of the dish
- Lessons on moral and ethical values for the young are missing
- Some respondents stated they go to the movie rentals other than the dish because they get tired of the censored movies. Here it should be pointed out that a greater number of others see these cutting out of movie parts that are considered as 'not culturally acceptable' as one big advantage of watching movies on the dish

4.12. Favorite Channels of the Dish Audience

The watchers were asked in the questionnaires to fill in their favorite channels. The next section deals with the favorite channels that the watchers listed. Respondents mentioned a total number of 92 channels¹⁰. For convince of presentation and understandability the channels are presented on the basis of their genres. The summary is compiled by classifying the channels which were mentioned with a relatively higher frequency by the watchers into news, movies, music, children religious and sports. It should be noted that the channels that were stated as the most favorite channels by the watchers are found on both the *Arabsat* and *Nilesat*.

¹⁰ For a full list of these channels see appendix I

The *MBC* movie channels received the most number of viewer choices. *MBC 2* was rated as the most popular channel by 42.31% (n= 143) of all the respondents. It is followed by *MBC Max* (35.21%, n= 119), and *MBC 4* (33.14%, n= 112). *Fox Movies* comes in next with (28.40%, n=96) audiences mentioning it as their favorite channel. The other movie channels that respondents mentioned are: *MBC Action* (28.11%, n= 95), *Dubai One* (16.57, n=56), *MBC Persia* (9.17%, n= 31) and *Fox series* (9.17%, n= 31).

The *BBC's* Middle East Broadcast is voted as the most popular news channel on the dish with 36.09% (n=122) total mentions. It is followed by *Al-Jazeera International* (25.15%, n= 85), *CNN* (14.79%, n=50), *Euro News* (6.80%, n=23), *Al-Jazeera Arabic* (5.92%,n= 20), *BBC Arabic* (5.03%,n= 17) and *Press TV* (5.03%, =17).

Even though the previous findings of this thesis work indicate that the audiences most watched genre is the news, and that news and the information seeking item scores the highest score of the 26 items, it has to be noted that when it comes to the channel choices the news channels come behind the movie ones.

Music channels follow the movie and the news channels as the audiences' favorites. *MTV Arabia* is found to be by far the most popular music channel with 31.66% n=107) watchers indicating it as their favorite one. It is followed by *Star Academy* (14.50%, n= 49), *Nessma TV* (11.54%, n= 39), *Melody Hits* (6.21%, n= 21) and *Rhitmo* music channel I (4.44%, n= 15).

Among the channels that broadcast children programming, *MBC 3* takes the lead with 20.12 % (n= 68) audience choices. It is followed by *Space Power* (5.92%, n= 20), *Space Toon Arabia* (4.73%, n=16), *Kuwait TV's children broadcast* (4.44%, n=15), and *Al-Jazeera Kids* (3.85%, n= 13). It seems that *MBC 3* is mentioned by children as well as older audiences as a favorite channel since the frequency it is mentioned is greater than the number of children who participated in the survey.

Even though sports content is voted as the third most watched genre on the dish, the sports channels received a relatively lower rating as favorites. *Dubai Sports*, leads as the most popular sports channel the watchers mentioned by (9.47%, n= 32) followed by *Al-*

Jazeera Sport (7.99%, n=27), *Ad Sport* (5.92%, n= 20) and *Kuwait Sport* (5.03%, n= 17). The channels received a lower percentage possibly because they don't usually transmit live coverage of the hugely popular European league football matches.

When one looks at the favorite channels of the religious audience, *Huda TV* is mentioned most frequently as the most popular religious channel by Muslim watchers with 51.56% (n= 33) of them mentioning it as their favorite channel. It is followed by *Saudi Arabia TV 1&2* (45.31%, n= 29), *Peace TV* (40.63%, n= 26), *Iqra* (29.69%, n=19) and *Al Majid* (23.44%, n=15). Here it should be noted that the frequency of the channels mentioned by Muslim watchers seems to be relatively lower when compared to their high motivation for spiritual gratification.

For the protestant watchers *Emanuel TV* is mentioned as their most favorite channel receiving 75.76% (n=25) mentions. *God Channel Africa* (60.61%, n=20), *DBN* (51.52%, n=17), *Love/ Sprit world* (45.45%, n=15), *Faith TV* (36.36%, n=12) and *Hope Channel* (36.36%, n=12). These channels are found on the *Pan American Satellite*.

4.13. Respondents' Perception of the Possible Impacts of the Dish

Respondents were asked the possible impacts of the dish. As can be seen in table 20, 59.2% (n= 200) of the watchers said that they think the dish is having a positive impact while 31.1% (n=105) of the respondents are undecided about the matter. 7.1% (n=24) said that they observe no impact as far as the dish is concerned. The rest 2.7 % (n=9) of the audience stated that the dish is having a negative impact.

Table 20: Possible Social and Cultural Impacts of the Dish as Viewed by the Respondents

	Frequency	Percent	Cumulative Percent
Positive	200	59.2	59.2
Negative	9	2.7	61.8
Undecided	105	31.1	92.9
No impact	24	7.1	100.0
Total	338	100.0	

Respondents pointed out to the following factors as justifications for the kind of impact they attribute to the dish. Those who stated that the dish is having a positive impact state that it has enabled them to get connected with the rest of the world at a relatively lower and affordable price. Other related justifications they give include:

- It has made them to become more knowledgeable and educated
- Exposure to other cultures and civilizations has helped them to compare their lives with others, and this in turn helps them make good choices
- It is helping watchers to have a more open mind to the cultures and values of the rest of the world
- Many respondents, especially youngsters and their parents stated that the dish is an excellent way of learning language. Many school children stated that the dish has helped them to improve their English language proficiency. Some have also mentioned that it has also acquainted them with the Arabic language.

Those who state that the dish is having a negative impact state the following as reasons:

- It is highly time consuming
- It threatens local cultures and values
- It has turned many youngsters into idlers
- It has the potential to make people 'dish addicts.' One school boy, who confesses that he spends way too much time on the dish and who doesn't seem to help it, advises other parents with young children not to buy the dish because of its addictive nature.

Those who are undecided about the impact on the other hand state that:

- There are a large variety of programs available on the dish that are informative and entertaining but these programs may not be good for children
- A good way of spending time and entertaining oneself if managed properly
- Positive or negative impact depends on the individual watcher. These respondents pointed out that the dish needs management and parental guidance. With the absence of these things it may have negative consequences.

CHAPTER FIVE

QUALITATIVE DATA PRESENTATION AND ANALYSIS

5.1. Introduction

In this qualitative analysis I have presented the findings of the focus group discussions conducted after the quantitative data gathering and analysis. In the previous analysis, the issues pertaining to the individual dish watcher were analyzed from the uses and gratifications approach.

This qualitative section, when broadly viewed, is organized in to three major themes, and focuses on the social and familial context in which individual watchers live. Morley (1986: 3), notes that researching family television involves asking questions on “how the television set is handled in the home, how decisions are made –by which family members, at what times, as to “what to watch” – and how responses to different kinds of material are discussed with in the family...” while exploring the free-to-air satellite dish from the household point of view, I have attempted to take these questions into consideration.

After dealing with issues related to the household use, I have presented the issues that are related to the three major watcher-types (the young entertainment watchers, the male adult news watchers and the adult women soap opera watchers) identified during the discussions. Towards the end of the analysis issues related to westernization are discussed taking into account the western oriented media content the free-to-air satellite dishes bring home to their audiences.

5.2. The Satellite Television Household

In his work *Family Television*, David Morley (1986:3) states that he had attempted to build up on some of the insights of the uses and gratifications approach to ethnographic audience research by asking, “What people do with the media –but taking the dynamic unit of consumption to be more properly the family /household rather than the individual viewer.”

In this section of the analysis, participants of the focus group discussions share their experiences related to the use, opportunities provided by and challenges faced as the result of using the free-to-air satellite TV in their respective households. A different approach to Morley's is used to gather the data. Instead of organizing members belonging to the same family into one focus group, discussants were organized in accordance with their age, gender, education and other demographic factors.

This way of organizing the focus groups is chosen, for it is assumed that the conversations would be more transparent with people belonging to similar demographic factors being organized into individual groups. And this way of grouping is chosen with the assumption that it reduces the lack of openness families may show when interviewed by an outsider. This aspect seems to be especially worth considering with the Ethiopian family.

Forwarding Morley's *Family Television* Stuart Hall states:

Viewing can be used to provide the occasion for family interaction, to "create space," even when the living room is crammed with other people. It can forge solidarities, establish alliances between family members or just provide a much needed excuse for cuddling up. The process thus has become integrated into the everyday process and codes of family interaction (In Morley, 1986: VII).

Similar to Hall's observation, the free-to-air satellite television watching seems to provide many of the families the platform for that much needed 'family interaction'. Many of the participants of the focus group interviews indicate that it is while watching satellite television that family members gather in the house. These gatherings sometimes provide occasions for both television related and television unrelated talks.

Teddy, a 15 years old school boy, states that the dish offers him and his family a chance to come together especially during the evenings. He says:

At night we (his parents and siblings) gather together and watch the *Power Rangers* on *MBC3*, this program is the favorite of almost all of the members of our family. Some days we talk about what is on the show, but most of the time we chat about other things while watching.

Tigist, a mother of two school age children, points out that she spends quality time with her husband and children in the evenings watching the two-dimensional animation

film *Tom and Jerry* on MBC3. She also adds another dimension to her viewing by stating:

Personally my preference during that time would have been the Arabic soap operas. Since those are adult movies, I watch the cartoon films with my kids. It is a way of sharing something with my children.

The use of satellite television that Tigist mentions is similar to that of the mother watching the sports with her son that Bausinger (1984) mentions. It seems that it is not watching per se that the Tigist does while watching *Tom and Jerry*. She is trying to make contact (share some space) with her kids.

This function of the dish as a way of sharing some common space with other family members is also shared by other discussants. Eyob, a young computer scientist says the dish provides for him a way of spending time with family and friends while he is not at work. He says:

It usually happens in the evenings when I go home from work, and the thing that sets the agenda of our conversations for the evening is usually the dish. We watch the news either on *BBC* or *Al-Jazeera*¹¹, or talk shows like *The Oprah Winfrey* on MBC 4.

As it is explored through the narratives in the next sections, the common spaces these family gatherings provide seem to be marred with conflicts that involve 'differential power, responsibility and control within the family at different times of the day or evening' (Morley,1986:3).

In the discussions held, the participants said that differences in genre and program preferences often lead to conflicts that call for a process of decision making on what to watch and when. These issues lead to the question of power and control in the families. Let us first look into the differences in viewing preferences that the participants indicate to exist within their respective families.

¹¹ If not indicated otherwise, the word *Al-Jazeera* in this thesis work refers specifically to *Al-Jazeera English (International)*

5.2.1. Differences in Household Viewing Preferences

The participants mentioned various kind differences related to viewing preferences in their homes. The differences mentioned complement the previous survey findings in that demographic factors seem to play a considerable role in amplifying these differences within families.

Age, as the survey finding indicates, is one of the most important factors that affect watching television. In the discussions held, I have observed that the most striking difference in viewing preferences is noticed between older adult watchers and younger ones. Elementary and high school students, not surprisingly said that they watch the dish mainly for entertainment, while those above 30 indicated that they watch satellite television mainly to get information and news on the happenings of the world. Those young adult watchers between 18-30 years of age (both employed and unemployed ones) took the middle ground and indicated they watch a variety of programs, be it entertainment or news. The following narratives elaborate the above points I made.

Be'amlak & Bethlehem, fifth grade school friends, said that they mainly like watching films on *MBC3*. They say that the rest of their family members who are older than both of them are not pleased with their choices. And most of the time they end up watching the programs they wouldn't prefer to watch had they been given the power to choose what they watch.

Eyerus, a young schoolteacher, also describes the differences in viewing preferences at her household:

I like watching talk shows like *The Oprah Winfrey Show* and *The News on the BBC*. My younger sister on the other hand likes to watch *MTV Arabia* and *Fashion TV*, which I don't enjoy watching. Our parents usually don't intervene; they only want to watch the 8p.m *ETV* news. For most of the day, my sister uses the dish. It is in the evenings after I get back from work that my argument with my little sister begins on what to watch.

Ato Tilahun, a father of three teenage boys, says:

Usually, I want to watch the News and current affairs on *ETV*. But my children always want to watch entertainment programs on the dish. And my wife usually prefers watching talk shows. This leads me into unpleasant arguments especially with my kids.

A combination of factors like gender and age seem to be involved in the viewing differences mothers like Aster said exist between them and their spouses and children.

She says:

I usually want to watch films on *MBC 4* while my husband likes to watch the news on *BBC* or *Al-Jazeera*. And the kids like watching films on *MBC 3* or *MBC 2*.

More complex kinds of differences also exist in some families that transcend viewing determinants like age and gender and take individual characteristics. Tsegaye, a high school student, observes such differences in his household with regards to the dish. He says:

My father always wants to watch the news on *ETV*, our elder brother wants to watch news on *Al-Jazeera* or the *BBC*, My elder sister yet chooses to watch films on *MBC Max*, and my other sister doesn't want to watch anything other than the music on *Star Academy* and *MTV Arabia*. And I usually like watching films on *Fox Movies*. This usually leads to nasty conflicts in our house.

How families deal with such kinds of differences is one of the major themes of this section of the analysis. I find it relevant and enlightening to first describe the conflicts of interest of different magnitudes and dimensions that the watchers said frequently to occur in their respective households. They said that these common occurrences potentially arise from individual differences in taste, and due to the large plethora of channels that the dish offers.

5.2.2. Satellite Television Related Household Conflicts

The conflicts of interest explored in this section seem to be frequent happenings in many of these households. In fact, one of the major thematic issues that dominated these focus group discussions is the seemingly constant conflicts that arise in almost all households that have access to the free-to-air satellite system. This finding seems to go in line with

what Livingstone (1999:11) states –“The media... in households seems to be a major and at times the primary source of arguments.”

Teddy, the high schoolboy quoted earlier, describes a typical conflict scenario that many of the participants say to usually take place in their households. He categorizes the satellite television related conflict at home in to three:

The first one is between me and my brothers of almost the same age. The second one is between us, the children, and our father. And the third one is between the grown up children of the house and the little ones.

As Teddy explained the conflicts described by the other participants commonly take one of the following forms. They are either *parent-child conflicts* or *child-child conflicts*. The later can further be split into conflicts between children of similar age, and those that arise between children of considerable age gaps.

Let me begin illustrating these conflicts beginning with those that involve (a) parents and children. Yohannes, a fourth grader, who lives with his mother, mentions such instances at home:

My mother usually wants to watch the news on the *BBC*, *CNN* and sometimes on *ETV*, and I want to watch movies. And conflicts arise when she asks me to change the channel. I let her watch the news feeling that I cannot do anything about it.

Ye'Abtsega, a high school student, says the conflict with their father has become the almost only common thing that his brother and him share in common on issues related to watching the dish. He says:

My younger brother and I usually quarrel over what channel to watch on the dish. Sometimes the conflicts got fierce that we even ended up switching off the TV set entirely. But my brother and I have one thing in common when it comes to programs on the dish - both of us are not at all pleased with our father insisting on us to watch the news in the evenings on *ETV*. We really don't like watching the news. This leads us into arguments with our father.

The discussions held with parents also revealed that their desire to watch the news is a major source of conflict with their children. Like Ato Tilahun, who earlier

stated that his desire to watch the national broadcaster leads him into conflict with his children, the other adults also indicated that their insistence on watching especially *ETV* is one of the causes of conflict in their respective households.

Ato Bogale is one of the discussion participants who have grown up children. He says:

Many times in our house, we, the parents, argue with our children. These days what the young people want and what we want don't seem to match in any way. It is like we are speaking different languages. I usually watch news and sometimes sports. And the children want to watch films. Sometimes I really get furious because the children are not willing to change the channel when I wanted to follow the news especially on *ETV*.

The instances of *child-child conflicts* seem to be more frequent than that of the *parent-child conflicts*. From the participants, I have learned that the conflicts that take place between children of similar age are the strongest, at times these conflicts can even get violent.

Ezkiyas, a high schoolboy says:

Conflicts arise between us, the kids who are of similar age; sometimes we almost quarrel all day long, for our father would not be around to mediate. If our father is around, we usually change the channel to a news one. And there will be no argument since we are all afraid of him.

The disagreements that arise between children of different ages seem to be more common than the other forms of conflicts. But they seem to have a lesser intensity than those that arise between children of similar age, for in Ethiopian societies age seniority is respected, and is a privilege that older children enjoy having.

Wirth regards to this kind of conflict Zelalem, a young teacher states:

My younger brothers want to watch movies that I got no interest in. Then conflicts definitely arise. For example, one of my brothers watches a series called *Terminator* on *MBC Action* which I really hate. Since I am the eldest in the family at the end of the arguments they respect my wishes.

Simegni is a young unemployed man. He mentions a slightly different conflict scenario:

When watching movies, we have the habit of switching to other channels during commercial breaks. In these instances, someone might say I like a different movie and

want to watch the particular film rather than the movie that we started earlier. And that raises a heated argument. Sometimes the conflicts become so strong that I am forced to play my role as the big brother.

Beti and Sinetibeb, two high schoolgirls also talk of the arguments they have with their younger and elder brothers and sisters.

Beti: I think there is no household like ours that entertains arguments and disputes that take place because of dish watching. The disagreements usually arise between my sister and me. She doesn't like to watch music, where as whenever I have the access and free time I love watching music and the other shows on *MTV Arabia*. Most of the time, my sister watches films. To my surprise, she sometimes wakes up as early as 4 in the morning to take control of the remote. Unfortunately for her I am the eldest child in the family, I have the power to take it away from her whenever I woke up. Sometimes I can be forceful in doing it.

Sinetibeb: in our house these things happen quite frequently. For example this morning, I had a big fight with my elder brother and my younger sister. Because my brother had found the remote control that was lost two days ago beneath one of the couches and declared that he is going to watch whatever he wants because he was the one who found the remote control. He then switched the channel to *MBC 2* while what I really wanted to watch was music on *MTV Arabia*, and our little sister complained because it was the day children films are shown on *MBC Max*. And she didn't want to miss them.

The conflicts some participants mentioned sound to be even more complex since they involve more than two parties. The argument scenarios I described earlier involve either children or their fathers. The conflicts pick up another dimension when mothers, who in many cases are not mentioned, get involved.

Wondwosen a high school boy talks of such a scenario. Here is what he had to say:

In my household there are three categories of watching choices. My father and I usually have similar choices. He likes watching the movies, so do I. But I differ with my father on the news. In the evening, while there are movies that I really like to watch my father insists on me watching the news with him either on the *BBC* and *Al-Jazeera*. There is also my mother who always loves to watch films and talk shows on *MBC 4* and movies on *MBC max*.

Ato Getachew is the father of teenage and grownup children. Regarding this issue, he says:

There are three fronts to the conflict in our house. One is my wife's front, the other is my children's and the third one is mine. My wife usually wants to watch programs on *ETV*. I want to watch news on International news channels and the children usually want to watch films. And this sometimes creates a tense situation.

The other adult middle aged participants of the discussions also said that they have observed conflicts related to not only age but also gender.

Ato Hunegniyaw: I not only see conflict of generations, I also notice conflict of genders in our house. While the females of our household usually like watching films, the males tend to go for sports. And this difference usually raises heated arguments.

Ato Assefa: the usual news vs. films conflict is also there in our house. I also notice the gender conflict mentioned earlier. For example, the boys of the house usually tend to agree on their choices. They usually watch action films and sports while my wife and the girls want to watch talk shows and soap operas.

These narratives seem to lead to the idea that while the dish, bringing the watchers up-to-date with the rest of the world, be it in the area of information, education or entertainment, it is becoming a big source of family squabbles and arguments. While playing its role as a global connector, it seems that it is playing a disconnecting role within families.

5.2.3. Decision Making and Conflict Resolution in the Dish Watching Household

Parents, especially fathers, seem to play a big role in deciding what to watch in the household. In the absence of a parental figure, a person who has the age seniority in the family seems to be the most powerful person in deciding the channel and program choices. In line with what these watchers stated, it would be important to mention Hall's words here - "choices about what and when to view, and control of the switch, are, like everything else - allocated along the lines of power and relationship which intersect all families" (in Morley, 1986: VII-VIII).

Here are some of the ways of conflict resolution and decision making the focus group participants mentioned that involve parenting.

Kidus, a high schoolboy says:

Our parents have the ultimate say when serious conflicts arise. Even though, we don't want to watch that particular program, they may force us to do so.

Teddy, Kidus' classmate also agrees. He says:

During the day we, the children, do whatever we want with the dish. But in the evenings, the decision on what to watch is made by our father.

Mico, a young unemployed women, also mentions a similar patriarchal intervention in decision making. She says:

My father is the final decision maker. Mostly he wants to watch the news both on *ETV* and the dish. We first give him the chance, after that the dish is all mine.

In many of these cases that involve decision making, I have noticed that the fathers are regarded as the most powerful figures in the households. Most The children indicated that it is their fathers that have the final say on what they watch. The mothers don't seem to have considerable role in making the watching decisions in the way that the fathers are involved. This may not be a surprise given the patriarchal nature of the society. The finding that men, especially fathers, maintain dominance in terms of viewing choices and decisions goes in line with the findings of Morley (1986) in *Family Television*.

Unlike the fathers, mothers in the household seem to assume a more compromising than authoritative roles in this conflict resolution and decision making process. High school girls like Sinetibeb and Selam say that their mothers are good negotiators in these conflict scenarios.

Sinetibeb: conflicts are easy to resolve if my mother is around. She becomes the negotiator, and things end peacefully.

Selam: we are allowed to watch television only on weekends. The nasty arguments begin on Friday after school. To solve the weekend saga, we reached a kind of compromise with the help of our mother-we shared the weekend time amongst each other.

Mehari, a young businessman who lives with his mother, reinforces the above point stating:

My mother usually agrees with my preferences. The only thing she demands is that she watches *ETV* news. I have to change the channel to *ETV* at her preferred hours.

But I have also noticed that the role of the Mothers in this process of decision making seems to differ in accordance with the age of their children. Mothers of young children seem to exercise a considerable decision making role than those who have older children. Aster and Tigist have young school-age children. What they said on their role as decision makers in the process of watching is given below.

Aster: I usually advise my kids to watch children programs. Besides this, I have no other rules. I usually do not want them to watch adult movies. So they are also not allowed to watch movies intended for adult viewers.

Tigist: I usually regulate the time my kids watch satellite television. We give them some hours and the programs they are allowed to watch are selected.

In line with this finding, increased parental control over watching on young children is also mentioned by Livingstone (1999: 12). She states, "Restrictive strategies for limiting or controlling viewing are used by... parents, especially those with young children or those with more concerns."

Meseret, whose children are teenagers, says:

Because my children are more than 15 years old, they control the dish and the remote, you know kids of that age they are difficult to manage. So they usually watch whatever they want to watch. I usually sit down with them and watch what they are watching, I don't really mind.

As mentioned earlier, like many other aspects of the Ethiopian society, age seniority seems to be one important factor involved in decision making with television. The older you are, the better are your chances of becoming influential in the family. The following two discussants are a young unemployed woman and a young employed man living with their parents. They mention their age seniority as a major factor for their being influential in their dish watching households.

Mico: Most of the time I make the decision on what to watch because I'm the elder one. But at times I have to bribe my siblings. I even sometimes try to manipulate them by saying bad things about the movie or show they are watching.

Zelalem: Most of the time I am the dominant one in deciding what we watch because I am older than my brothers. But sometimes if I see that they are very interested in the program they are watching, I give up and go with their choice.

There are other conflict resolution mechanisms that the young watches state. Some of the mechanisms mentioned involve confrontation like the one mentioned by Ezkiyas, the high school student. He says:

This is how we solve the conflicts in our house. Whoever gets the remote first gets to watch his/her channel (program) of choice and will have the final say on what the rest of us watch. So there is a big fight to take over the remote control.

Avoidance is also mentioned as a possible alternative to resolve these disputes. Discussion participants like Sinetibeb and Ato Tilahun illustrate this point stating:

Sinetibeb: One way of avoiding conflicts is by avoiding each other's presence while watching, because we have sometimes irreconcilable differences in our viewing preferences. For example, I either leave the house or do other activities while my brother and younger sister are watching. I also don't like to have my siblings around while I got the chance to watch.

Ato Tilahun: these days I have stopped asking the children to change the channel to *ETV*. Because of *ETV's* 24hrs broadcast, I can watch *ETV* News after mid night when all of them have gone to bed.

Yet another possible alternative that the participants mentioned involves trickery. Feven, a high school student, says she uses this technique on her school-age brother. She says:

Whenever I wanted to watch a movie, I usually call the friends of my younger brother from the neighborhood and tricked him into playing with them so that I can have the quiet and freedom of watching with concentration. If he is in the house he not only wants the channel changed, but also talks a lot while watching. And I usually don't want him around because of this.

5.2.4. Household Rules and the Time Spent on Watching

Watching television like many other family affairs involves ‘a complex web of customary procedures and rituals, rules and principles’ (Hall in Morley, 1986: VII). With regards to achieving media use at home one of the things, Livingstone (2007: 8) mentions is ‘the establishment of rules and practices regarding the use of these goods’. This also seems to apply to the dish watching households the participants belong to.

One of the common unwritten household rules that the discussants mentioned with regards to the free-to-air satellite television is watching Ethiopian Television’s 8 p.m. news. Watching this evening bulletin seems to be a part of the regular routines in the satellite television owning households. And in many homes, it is a rule that shall not be broken, even if the young children are not happy about it.

Teddy: The only rule in our hours is the 8 p.m. *ETV* news can’t be skipped.

Yonas, a young unemployed man says:

To watch *ETV* news my mother changes the channel. My mother is not a big fan of *ETV*. But regarding the local news there is one thing that she usually says when we complain about her changing the channel; what if there is news ordering- “leave the country (Evacuate)!”

Yet another and even more notice worthy rule that came up as a major theme in the discussions is related to children and their study time. As Seiter (1999) makes observations of parents’ considerable anxieties in relation to their children’s television viewing, the parents who participated in the discussions seem to be also worried that watching television is taking away their children’s study time. It is to regulate this situation that parents claim to forward rules regarding their children’s use of the dish.

Parents like Ato Yallew and Ato Hunegniyaw also talk about the rules regarding their children’s school work and study time. They also expressed their anxieties for the rules seem to get broken time and again.

Ato Yallew: There is one big rule the kids need to abide my - no dish watching before working on their assignments and the rest of their schoolwork. But you know kids and

television; for me, the dish has become a source of disappointment since these rules usually get broken.

Ato Hunegniyaw: Before the dish was bought I made a pact with my children, and they promised that they would use it in such a way that it wouldn't negatively affect their studies in anyway, but just like Ato Yallew said, this rule gets broken time and again. The dish takes off a lot of study time from my children. I think only those parents who are confident enough that they can manage the dish as well as their children should buy it.

The question on how the family manages the arrival of new technologies seems to create dilemma for parents, for they want their children to grow up giving values to concepts like effective time management that seem to be threatened by the arrival of new technologies like the dish. In meeting this challenge, 'a great part of the energy used in everyday life is spent in an attempt (by parents) to put ideology into practice' (Varenne, 1996: 431). This ideology-practice discrepancy seems to be a dilemma the parents of the young dish watchers have to deal with on almost daily basis.

The mothers also agreed that satellite TV is having negative impacts on the way their children use their time. They think that their kids are spending more time watching the dish than doing other activities like studying.

Tsge, a mother of school age children, shares her experience on this issue:

Because it is having negative implications on their academic achievement, I have locked away the remote and the decoder for the past weeks when exams were being conducted. You see, if you do not regulate the way they watch, they just switch on to the dish as soon as your feet leave the front door, and may spend the day in front of the TV changing the channels whenever they want.

Like the worries of the parents expressed here, critics of children's television believe that high levels of viewing displace more intellectually demanding activities like reading and may affect later school performance (Singer & Singer, 1990).

Like the parents, some of the children who attend both elementary and high school feel that they are devoting way too much time than appropriate for watching the dish. They

also feel that their heavy consumption is having a negative impact on their performance at school. Here is what some of them had to say:

Yoahannes, the fourth grader says:

I usually regret after watching, for I somehow feel guilty that watching the dish takes away my study time.

Tsegaye, the high school boy quoted earlier notes:

During school season I try to push myself not to watch the dish to the extent of avoiding looking at the television set. But once I started watching I couldn't bring myself to stop it. I seem to be over taken by the urge to watch. It is like an addiction. For example, last week I had a math exam in the afternoon, but rather than studying I was watching *Lord of the Rings* in the morning. I don't like studying; I think I am in away using the dish as an excuse to avoid school work.

But other youngsters claim that they use their time property.

Eyosisyas, another fourth grader says:

Sometimes it is time consuming, but most of the time I usually watch in a way that my study time is not compromised.

Haile is a high school boy. This is what he had to say:

During the times when school is closed, I am a devoted watcher of the dish, but during the months school is open, I only watch the news on *Al-Jazeera*, and very rarely I also watch movies as a way of refreshment.

The time these youngsters spend on watching the dish seems to be affected by the length of time they have been using the dish in their respective households. Two high school students, Surafel and Sinetibeb who have been using the dish for two months and three years respectively can serve as case in points.

Surafel: I only watch the dish 8hrs a day. I spend the rest of my time doing my schoolwork.

Sinetibeb: When I started watching programs on satellite television three years ago, I was a huge consumer. Many times I chose watching a movie on the dish over working on my assignments. But gradually I managed to manage my time.

Ely (2005, 401) notes that although there are data that support such a position, the relationship between TV viewing and educational and literacy activities is complex (Huston et al., 1999; Wright et al., 2001) this proposition is also supported by this paper for, as I discuss later, the children seem to be using the free-to-air satellite television for educational purposes like language development. And Wright & Huston (1995) support this point of view in their finding that high levels of informational and educational television seemed to relate to the children's time spent on reading and other educational activities. Therefore, concern should not only be on how much television the children watch, but also what kind of content do they should be taken into perspective.

5.2.5. Satellite Television Related Family Discussions

Most members of the family gather during the evenings and talk about what they watch. The morning and lunch time also provide for other occasions of discussion. "Viewing is almost always accompanied by argument, comment, debate, and discussion," Hall (1986) reinforces this point in his introduction to Morley's *Family Television*.

But the discussants indicated that the time other than the evenings, discussions related to the content of satellite TV and gatherings seem to be rare. As some discussants reveal this is due to the differences in viewing preferences. And many of the discussions held during the day time with in the family seem to be more non satellite television related in content.

Eyuel, a six grader says:

We usually discuss as a family especially what we watch on the dish in the evenings.

The following bits of conversation are taken from the focus groups held with high school students on the same issue.

Binyam says: at home I usually discuss with my father what is happening in the news. He gives me the explanations behind those news items. But more often, I usually talk about the movies I watch with friends at school.

Another participant, Wondwosen also enjoys talking the news with his father because he says, "my father knows the details."

Beti, a fellow high school student, adds:

Even though I am not really interested in watching the news, I still may watch if there are any outstanding news stories like Barack Obama's election, and I become a part of other members of the family in participating on the television related discussions.

The young adults both employed and unemployed stated that there are some contents of the satellite dish they usually talk about at home.

Zelalem: I and my friends usually talk about *The Simpsons* that is broadcast on *Fox Series*. It's a great source of laughter. My friends and I do believe that I'm much like Homer Simpson, very lazy. Well I am, and I love it. Looking at *The Simpsons* and talking about it is very entertaining.

Mico: we usually discuss the things that doctor Oz raises on the *Oprah Winfrey Show*, says. There is extraordinary stuff there.

Mehari: We usually talk about funny things we watch on TV. For example, we laugh about the things we see on *Just for Gags* on *Bahrain TV*.

The parents, especially the fathers say that the news forms some content for discussion with their children. Livingstone (1999, 12) notes this role as a 'positive parental strategy' on children's media consumption.

In addition to the news, the extraordinary and the amusing seem to create a plat form for discussions with parents and children.

Ato Getachew, a father of grownup children, talks of his family's fascination with *Chris Angels' Mind Freak* show on *MBC Action*. He says:

We don't usually have discussions on the content of satellite TV. But one show is a major talking point in the family. We really wonder how Chris Angel manages to do the things he does. You see him being cut in to two, above and below the waist with a saw, we see him being run over by a car with no scratches afterwards. It is really amusing.

Ato Aragaw, a middle aged parent notes:

We like watching horror movies, and we often talk about the possible techniques that the movie makers use to create the super natural creatures represented in the movies.

Discussions centered on the dish seem to be held when parents are around; other times the children, because of their varied choices, focus on getting the chance to watch the programs of their choice rather than having discussions.

5.2.6. The Ethiopian Television in Satellite Television Households

Chalaby (2003:457) states, "Their (transnational televisions') cross border converge, multinational audience, and international production operation tear apart the relationship between place and television ...". The satellite dish in this case seems to be challenging the traditional status of the Ethiopian television as the sole channel Ethiopians have access to.

The participants stated that the installation of satellite television in their households has considerably reduced their watching habits of national television. This seems to be expected since the dish offers a great number of channels and a variety of programs when compared to the national broadcaster. This may be a cause for some concern, for it seems that the national television is losing audience in the face of this huge expansion of the use of the free-to-air satellite dishes. This mainly applies to the young audience who openly expressed their big lack of interest in watching *ETV*.

Lillian, Sinetibeb, Beti & Selam , all high school students who reflected on this issue as follows:

Lillian: I used to watch very good feature films on *ETV*. But now the films have become really old, uninteresting and repetitive. But I still watch *Guramayle* on Saturday afternoons; otherwise, *ETV* programs are really boring for me. I think the dish has come to my rescue.

Sinetibeb: I don't watch *ETV*; even as a family, we almost don't watch *ETV*. For news we watch *BBC* and *Al-Jazeera*. Even though they don't give detailed information on Ethiopia, we still find them credible. We feel sad and disappointed with what we watch on *ETV*. I think we are unable to identify with our national TV station. We don't like it.

Beti: Sometimes when something new and worth watching is on *ETV* our neighbors come over and tell us to switch the

channel to *ETV*; otherwise, we don't watch *ETV* on purpose.

Selam: I don't even remember watching *ETV* for 30 straight minutes after the dish was installed. My father sometimes says 'we need to watch what is happening in the country and where the country is heading.' But that advice doesn't still motivate us to watch. Once you get used to watching programs on channels like *MBC 4* and the *BBC* switching back to *ETV* is kind of depressing.

Ato Hunegnayaw from the adults' discussion group also expresses the concern that *ETV* is losing its young audience at an alarming rate. He explains:

I think this is because the programs are not formulated in such a way that the young are interested to watch. My children consider *ETV* dull and boring. And in as much as possible they tend to avoid watching it. The station should also take this in to consideration and come up with programs that attract viewers.

I would like to note here that in all the focus groups I conducted with young audiences, I have observed a considerable lack of interest in watching the programs from the station. In a country where the young form the majority of the total population, this could be a cause for serious concern.

The adult watchers also talk about the considerable decrease in their consumption of the state-run television station which seems to be the byproduct of the installation of the dish in their households. The following excerpts of conversation from the male discussants of middle and late adulthood can illustrate the point.

Ato Hunegnayaw: we used to watch not only news but also other *ETV* programs that follow the news, but after we bought the dish, almost all of our attention has been diverted to international affairs and entertainment. Because of this, I sometimes feel disconnected with happenings in the country. I realize this, for I am increasingly becoming new to news items on domestic issues while chatting with friends and neighbors. I usually end up wondering, when did this happen?

Ato Bogale: I have noticed that the dish is having a negative influence on the audience of the national station. Not only news, but also interesting local music, drama, the weekend entertainments, and other cultural programs are being overtaken by the dish. For example, the Wednesday evening Amharic dramas and the Saturday night feature films, which attracted not only people who have TV sets but also those neighbors who did not own TV sets to those who have them, now seem to be forgotten. Our love affair with the dish may be the result of its relative newness as a media outlet, or because people get fascinated with what they watch perceiving a different and probably a better world out there.

On this issue I also observed a similar trend with that of familial relationships- the dish while connecting the watchers to global news and entertainment has somehow disconnected them with local happenings. The complaint that Ato Hunegnaw stated about being a 'stranger' to local happenings applies to many of the focus group discussants. This disconnection with the local is much more visible when it comes to the young dish watchers, who because of the variety offered to them by the dish combined with a lack of interest with local media outlets, seem to be out of touch with local entertainment and information.

Ato Assefa criticizes *ETV* for turning a blind eye on public interest. He claims that the major reason that the audiences are going transnational to get news is the lack of credibility of the national broadcaster. He explains his assertion stating:

As far as I understand it, providing news implies respecting the right of the public to information. But as I see it, what our journalists do is answer the question, are we broadcasting what the government wants us to broadcast? While the appropriate question should have been what do the public want? And what is the general public interested in? I wish they respect our rights. If that were the case, we would have been glad to watch *ETV* regularly.

Another participant, Ato Getachew, seems to be critical of *ETV* from another angle. He sees the 24 hrs satellite broadcast that *ETV* has launched on the *Arabsat* as a total waste of resources. He says:

I don't think that a poor country like Ethiopia can afford to pay a lot of money to broadcast those repetitive and poor

quality programs on the dish. I think the programs broadcast are not worth the money spent paying the *Arabsat*. The number of hours could be adjusted in line with the quality of programs they are making. This 24 hour broadcast sounds to me as a waste of money for this country.

5.2.7. The Religious Channels Watching Household

In the quantitative analysis, religion emerged as one of the demographic factors that affect the motives and uses of the free-to-air satellite dish with especially protestant and Muslim households. Following this finding, I conducted two focus group discussions with one Muslim and one protestant family. I would like to note here that these watchers mainly install the dish in their households to watch religious programs.

5.2.7.1. The Muslim Household

Ato Ahmed and Woyzero Zemzem, who are the heads of the Muslim household, say that religion is a very important part of their day to-day lives, and they said that their family has resorted to the dish to fulfill their need for Islamic spiritual education and guidance. Mohammed, their 16 year old son, reiterates this view by stating that he would have been glad if there were Islamic broadcasts in the Amharic Language, for his knowledge of Arabic is limited. But since religious education is important to him he still watches the dish in Arabic, the language that his parents understand well. The heads of the household describe the religious gratification they get from the dish as follows:

Ato Ahmed: I usually watch channels like *Huda TV* and *Iqra* on the *Nilesat*. I usually watch Arabic programs. For example during *Salat* hours I watch *Saudi Arabia TV* on a live broadcast from Mecca. I also watch preaching and teachings from the Holy Koran.

W/ro Zemzem: Even though I spend most of my time at home, I am usually busy with household chores. And I have little time to watch television. But in the evenings and whenever I have free time, I ask the children to change the channel in to *Huda TV*, or *Saudi Arabian Television*, and watch Islamic programs.

All the rest of the family members agreed on the importance of religious television and the spiritual gratification it gives to the entire household.

Zahra, their daughter, is a grade eight student. She says that since the dish was bought some three years ago, her knowledge and understanding of Islam and its teachings has increased considerably by watching channels like *Al Majid* and *Saudi TV*. She says:

I can confidently say that my knowledge of the Koran and Islam in general has very much improved, thanks to the dish.

These watchers indicated that they use the television as a substitute for going to the mosque.

Mohammed: my sisters and I are really busy with school and helping out our parents with household chores and in the private business the family runs. This means that we do not have much time to go the mosque and attend prayers. The satellite television offers an excellent alternative with regards to this problem. Because I can get detailed teachings, any time in the day whenever I am free.

Mohammed says the lessons in the mosques most of the time are not as detailed as the teachings of the dish. He says that he especially likes the teachings of Dr. Zakir, because most of the time he preaches in English, a language he understands better than Arabic. Content of religious programming also seems to provide occasions for social interactions between fellow Muslim watchers. Ato Ahmed for example states that what he watches on satellite television usually forms topics of discussions with his Muslim friends and neighbors who also own satellite dishes. This realization goes in line with the findings of Welch et al. (1990) on catholic religious television watchers in the United States which claims that the content of religious television is used for social interactions.

In this household, the children use the dish also to watch secular television mainly movies on the *MBCs* and the *FOX families*. This often seems to create conflicts among children themselves with regards to what movie to watch. And frictions seem also to exist between parents and the children, for the parents want to watch spiritual programs. Just like the discussion on the conflict section of this qualitative analysis, the disagreements in this family also get resolved through the use of power and authority. On this issue, Abudul Aziz, Mohammed and Zahra's younger brother says :

We usually give priority to the wishes of our parents. They (the parents) usually have similar tastes. If they want the channel to be switched from movie channel to a spiritual channel, we have to abide by their wishes.

Ato Ahmed says that his desire to protect his children from values that do not go in line with the teachings of Islam is the main reason that leads him into conflict with them. He explains:

I usually tell my children to watch only religious programs. Many films have content that don't go in line with the teachings of Islam, so I am not happy with them watching the films.

Whenever there is a clash between religious and secular channels in this household. As Zahra says the party that preferred a religious channel always takes the upper hand.

The national television is mainly used to watch news in this household.

Ato Ahmed: I usually watch *ETV* news in the evenings. Since the dish is used for religious purposes, even if the quality of *ETV* programs improves the dish is still very essential to the members of the house hold because spiritual programming is very important to us.

When it comes to the national television Mohammed also observes that since the dish was bought their consumption of *ETV* has shown a considerable decline. But he also adds:

A recent rule agreed up on by the members of the family makes it clear that we watch only *ETV* on Sundays. The programs are entertaining.

5.2.7.2. The Protestant Household

Christian religious television in the West had been studied by communication scholars (Abelman,1987; Temney and Johnson, 1984; Welch et al., 1990). Tamney and Johnson (1984) reported positive relationships between viewing religious programming and Protestant denominational affiliation. As the subsequent analysis of my discussion with members of one protestant household indicate, various purposes are stated for using mainly *PanAmSat* for religious gratification.

The household uses both *Arabsat* and *PanAmSat*. Ato Amsalu, the head of the family, states that they use *Arabsat* mainly to watch news; he also said that the children sometimes use it to watch movies. *PanAmSat (PAS)* is used to watch religious content.

Ato Amsalu also states that they started using religious content oriented channels to instill in the children the lessons of Christianity. He said that because there are no local

alternatives and most television programs on the other satellite dish (*Arabsat*) are secular in content, we turned to *PAS* to give us and our children religious guidance.

The above explanation seems to go in line with what Abelman & Neuengorf, (1985: 2) state about Christian religious television, i.e. "Its real converts are coming not from traditional churches but from commercial TV, whose diet of secular programming leaves viewers starved for spiritual nourishment."

The substitute function of religious television with actual places of worship mentioned by members of the Muslim family also seems to surface in this protestant family. Ab'tsega, a 15 years-old eldest child of the house, illustrates this point.

We usually watch Christian teachings and songs on *Emanuel TV* with our parents. We, the children, especially get detailed lessons on Christianity. For example I usually don't have to go to church because I really can watch almost whatever I want to know about Christ and the Bible on *PAS*.

Researchers explained this 'church substitute' finding by noting that religious television provided the 'same gratifications' as actual church attendance but with a lesser amount of effort. Simply stated, the 'least effort' when available, is preferred by the believers (Welch et al., 1990:195).

Personal interaction with a deity and social interactions are also two reasons mentioned by members of this household as major advantages of the religious programs they watch. W/ro Bisrat, the mother of the house raises issues related to this.

I feel closer to God and my religion when I watch the programs on *PAS*. Even if no one were around, I don't really feel lonely if I am watching these programs. Besides, I usually have discussions with my fellow believers in my Bible study group on the programs we watched on the dish.

The major function of the dish as a way of secular entertainment in both the Muslim and the protestant households comes in the forms of films and soap operas. A common trend that I observed in the two households is the absence of watching or listening to music. Members of both households told me that it is regarded as sinful in their respective beliefs to watch or listen to music other than spiritual ones.

5.3. Audience Groups Identified in the Analysis

The individual audience had been the subject of the quantitative analysis. And in the previous sections of the quantitative analysis, I have presented themes on the various aspects of the free-to-air satellite television and the household that uses the system to set the individual into context. The next sections move from the household level and deal with audience groups that emerged as outstanding when the focus group discussions are conducted and analyzed. The audience groups are categorized into three: the young entertainment watchers, the male adult news watchers and the adult women Arabic soap opera watchers. The characteristics and major themes that are related to these audience groups are presented in this section.

5.3.1. The Young Entertainment Watchers

Even though the level of consumption differs, people who are less than 25 years of age who participated in the focus group discussions stated that they watch the dish mainly for entertainment purposes. The narratives in the preceding section that deal with differences in watching preferences among household members, tell us that the young watchers prefer entertainment programs, especially films and music. In this section of the analysis I have presented three salient features of these entertainment oriented watchers.

5.3.1.1. The Dish Content and Socialization

The need for social interaction has been identified as one of the elements of media consumption by young audiences (Rosengren & Windahl, 1989; Arnett, 1995). The factor also seems to be one of the characteristics that I observed with regards to the young dish watchers.

Studying young people's socialization process, Arnett (1995:520) identified five uses of the media by adolescents, namely: "...entertainment, identity formation, high sensation, copying, and youth culture identification."

In the case of our young watchers, the dish, as a media outlet seems to be playing its part as one of the agents of the young people's socializing process. The young participants especially those elementary and high school students emphasized that the

content of the dish forms the greater share of interpersonal communication with their friends. The young participants stated that peer-to-peer discussions on the content of the satellite television are more frequent with their friends than family members. They also stated that it is easier to talk with friends because they have similar tastes.

Sinetibeb, a female high school student, says satellite television provides little platform for conversation with her parents. She says:

My parents usually watch the news on *The BBC*, *Al-Jazeera* and *CNN*, which is of little interest to me. I usually like watching films. So we don't have much common ground for discussion. Besides, my brother and sister also have different channel choices, so I don't usually have conversations with them neither.

Sinetibeb says that school is a different story. Because most of her friends own dishes at home, its content makes a major area of their verbal interaction. She exemplifies her statement:

For example, the recent death of Michael Jackson had been a hot issue of discussion for my friends and me. We were all curious to know the details behind his death. And the dish provided us with the detailed information we needed.

For these youngsters, the dish seems to have become one of the bases for friendship formation and peer-grouping. They stated that within their circle of friends, most of the group members own the dishes. And this makes their interactions a lot easier for each other. Binyam, one of these high schoolboys, shades more light on the issue.

Most of my friends own the dishes. And we talk a lot about the films and the music that we watch on the dish. Because I am so used to this, I sometimes find it difficult to have conversations with other friends who do not have the dishes at home.

From the discussions held with the young watchers, the role of the dish as an agent of socialization two things can be observed. Firstly, the dish, through its diversified content and capacity to serve as a platform for formal and informal conversations can be viewed as providing a kind of 'broad socialization' that Aretet (1995) refers to. On the other hand, it can also be stated that the dish is

creating a kind of divide between the haves and the have-nots as far as peer-to-peer socialization is concerned.

5.3.1.2. The Dish as a means of Symbolic Distancing and Escapism

One aspect of transnational media that attracts the young audience of the third world towards it is what Thompson (1995: 175) refers to as 'symbolic distancing.' He states that the media provide people of the third world a kind of distance from the experiences of their day-to-day lives which they consider unpleasant. He states that global media enables the local audience 'the accentuation of symbolic distancing from the spatial-temporal contexts of everyday life'. Sterliz (2004:638) states that to play such a role "Foreign media, particularly television, were more adequate ... than were local media."

Kidus, one of the high schoolboys, sees the dish as a way of distancing himself from the social reality which he sees as uncomfortable:

There are occasions in which I daydream of the world I watch on the dish when I feel depressed and feel unsatisfied with myself, my friends and even my family members. I feel like this especially after watching those interesting films and talk shows on satellite TV. I really envy them. In those moments I feel like I was born at the wrong place. It is very comfortable out there. For example, learning is not as hectic as it is here. There is a lot of relaxation. I always wanted to find myself there.

Davis and Davis (1995: 578) state that the concept of symbolic distancing includes 'a desire for more autonomy.' The young watchers raised issues related to this aspect.

Elias: when I watch programs like *Sweet Sixteen*, *Pimp My Ride* and *Cribs* on *MTV Arabia*, I really notice how different the economic statuses are between us and the developed world. Besides, I really envy their liberty to do things. At sixteen they get a considerable amount of freedom. But here who would leave you alone even if you become 18 or even more. Family and society exercise a huge control over our lives.

Wondwosen: I love hip hop and rap music and I am not interested in the local tunes. I sometimes feel guilty about it, but I don't seem to be able to help it. My father also tells us to have a connection without local roots. But I love their ways. I wish people would stop telling me that I am wrong.

Escapism is yet another concept that is closely related with symbolic distancing. As speculated by the theoreticians of the uses and gratifications paradigm, ethnographic audience researchers also point out to the escapist function of global media, especially for the developing world. In her research on films, Walkerdine (1990: 353-354) states that global media like films provide 'fantasy spaces as places for hope and escape from oppression as well.'

Some of The dish watchers, especially the young ones resonated this concept of television as a means escape. Zelalem, who regularly watches *The Simpsons* on *Fox Series*, says:

I feel that I share some of Homer Simpson's persona. I love the fact that his family loves him for what he is rather than being judgmental. So every time I have some free time and I'm at home, I switch the channel to *The Simpsons* and I laugh till my guts hurt. I see a little bit of myself in him. But he and I, we live in different surroundings... I envy the fact that Homer Simpson seems to be accepted for what he is.

One of the speculated functions of global media is as a way of providing the audience with the opportunity to critically reimage their lives and living conditions (Davis and Davis, 1995: 578). Some participants like Sinetibeb mentioned ideas that resemble the "reimagining" concept. She says:

I love the dressing style of those hip hop stars. I want to dress that way: long t-shirts with shorts and all. Even though, I cannot get it, I feel that I would always be happy if I had the chance to wear in that manner. And I can say that watching programs on the dish has its own impacts the way I perceive myself and the world. For example in the future, I want to be an actress; I didn't get that idea from my family or environment. I got it from watching movies on the dish. I love the glamorous life style of celebrities.

One unemployed young adult, Lemma, also mentions the indirect escapist function the dish provides for him. He says:

The dish has given me my freedom. Ever since it was bought my parents and other family members have stopped complaining about my going home late. Now a days, I can go home almost any time at night, for someone will be there watching TV, and they will let me in. Before the dish was bought, they used to complain about my habits of chewing chat, smoking and drinking. Now I can go home feeling high

or even drunk and nobody would notice. All eyes are on the television, they are not on me anymore. Family members think that I don't like watching television on the dish, what they didn't realize is there is nothing else in the world I feel grateful to than that dish, it has spared me from the nasty and endless arguments I used to have with my parents and siblings.

The function of the dish that Lemma mentions does not seem to result from his personal act of watching. However, it may exemplify situations of family members who get highly engaged with media forms like the dish; and their tendency of avoiding or forgetting their immediate issues as a result. The dish in Lemma's case seems to provide him with the kind of escape he needs to avoid arguments with family members; it also seems that it is serving his family members a similar kind of escapist function of avoiding the daily squabbles with Lemma, whether they give him the liberty he claims to have found consciously or unconsciously.

5.3.1.3. The Dish as Means of Language Learning

One aspect of satellite television pertaining to learning, especially mentioned by the young, mainly entertainment watchers is its contribution in improving their English language proficiency. Previous research, especially on children, indicates that there is evidence that they learn some language, especially vocabulary, from viewing, and exposure to educational shows indicating that the media can affect children's literacy development positively (Rice & Woodsmall, 1988; Wright et al., 2001).

The English language's status the educational medium of schools in the country and the major means of global communication has motivated especially the young children of school age to use the dish as a major source of learning the language. Let's take the accounts of two school age children on the issue.

Yohannes: I usually watch programs on the dish with the intention of improving my English Language. I sometimes feel that the dish has thought me the English Language better than my teachers at school.

Be'amlak: while I watch films, I usually use dictionaries to look up the meanings of English words and expressions that I am not familiar with. And that has helped me a lot in

learning the language be it in my school work, or in understanding what I watch on the dish.

Three mothers, Tigist, Tsge and Aster, who have school age children also mention English language learning as a major benefit the dish has brought to their children. Ely (2005, 401) states that the children's viewing of information or entertainment oriented programs makes a difference as far as language acquisition is concerned. Further investigation into the issue should take this concept into account.

The discussions held with high school students, both female and male, reveal a similar trend- a general improvement of the English language proficiency as a result of watching the dish. According to the youngsters, the improvements are the results of both intentional and unintentional motives.

Sinetibeb: because I want to understand what I watch, whether in films or talk shows, I give close attention to the English language used in the programs. The news presenters on the BBC and Al-Jazeera are also my biggest sources of knowledge for Standard English. I sometimes use the dictionary to look up expressions that are new to me. We also talk about the meanings of those new words and expressions that we heard with my siblings.

Beti: What we learn in School is the rule oriented grammar of the language. Watching the dish has helped me in developing my listening and speaking skills. My vocabulary and pronunciation of English words has also improved greatly thanks to the dish.

Lilyan: I have realized that I have improved my listening and speaking skills of the English language without really doing it on purpose. I realize this when I somehow use the new expressions and words from the movies, and when I ask myself from where did I get that? Most of the time, the answer is the dish.

English as the lingua franca of global communication does also seem to inspire young adults to give closer attention to it while watching the dish.

Mico: My English proficiency has improved very much since I started watching dish. Before the satellite dish was bought, I always wished that there were a school I can go to so that I can improve my English abilities. But now I can say I can my listening skills of the language have remarkably improved thanks to the dish.

Mehari: My English listening skills have improved very much. When it comes to speaking, I mostly imitate words that I believe are stylish and try to incorporate them into my vocabulary.

For watchers like Mohammed the dish has also created the platform for acquainting them with the Arabic language.

I have improved my listening and speaking skills of especially the Arabic language. I have seen a more considerable improvement of this language especially on my younger brothers and sisters. Their Arabic is better than mine. And this is mainly due to watching the dish.

The three areas that I have covered in this particular section of the analysis about the young watchers seem to lead to the idea that they actively attempt to get the best of the transnational media they receive. They don't seem to be the passive consumers of the media products as stipulated by the cultural imperialism thesis.

5.3.2. The News Watchers

Discussions held with Adult watchers, give us the second distinct audience group identified in this analysis. From the group interviews, I have learned that male adult audiences of approximately greater than 30 years of age tend to watch satellite television for informational purposes predominantly. Their consumption and preferences of news and information emerged as the major theme explored below. Almost similar to the findings of the previous quantitative analysis, the news watchers said that they get their news mainly through four channels, the *BBC World Service*, *Al-Jazeera International*, *CNN* and *ETV*.

The participants gave a number of reasons for their preference of news channels. Below, I have presented some of the reasons the watchers mentioned in favor of the *BBC World Service*.

Ato Assefa: I usually prefer *The BBC* for the balanced coverage they give without sensationalizing the news. Besides, like their style of news presentation.

Ato Aragaw: I usually watch *The BBC* for I think that they cover a wide range of international issues.

Zelalem: I love *The BBC* because they so professional. On my credibility scale, they are the first.

Those who prefer *Al-Jazeera* state the following reasons:

Tsge: I like to watch *Al-Jazeera* because they present live and uncensored news.

Eyob: For me *Al-Jazeera* is more credible than *The BBC*. I see *BBC* as a channel that most of the time presents the western points of view. I think *Al-Jazeera* attempts to create a balance, and makes the less represented voices of the world, especially on the Arab Israeli conflict, a bit audible.

The survey results as well as the focus group discussions indicate that *Al-Jazeera* has a considerable popularity among the watchers. The news channel seems to be attracting large number of audiences regardless of age, gender, religion or educational level.

Ato Yallew states the common trend that many of the news watchers follow when choosing their news channels:

I usually watch international news on *The BBC*, but for a different perspective I turn to *Al-Jazeera* and *Press TV*.

The news watchers noted that *Al-Jazeera* has managed to give them an alternative to the traditionally acknowledged international news channel- *The BBC*. They stated that there was almost no other channel that provided them with live and fresh international news from a different perspective than that is adopted by *The BBC* or *CNN*.

One can easily notice that *Al-Jazeera* is getting an increasingly popularity among Ethiopian international television viewers though a separate research is needed to affirm this claim. But I have also come across watchers like Ato Assefa, who have critical opinions of the station. Here is what he had to say:

I don't personally like watching *Al-Jazeera* because in my view there is no justification for suicide bombings. The wide coverage these issues are given by the station, and the station's attempt to justify them as just causes is just unacceptable for me.

Boyd-Barrett & Xie (2008:211) state that since it has began a 24 hrs broadcast in 2000, *Al-Jazeera* is estimated to have more than 50 million viewers worldwide. They also note, “*Al-Jazeera* started as a hybrid private-state entity, primarily oriented to the Arab and Islamic worlds and secondarily to a larger international audience interested in Arab and Islamic affairs” (Ibid.206). Even though they are not directly part of *Al-Jazeera*'s target audience, these dish watchers in Bahir Dar town say that the station has provided them with an alternative to the mainly western international news channels .From the points regarding the station these watchers raise, it seems that *Al-Jazeera* is making contributions to the expansion of the global media sphere.

CNN came only as a second alternative to the above two news channels, the news watchers indicated. This may be partly due to its availability only on the *Nilesat* while the former two are found on both the *Arab* and *Nile* satellites. The participants indicated that they usually don't watch *CNN* because the issues it raises do not appeal to them. They also accuse *CNN* of being Pro-American.

Sparks (2004: 145) also indicates that *CNN*'s ratings are actually small internationally. This may put into question mark the Americanization aspect of the cultural imperialism thesis on news and agenda setting, for what these audiences predominantly watch for their international news and information does not seem to originate from America. American news channels like the *CNN* seem to have a relatively minor viewership when compared with the other Global news channels like the *BBC* and *Al-Jazeera*.

The *CNN -Al-Jazeera* combination seems to be preferred by the watchers who find *BBC News* ‘boring.’ Because unlike these two channels, it does not seem to give live news.

Ato Getachew: I usually watch the news on *Al-Jazeera* and *CNN*. *Al-Jazeera* especially gives live news coverage with lots of visual images and facts. Sometimes it is biased towards the Arab world, but it still gives lively news. I also choose *CNN* for a similar reason. I like watching live news. The news presented on *CNN* is very fresh.

When it comes to the national broadcaster, these adult audiences seem to watch the news on *ETV* more out of necessity than out of choice. They also pointed out some points as to why they prefer the international channels than *ETV*.

Ato Getachew: I can mention the Kenyan Elections as an example, there was no coverage of the crisis on *ETV*. And I had to switch on to the international channels to watch what was going on in a neighboring country. The last American Election was also given little coverage by the station. I watched the electoral process through *BBC* and *CNN*. And I spent the election night following new developments every step of the way. What *ETV* gave us was a brief statement that Obama has won. We want more than that. The same applies to elections in Zimbabwe and South Africa. Generally, the international news that *ETV* reports are most of the time not timely, and they are presented very much later than the report of the international news channels.

In these dish watching households, the 8 pm Amharic news seems to be the most watched of all the news bulletins broadcast on the Ethiopian Television. In an earlier analysis, I have indicated that one of the unwritten household rules in many homes with access to the free-to-air satellite dish is the-must-be- watched 8pm Amharic evening news.

Ato Yallelw: even though I don't find *ETV* news credible, I still watch it at 8pm because I don't have any other choice as far as local happenings are concerned. Almost always I have to argue with my children to change the channel to *ETV* during the evenings.

Ato Hunegnayaw: watching the 8pm *ETV* news is a must in our house. The children are not happy about the switch over from the dish programs to *ETV*, but I still insist on us watching because I have noticed that after we bought the dish, I have become a stranger to local happenings that I usually get myself questioning when did this happen?

In addition to the need to follow local happenings, the language element also seems to lead some watchers to the national broadcaster (*ETV*) for news and current affairs. Some watchers like Ato Tilahun say that they understand the news better in the local language, Amharic than in English.

Ato Tilahun: I usually prefer watching Amharic news than the English one. For this reason, watching Amharic news is not optional but it is a must to update myself with what is happening both locally and internationally. Besides, the news is one of the talking points with friends and colleagues. Therefore, to get involved in the conversations I have to watch the news on *ETV*.

5.3.3. The Soap Watchers - Women's Fascination with Arabic Soap Operas

One finding that surprised me from the point of view of gender is the popularity of Arabic soap operas among women who have no knowledge of the language what so ever. But the finding may not perhaps be so surprising when we consider women and the soap opera, for a number of researches conducted in the past decades identify mainly a gendered audience of female viewers for this genre (Morley, 1986; Brunson, 1997; Gillespie, 1995; Liebes & Katz, 1990).

Modleski (1982:70) notes soap operas' appeal to female viewers as the following:

The characteristic narrative structures and textual operations of soap operas, because they demand multiple identification, posit the viewer as an 'ideal mother' - a person who possesses greater wisdom than all her children, whose sympathy is large enough to encompass the conflicting claims of her family (she identifies with them all), and who has no demands or claims of her own (she identifies with no one character exclusively).

As I indicated above, the focus group discussion conducted with young adult women and mothers reveals that there is a huge interest in watching soap operas in general that are broadcast on channels like *Dubai One*, *Fox series* and *MBC 4*.

The adult women watchers who are married and have become mothers talked about their love of the Arabic soap operas as the following:

Tigist : I watch Arabic soap operas broadcast on *MBC 4*. Even though I don't understand the language, it is not difficult for me to follow the story and the plot in general.

Aster: I might at times think that my life is messed up if I miss even a single episode of the Arabic series. I am a regular watcher of the soap operas. What is interesting for me is that the films are still understandable for me without having any clue of Arabic. Most of the films are similar with Ethiopian Television dramas and they deal with family matters.

The 'narrative structures' (quoted from Modleski (1982) earlier) of the Arabic soaps seem to have created an interest to these watchers, even if the language of is not

understandable to them. Aster's being attracted to these soaps because of the familial themes they carry, is also one of the issues that Modleski (1982:32) observes. She states that the importance the family and the challenges and upheavals it faces are major soap opera themes that the women watchers can easily identify with. "The spectator/mother, identifying with each character in turn, is made to see 'the larger picture' and extend her sympathy to both the sinner and the victim. She is thus in a position to forgive most of the crimes against the family: to know all is to forgive all" (ibid.).

What makes these soaps even more attractive to these mothers seems to be their cultural and traditional proximity and similarity of family life to the Arab world that is presented in the soaps' storylines.

Tsge: I watch both the Arabic and English soap operas. But even though I don't understand the language the Arabic one appeals more to me because in many ways their lives resemble more like ours.

The role of socio cultural inputs in interpreting soap operas has been mentioned by media scholars like (Brunsdon, 1997; Gillespie, 1995; Liebes & Katz, 1990). While it has been argued that television viewing for women is characterized by distraction, and that men maintain dominance in terms of viewing choice (Morley, 1986), my findings; however, point out that women who are regular viewers of these Arabic soaps on the free-to-air satellite dishes attempt to negotiate a regular viewing space. Women like Tsge and Beti's mother had to go through the hard way to get this space.

Tsge: I usually have to compete with my husband to get the chance to watch these Arabic films, for he usually wants to watch the English news on *The BBC*. Sometimes even we end up having unpleasant quarrels.

Beti: my parents sometimes had serious fights over my mother's watching habit of Arabic series films on *MBC 4*. She sometimes stays up until mid night to watch the soaps. My father sometimes tells her that she has to go to bed because it is getting late. But she would insist on watching the films.

One of these soaps that the interviewees said interested them most is the Turkish translated Arabic film *Noor*.

Meseret: I wouldn't miss a single episode of *Noor* for the world. I love the couple and the family squabbles that take place in the film. How these squabbles get resolved is also very interesting and educative for me.

Birtukan: I like *Noor* because she is a strong woman. Muhanan is also a good husband. Many of the troubles these married couples go through also take place in the households of married couple in our country.

The popularity of the series, *Noor* doesn't seem to be limited to the Ethiopian watchers, or the mothers in Bahir Dar to be specific. The series seems to be popular throughout the Arab world. An article in titled *Soap Opera Append Traditional Arab Gender Roles* by *NBC News* Producer ,Charlene Gubash, states " the Turkish soap opera *Noor* has helped narrow the gender gap between men and women across the Middle East." The article states that the soap has received immense popularity throughout the Arab world.

The article states that *Noor* questions traditional Arab gender relations. Another reason for the popular acclaim the soap received by women in the Arab world seems to be the characterization of one of the major characters, *Noor* , as an independent, and all rounded women, according to Gubash's article.

Even though the level of intensity for the popularity of the series is not as strong as that of the Arab world, and is limited to some mothers in houses with access to satellite dish, the participant mothers state reasons similar to the women in the Arab world.

Tigist: I like the way *Noor* handles the problems she faces. She has a really strong personality and an excellent taste for fashion.

Aster: Mohannad is an excellent and understanding husband. I wish many husbands were like him. He is patient and caring to his family. Besides, *Noor* is also a strong woman. They really are a very good couple.

According to the mothers, the content of the Arabic soap operas also seems to provide them with spaces for discussion. Para social aspects of watching TV those Noble (1975) mentions seem to be important elements of the soaps that these women seem to enjoy.

Tsge: when my friends and I gather together we usually talk about the latest episodes of the Arabic films that we watched.

The Arabic soap operas seem to form integration spaces for the women of the free-to-air satellite television household. Beti ,who watches the films because her mother and her grandmother like watching them, says that her grandmother usually plays the interpreter of the films from Arabic to Amharic, not because she understands Arabic but because she seems to follow the plot without understanding the language . Beti says the rest of the females of the family follow her interpretation with interest.

Further investigations need to be conducted to analyze whether female watchers of the soap opera inculcate passivity and appeal to their feelings of powerlessness and unease (Ang, 1985) or are putting a challenge to the patriarchal status quo through their watching (Feuer, 1984).

5.4. Westernization – A Threat the Dish Carries?

Theoreticians of the media imperialism thesis have argued that ‘authentic’ cultures are being swept away as a result of western especially American multidimensional media influence. In his book *The Media are American*, Tunstall (1977:63) claims, “... a non-American way out of the media box is difficult to discover because it is an American, or Anglo- American built box.”

Other scholars of the cultural imperialism thesis (Schiller, 1969; Boyd-Barrett, 1979) argue that American dominance culturally, economically and politically has made negative contributions to the erosion of cultures of the third world nations.

As can be inferred from the previous sections and also stated in this part of the analysis, the findings of this paper seem to challenge the arguments put forward by the cultural imperialism thesis, in that despite the audiences especially young ones seem to admire America and some of its values, they still seem to interpret the messages they receive from the media taking into account their lived reality.

5.4.1. America: As a Land of Opportunities

Participants of the focus group discussions, especially the young ones below the age of 18 and young adults of age 18-35 express their attraction to America and some of the values it represents. From Eyosiyas ,age 12 to Tsge, age 35 , a number of discussants referred to the USA as “a land of Opportunities”- a phrase that we hear time and again, and that has almost become a global cliché.

Eyosias: America is a very influential country. It is very rich and democratic. I hope to go there someday.

Kidus: after watching a movies on the dish, the feeling that I want to find myself in that part of the world has grown strong. You know, their freedom to express their ideas and live a nice life is impressive. But at the end of the day I tell myself to face the reality here. I can't live like them!

Yonas: Well I notice a big difference in life style between us and the Americans. Sometimes I want to be like them especially when I watch family movies. I admire how children are free to make their choices and how family members help each other and understand each other.

Almost all the boys and girls who participated in the focus group discussions hope that one day they themselves might get the chance to travel to the ‘land of opportunities’. I have noticed that the dish plays a dominant role in constructing such an image, for most of these youngsters indicate that they get information about the western world and especially about America from the media, the free-to-air satellite television being their favorite medium. They construct their image of America mainly through movies that are made in Hollywood that the free-to-air satellite dish brings to their homes.

In this regard, one can infer that these participants share this fascination with the American culture with millions of people around the world. It seems that it is this fascination with America’s economical and technological dominance that led the cultural imperialism theoreticians to perceive the western, mainly American, almost global cultural influence as a threat to the various cultures of the world. In the next section I have presented the narratives on the issues related to the possible implications of watching ‘American’ values from the free-to-air satellite dish watchers’ point of view.

5.4.2. Living with American Values Satellite Television Carries and Issues of Cultural Identity

American values seem to be associated with modernity and respect for the individual. And there seems to be a tendency to copy some aspects of it. Some young watchers, who expressed their admiration for America, say that they are aware that it is having its influences in their lives.

Yohannes and Bethlehem are elementary school students who put forward their impressions on the possible impacts of American cultural products on their lives and on people around them.

Yohannes: due to watching so many American movies my language has become a hybrid of Amharic and English. And I am not comfortable about it.

Bethlehem: I have a school mate who happens to be my neighbor. She tries to imitate the American styles that she watches on the dish. My father says that she is living in a dream/ imaginary world.

Binyam, a high school student says:

Most of us are being influenced by the African-American hip-hop culture which dominates especially the music programs on the dish. Most of us think it is cool, and we try to copy that. I think our culture is being negatively affected by that.

On the other hand, Beti, a fellow high school girl, presented different perspective to this debate that may lead to the issues of defining national identity and national culture. For Beti, it seems that the whole concept of Ethiopian identity and culture are blurred concepts. She says:

I don't think that we should be critical of dressing styles just because they came from the west, and see them as a pollutant to our culture. Besides, we Ethiopians have varied style of clothing. Which style do we take as a standard one? For example in many parts of the country wearing clothes that show body parts is seen as obscene and culturally unacceptable. But in the southern part of the country it is quite common to see half naked people. You are the odd one out if you go there all dressed up. People also tell me that boys that have pierced ears and wear earrings are the victims

of American hip hop culture, while ,time and again, I saw my uncles who came from the countryside who never had contacts with the western culture what so ever having pierced ears. What is theirs and what is ours is not clear for me.

Tomlinson (1991) argues that it is difficult to define national cultures and relate these in any unproblematic way to the nation-state because, as he notes, within nation-states, and even possibly across national boundaries, there exist patterns of cultural identification which are quite different from one another. National identity therefore needs to be viewed as a highly mediated sense of belonging, which coexists with other forms of cultural identity (Sterliz, 2004:630; Ferguson, 1992: 80; Hall, 1991: 41).

Even though questions are raised as to what a national culture is, there are still worries expressed mainly by the proponents of the cultural imperialism thesis that the rest of the world, especially residents of the third world nations might pick those cultural aspects regarded as western without much critical thought.

This sort of fear was expressed by the older adult watchers during the discussion secessions. They fear that the younger generations are becoming heavily influenced by western cultural values.

In the previous quantitative analysis, it was found out that the watchers mainly watch those channels that broadcast in English even though much of the free-to-air satellite television content is Arabic. This includes mainly Hollywood movies, talk shows, and news channels that mainly originate from the west especially from America. This seems to support the parents cause for concern.

As the following excerpts from the focus group discussions illustrate, the older adult watchers seem to resent what they see as the 'cultural erosion' that the media in association with other factors is bringing to the local values.

Ato Bogale: Lots of American media content the dish carries has a very clear and observable negative influence. Look at the way our youngsters dress or walk, and I can't really understand what they are doing to their bodies- pierced ears, weird haircuts, many of them could do anything to emulate

the African American culture. Haven't you seen the strange way they walk, wearing extra size Jeans, the oversized t-shirts, the chains around their necks and trousers, the hats! I think it is making young viewers copycats of the African American culture, rather than being themselves and respecting the local values.

Ato Aragaw: this penetration of western media and the resulting cultural hybridity, (I noticed that he is the only participant to use this word) I think first began with the movies available on VCDs and DVDs. Then came satellite television. And now we have the internet. I sometimes really wonder that we have come to a point in time in which singing folk songs like 'Abebaw Zelane'¹² are considered as shameful and a show of backwardness. Our children seem to define modernity and being civilized by copying their dressing styles from the West. The culture of obedience and respecting the elders is fading away. But I have to admit that I cannot attribute all these changes to satellite television.

These adult watchers state that the negative impacts of this global phenomenon are accentuated by the uncritical way younger generations receive the cultural materials.

Ato Assefa: I think what we are talking about is related to globalization which is turning the world into one village. And this may result in cultural similarities. I have heard that the African American pop cultural dressing is exported to America from Africa. The chains and the belts symbolize the African Americans' experience during the slave trade. There is nothing new; it was there, and it just came back after centuries. But I think our young people copy these styles without really understanding the meanings that lie beneath. I think we need Ethiopainization and cultural revival. I wish *ETV* were strong enough to attract people to our cultural values.

Ato Hunegniyaw: if we use the dish to watch different cultures and critically accept the useful ones and reject the unwanted ones that would have been a great thing. But today's youth are not critical. The young almost always are at the receiving end of this cultural exchange. They think that the American way is the best way of dressing, walking, talking etc. Even though the dish has got a number of educative and informative programs, I also observed that it has also got a lot of junk materials. There are a lot of channels that provide cheap entertainment with little content,

¹² Abebaw Zelane (Abebaw the 'Wonderer') is a popular folk song in Northern Ethiopia about a legendary bandit named Abebaw.

I can mention programs on that music channel...what do you call it? (He was referring to *MTV Arabia*)

The issues expressed by the parents seem to support the propositions put forward by the cultural imperialism thesis. These watchers view the young as passive receivers of the content the dish presents similar to the stipulations made by the media imperialism school of thought. The words they use like 'cultural similarities' and 'hybridity' also point to the idea of 'cultural homogeneity' that the proponents of the media imperialism hypothesize the western media brings about on third world nations.

The young participants of the discussions however, seem to give a different and almost opposite interpretation of the issue. I have already presented themes that may challenge the cultural imperialism thesis explained from the young watchers point of view. Beyond the concept of copying Western styles, lie specific media uses of the free-to-air satellite dish for the purposes of socialization, language improvement, and a means of symbolic distancing and escape.

With regards to Americanization, even though the young seem to be attracted by The States and its values, I have noticed that they seem to realize that the real world they live in is no America. They notice the differences and try to adjust what they watch to the actual environment they live in. the views they expressed point out Miller's (1992: 164-5) idea that people make their identities from the symbolic resources at hand (including foreign media products) which are then subjected to a process of 'indigenization.'

Here are some of the views the young adult watches put forward on the issue.

Mico: I believe there is a big cultural difference, and I do know I cannot live like them. Therefore, even though sometimes I wish to be like them, I know I can't do those things. For example, I wish I could celebrate my birthday with a big party like in 'Sweet 16'¹³. But I know I can't. Therefore, I don't seriously think about it. I also wish that I could kiss my boy friend in public like we see on TV, but I know that it is a taboo in our culture. Hence, I don't do it.

¹³ Sweet Sixteen, True Life, Pimp my Ride and Cribs are reality shows that the young watches have access to though MTV Arabia

Mehari: Our financial status is extremely low when compared to what we watch on the dish. Most of the time, programs that I watch, for example *Cribs* and *Pimp My Ride*, don't go along with my life style. I know I can't own those cars and those houses. But still, I found the programs to be entertaining. (Mehari is a big fan of cars. He has many pictures of modern cars in his cell phone). Sometimes I wish I could have money and live like them. But that is just a wish. So I became selective. I watch some programs that don't match my present living conditions for entertainment, and the ones that somehow reflect my current living condition for educational purposes. But I do imitate things like dressing style and the latest vocabulary from the programs on the dish. For example, I recently a movie star wearing a t-shirt and sweater. I loved his style. So as you can see right now, I usually wear like that these days.

Zelalem: Our lives and theirs are extremely different. Even the culture is so different. But the programs I watch are still entertaining. I love music and the dish helps me update myself with the latest songs and clips. But with our life standard, wishing to live like them would be crazy. Not only because I am not financially capable but also because some of the things I watch on the dish usually do not match my values. For instance, even though I love Lil Wayne and The Game¹⁴, I know I will never call a girl a b***ch. I wouldn't do it even if I was given the chance to be like them.

Even if the young watchers are accused of copycatting by the older adult watchers, some of the young respondents, like Tsegaye, a high school boy, seem to be evaluating what they watch with critical eyes. He says:

I like watching movies on the dish. But there are programs I don't understand and as a result I don't like watching. For example, there are programs like *True Life*, *Sweet Sixteen*, *Pimp my Ride* and *Cribs* on *MTV Arabia* that my friends like but I don't really understand. For me, these programs are absurd and meaningless. The programs don't reflect the life I am living in anyway. What do I get from watching the lives of the rich and famous on *Cribs*? And watching those spoiled youngsters on *Sweet Sixteen*. It just annoys me. And on *True Life* they raise issues like obesity and weight loss mechanisms which are trivial for me. In our county, I think obesity is not a big issue.

¹⁴ Contemporary American Hip Hop music stars

CHAPTER SIX

SUMMARY AND CONCLUSION

In this section of the thesis work, the summary of the quantitative and the subsequent qualitative analysis is presented along with the conclusions drawn. Possible research areas for further investigation are also put forward.

6.1. Summary of Findings

In an attempt to analyze the uses and implications of the free-to-air satellite television from the individual as well as contextual points of view, quantitative and qualitative methods are employed keeping in mind the uses and gratifications and audience ethnography approaches. The survey and the focus group discussions are used as instruments of data collection.

Relevant literature in the area of satellite communication, audience research with specific attention to the theories of uses and gratifications, ethnographic audience research and the cultural imperialism thesis are included. Since the study investigates media use taking into account the social and family environment the watchers are located, an attempt has also been made to give a general outlook of the country's socio-cultural and communication scenarios. Specific attention has been given to the setting of the study, the town of Bahir Dar.

The quantitative analysis indicated that the free-to-air satellite television has provided the watchers a way to connect to the rest of the world. For many of the television households, the dish provides the sole way of getting connected with the rest of the world. The data gathered from the dish watchers takes into consideration the various demographic elements of the general population.

The findings go in line with the stipulations of theory of uses and gratifications since the watchers seem to have clearly stated motives for watching the dish. It was also found out that demographic elements like age, gender, religion, affect the watching habit and motives of the watchers.

The *Arabsat* (48.2%, n=163), the *Nilesat* (28.7%, n=97), and *PanAmSat* (3.6%, n=12) took the first, second and third places as the watchers preferred satellites. The watchers also indicated specific reasons for using the specific satellite(s) they use. The *Arabsat* was mainly chosen for its large number of channels; those who use the *Nilesat* indicated that they use the satellite mainly to have access to *CNN*. The watchers who use *PanAmSat* indicated spiritual and religious gratifications as their main reasons for watching. There are also watchers who use a combination of two or more satellites. Those who use *Arabsat* and *Nilesat* indicated that they use both satellites in order to have access to the maximum number of channels. Some watchers also use a combination of either *Arabsat* or *Nilesat* with *PanAmSat*. They mentioned that they use this combination, in order to have global news and entertainment as well as religious gratification.

Not surprisingly perhaps, the findings also indicate that the watchers spend more time on the dish than watching the national television. The consumption of satellite television seemed to increase as the age range of the watchers decreases while the consumption of the Ethiopian television seemed to decrease for younger age categories. Many of the heavy watchers were found to be young people of less than 18 years of age. The percentage of heavy watchers of satellite TV seemed to be lesser as the age range increases.

The news genre with 58.6% (n=198) was found to be the most frequently watched genre, followed by feature films (55.9%, n=189), sports (53.8%, n=182), music (52.1%, n=176), soap operas (41.5%, n=139), talk shows (39.9%, n=135), religious programs (28.1%, n=95) and children programs (25.4%, n=86). When it comes to the Ethiopian Television genre choices of the dish watchers, News on the national television (52.2%, n=169) came in second to the Amharic dramas (53.6%, n=173). ETV sports (46.7%, n=151) took the third spot. Music (38.7%, n=125), current Affairs (32.5%, n=105) and ETV foreign movies (28.2%, n=91) took the subsequent places. At the bottom of ETV genre choices is advertisement (7.1%, n=34). As a satellite television genre advertisements also came in with the least frequency of all genres just above shopping channels.

The dish watchers' news source preferences were also surveyed. The data indicated that the dish serves as a major source of news for these households than the other sources of news. The watchers indicated that the international channels like the *BBC*, *Al-Jazeera*, and *CNN* are their major sources of news and information. The Ethiopian television seems to play a secondary role as a source of news in these households. *ETV* is followed by newspapers, radio and the internet.

A list of 26 satellite television uses and gratifications was presented to the viewers borrowed from the uses and gratifications television research. Some gratifications were added taking the specific medium into consideration. The list was grouped in to two major factors, affective and cognitive, that in turn are divided into four and three sub factors respectively. The 13 items that make up the affective factor are further divided into relaxation (pass time), escape(diversion), companionship, and faith gratifications while the 13 items that make up the cognitive domain are divided into information (surveillance), learning and integrative functions.

The findings support the hypothesis that the watchers use the dish more for cognitive needs than affective ones. Differences were also observed on the watchers' preference of cognitive and affective needs based on demographic variables like age, gender and religion. There seemed to be an increase in the watchers' tendency to go for more affective needs as their age range decreases. But the hypothesized relationship between age and cognitive needs was not supported by the data. Gender wise, Females scored better for both cognitive and affective contents when compared with the male watchers.

Religion was found to be one aspect of free-to-air satellite television use that was worth investigating. The findings indicate that while most of the Orthodox Christians use the dish for secular purposes, the Muslim and Protestant watchers use the dish for its religious content.

Many of the watchers stated that they are content with the content the dish presents to them. Most young male watchers stated that they wish the dish had more sports coverage of the European football leagues. Others stated that latest movies are missing from the dish, and because of that they usually go to the rentals. Yet some others

indicated their desire to watch more programs on the dish broadcast using the Amharic language.

The watchers were also asked to list out their favorite channels. The *MBC* movie channels were found to be the most frequently mentioned ones with *MBC2* (42.31%, $n=143$) getting the highest rating. Amongst the news channels *The BBC* (36.09%, $n=122$) came in first with *Al-Jazeera* (25.1%, $n=85$) and *CNN* (14.79%, $n=50$) taking the next places. *Dubai Sport* (9.47%, $n=32$) was mentioned as the most popular sports channel where as *MBC 3* (20.12%, $n=68$) made it to the top of the children's genre. *Huda TV* (51.56%, $n=33$) followed by *Saudi TV 1&2* (45.31%, $n=29$) and *Peace TV* (40.63%, $n=26$) were rated as the favorite religious channels by Muslim watchers¹⁵, whereas the protestant watchers indicated that *Emanuel TV* (75.75%, $n=25$) followed by the *God Channel Africa* (60.60%, $n=20$) as their choices.

The response to the possible influences of satellite television on the watches' lives and world outlook was found to be mixed. A majority of the watchers (59.2%, $n=200$) indicated that it is having a positive influence since it is connecting them to the rest of the world, making them more informed and entertained. Yet a considerable number of them seem to be undecided (31.1%, $n=105$) about the possible impacts citing that the influence depends on the person watching, and caution that the dish needs to be managed stating that misuse might lead to negative influences. A small minority of the respondents (7.1%, $n=24$) indicated that they observe no influences that are associated with the dish. Still a minority of them indicated that the dish is having negative consequences (2.7%, $n=9$) stating that young dish watchers are becoming idlers and copycats of western culture.

The subsequent qualitative analysis investigated the issues raised in the quantitative section and attempted to put flesh on the numbers analyzed from the quantitative data taking into account the social and familial environment of watching.

The household use of the dish is one of the themes that are given emphasis in the qualitative section of the study. I made the analysis on the household on the basis of the

¹⁵ The percentages for the favorite channels are calculated taking Muslim($n=64$) and protestant($n=33$) respondents as separate groups

major themes that emerged in the discussions. The household use was viewed from differences in viewing preferences, the resulting conflicts and the subsequent decision making and conflict resolution practices. The household rules regarding watching, family discussions related to the dish, the role of the state-run television in the household were also explored. Religious households were given separate sections.

The resulting thematic analysis indicated that viewing differences many times lead to conflicts of different magnitude and patriarchy and age seniority play a definitive role in resolving these conflicts. Mothers were found to be more of negotiators than authoritative figures in the households. In line with the findings of Morley (1986), family relations, power issues, and household rules seemed to influence viewing and the chances of the individual to watch the program of choice. The findings also indicate that the dish, while playing its role as a global connector has somehow become a source of family squabbles and disconnections.

Similar to the survey findings, the participants have indicated that their consumption of The Ethiopian Television has decreased considerably with the introduction of the dish in their household. It seems that the national television is losing grounds to the dish. Many of the young watchers have said that their ETV consumption has almost become insignificant since they started using the dish.

As the survey findings indicated religious gratification to be one important factor determining the uses of satellite television, two separate focus groups were conducted with one Muslim and one Protestant household to explore the issue in-depth. The findings point out that these households mainly use the dish to watch spiritual programs like preaching and increasing their knowledge of scriptures of their respective religions. They also indicated that they use the television programs as a possible alternative to going to churches and mosques. They also mentioned that they go to spiritual programs on the dish because there are no local alternatives.

The next section of the qualitative analysis deals with the three major audience groups that were identified during the focus group discussions: the young entertainment watches, the adult news watchers, and the women soap opera watchers.

Three major themes were analyzed with regards to the dish and the young entertainment watchers: socialization, language development and symbolic distancing. Satellite television is found to play an important role in the young peoples' interpersonal relations. On one hand it has helped them to broaden their horizon of thinking, and on the other, it has even become one component of friendship and group formation.

The young watchers also stated that more than classroom lessons, the dish has helped them improve their English language skills especially in the areas of listening and speaking. Some have also mentioned that it has acquainted them with the Arabic language. This particular finding gives a learning dimension to the mainly entertainment oriented young peoples' dish watching.

The dish also seems to be providing the young watchers with some alternative ways of symbolic distancing and escape. As opposed to the idea expressed in the cultural imperialism thesis, the analysis shows that these young watchers seem to take their lived reality into consideration when watching programs on the dish. They seem to be active decoders than passive consumers. Despite this, parents expressed their fear that media like the dish are importing a bulk of Western media content, and they are having negative influences on young people.

The second audience group identified includes the adult news watchers. The male adult focus group discussants choice of news channels is found to be similar with the findings of the survey. *The BBC, Al-Jazeera* and *CNN* were mentioned as their favorite channels. Those who favor watching the *BBC* stated that the channel provides professional and non sensational news coverage while those who favor *Al-Jazeera* and *CNN* stated that the channels provide them with live and fresh news. *Al-Jazeera* is also chosen by some as an alternative choice to access the other side of the story since both the *BBC* and *CNN* originate from the West.

The third audience group comprises of adult women who are regular watchers of Arabic Soap Opera. The focus group discussion held with mothers revealed perhaps one of the surprising findings of this paper. The mothers stated that one of their favorite genres is the watching Arabic series films mainly on *MBC 4*. The women indicated that soaps like *Noor* have understandable plots and familial themes that are familiar with their lived

experiences. The fact that they don't understand the language does not seem to get on the way of their understanding and appreciation of the films.

The last theme explored in the qualitative section deals with the concept of westernization, for much of the content that the audiences prefer to watch has western especially American content. The findings indicate that media content is seen from two almost opposite angles. On the one hand, there are parents who express fear that American culture is sweeping indigenous values and codes of conduct; on the other, there are younger watchers who are fascinated with America and its values, but who somehow seem to interpret their fascination taking into account their lived reality.

6.2. Conclusion

Understanding global media like the free-to-air satellite television as explored in this paper is a complex phenomenon since the medium provides a lot of choices to an audience of varied interests with varied motivations and psychological needs for watching. This paper is an attempt to give a comprehensive coverage of the subject matter viewing it both from the point of view of the individual viewer, as well as the social context the individual lives in.

As presented in the summary, in line with the assumptions of the uses and gratifications approach, the audiences of the free-to-air satellite television were actively able to state their motives for watching at the individual level.

From the quantitative analysis conclusions could be made that the satellite television audience spend more time watching news and entertainment or religious programs using *Arabsat*, *Nilesat* or *PanAmSat* that in most cases are broadcast using the English language. It was also found out that the watchers spend more time watching the dish than the national broadcaster, *ETV*. The news, feature films and sports were found to be the most watched genres on the dish. It can also be concluded that international channels on satellite television serve as the primary sources of news and information for the watchers.

The analysis of the watchers cognitive and affective uses and gratifications lead to the conclusion that they use the dish more for cognitive uses than affective gratifications. The hypothesis on gender in relation to the cognitive and affective needs was partially supported while the one on religion was accepted.

Various issues were raised with regards to the household and the free-to-air satellite dish. It can be concluded that individual watches with in households showed differences in watching preferences that often times lead to arguments and conflicts And as indicated earlier patriarchy and age seniority were found to be major determinants in the conflict resolution process.

The state-run television in these houses seems to play more as a secondary source of news for some adult watches. The young watchers indicated that they have little or no interest in watching the national television. This finding in addition to the one stated above on the dish being a major source of conflict in the households has lead to the conclusion that while playing its role as a means of getting the watchers to be connected with the rest of the world, the dish seemed to be disconnecting family members from one another and from local happenings in the country.

The three audience groups identified in the qualitative section seemed to have their own peculiar characteristics and motives for using the dish. In the discussions, they have demonstrated that they are active enough in giving reasons and motives for watching programs on the dish. The research puts into question the propositions presented by the cultural imperialism school of thought since the watchers seem to take into account their lived reality when interpreting the dish content. They don't seem to be passive consumers, but active decoders of the message that they receive.

This finding on the activity of the audience in discerning the media message presented by the dish may be contested when applied to the young watches who in many ways seem to be fascinated with the West. The rest of the society seems to view young people as increasingly becoming victims of western, especially American Hip-hop culture. But findings reveal that they also have motives. Some covert motives include language

learning. Other more subtle purposes for the young accessing the dish are the need for socialization, and symbolic distancing and escapism from their day-to-day realities.

As a concluding remark, I would also like to state that there should be a rethinking of research into of the global media information exchange that mainly focused on the North-South media flow. As some of the findings in this thesis work indicate the South-to-South media relations should also be investigated. The increasing popularity of *Al-Jazeera International* and the popularity of Arabic soap operas among women could be some of the findings of this paper that may support this claim.

6.3. Scope for Further Research

This research paper is an exploratory study of on the users of free-to-air satellite television, and one can say that it gives a panoramic coverage of the issue under discussion. But it should also be noted that attempts have also been made to make this coverage as comprehensive as possible. Further research, both cross sectional and longitudinal, could be done on the possible uses and impacts of this ever expanding global medium from more specific angles.

- Specific genres or programs presented on the dish could be separately explored taking the viewers in to consideration
- An in-depth account of the cognitive or affective uses and gratifications components could separately be addressed
- Studies could be made focusing on the demographic variables like age , gender and educational level on the reception of the dish content
- Researches could be conducted in the area of language and global media like the dish. The study could include the seemingly reciprocal effects of the level language proficiency on global media consumption like the satellite dish
- Religious television reception from the satellites could be a subject of a more through separate study
- Findings like the increasing popularity of channels like *Al-Jazeera International* and the popularity of the Arabic soap operas amongst adult women could use further analysis

- Free-to-air satellite television access could be studied in relation to other global media like the internet
- This paper focuses on the foreign content of the satellite dish and the Ethiopian watchers. One suggestion for further research could be The reception of Ethiopian Television's dish broadcast by the country's Diaspora communities.
- The family television in the Ethiopian context seems to be an area of research that also needs to be investigated in-depth
- A comparative study of those who have access to global media like the dish and those who have not could be explored in future studies from the digital divide point of view.

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APPENDICES

APPENDIX I

The Watchers' Favorite channels

Movie

Channel	Frequency	Satellite
MBC 2	143	Arabsat and Nilesat
MBC Max	119	Arabsat and Nilesat
MBC 4	112	Arabsat and Nilesat
Fox movies	96	Arabsat and Nilesat
MBC action	95	Arabsat and Nilesat
Dubai One	56	Arabsat and Nilesat
MBC Persia	31	Arabsat
Fox series	31	Arabsat and Nilesat

News

Channel	Frequency	Satellite
BBC World News (Middle East)	122	Arabsat and Nilesat
Al-jazeera International	85	Arabsat and Nilesat
CNN	50	Arabsat and Nilesat
Euronews	23	Arabsat and Nilesat
Aljazeera Arabic	20	Arabsat and Nilesat
BBC Arabic	17	Arabsat and Nilesat
Press TV	17	Arabsat and Nilesat

Sports

Channel	Frequency	Satellite
Dubai Sport	32	Arabsat and Nilesat
Show sport	29	Arabsat and Nilesat
Aljazeera sport	27	Arabsat and Nilesat
Ad sport	20	Arabsat and Nilesat
Kuwait sport	17	Arabsat and Nilesat

Music

Channel	Frequency	Satellite
MTV Arabia	107	Arabsat and Nilesat
Star Academy	49	Arabsat and Nilesat
Nessma TV	33	Arabsat and Nilesat
Melody hits	21	Arabsat and Nilesat
Rhitmo	15	Arabsat and Nilesat

Religious channels (Islam)

Channel	Frequency	Satellite
Huda TV	33	Nilesat
Saudi TV 1&2	29	Arabsat and Nilesat
Peace TV	26	Arabsat
Iqura	19	Arabsat and Nilesat
Al Magid	15	Arabsat

Protestant

Channel	Frequency	Satellite
Emanuel television	25	Pan American satellite
God Channel Africa	20	Pan American satellite
DBN	17	Pan American satellite
Love/ spirit world	15	Pan American satellite
Faith TV	12	Pan American satellite
Hope channel	12	Pan American satellite

Children

Channel	Frequency	Satellite
MBC 3	68	Arabsat and Nilesat
Space power	20	Nilesat
Spacetoon Arabia	16	Nilesat
KTV kids	15	Arabsat &Nilesat

**Addis Ababa University
School of Graduate Studies
School of Journalism and communications
Questionnaire**

Dear Respondent:

This questionnaire is designed to measure your use of the free-to-air satellite dish, the gratifications you get from it, and its possible impacts on your media preferences I would like to inform you that your genuine and honest response would make great contributions to this research paper.

I also would like to guarantee you that your responses will be anonymous, confidential and will be used for academic purposes only.

I extend my heartfelt gratitude for your cooperation in filling this questionnaire.

Part I

Please indicate your responses to the following questions by putting an X in the box in front of your choices.

1. Age:

- 6-12 12-14 15-18
 18-35 35-55 >55

2. Gender:

- Female Male

3. Activity :

- Student Civil Servant Engaged in the Private Sector
 Housewife unemployed

If you are engaged in any other activity please indicate here _____

4. Educational Status:

- Illiterate Basic Literacy 1-8
 9-10 Completed grade 10 attending Preparatory
School Vocationally trained completed grade 12 Received Diploma
 First degree and above

5. Marital Status: Single married Divorced

If you have any other status please indicate here _____

6. Religion Orthodox Christian Protestant Islam

If you belong to any other religion please indicate here

Part II

1. How long have you been using the free-to-air satellite dish?

- < 6 months 1-<2 years 3-<4 years
 6-<12 months 2-<3 years > four years

2. Which satellite do you use?

- Arabsat Nilesat PanAmSat I don't know

If you use any other satellite please indicate here-----

If you have any specific reason for using the specific satellite(s) please indicate here

3. If you use any other forms of subscriber based paid satellite service, please indicate here. I use:

- DSTV Show Time

if you use any forms paid satellite please state here-----

I don't use these services

4. How much time do you spend on an ordinary week day watching the free-to-air satellite television?

- I don't watch satellite television daily
 <1 hr 1-<2 hrs 2-<3 hrs
 3-<4 hrs 4-<5 hrs >5 hrs

5. How much time do you spend on an ordinary week day watching the Ethiopian television?

- I don't watch satellite television daily
 <1 hr 1-<2 hrs 2-<3 hrs
 3-<4 hrs 4-<5 hrs >5 hrs

6. In which language do you prefer watching programs on the free-to-air satellite dish?

- English Arabic

If you prefer any other languages please indicate here -----

7. Among the following genres, which ones do you most of the time watch on the dish?

(you can have more than one choices)

- News
- Sports
- Movies
- Soap operas
- Advertisements
- Religious Programs
- Music
- Talk shows
- Children programs
- Shopping

If you watch any other genres please indicate here-----

8. Among the following genres, which ones do you most of the time watch on the

Ethiopian Television? (you can have more than one choices)

- News
- Sports
- Music
- Amharic Drama
- Current Affairs
- Foreign Films
- Advertisements

If you watch any other genres please indicate here-----

9. Among the following news sources which one do you usually use. (you can have more than one choices)

- ETV
- Radio
- I don't follow news and current affairs
- International news channels on the Dish
- Newspapers

If you have any other sources of news and current affairs please indicate here -----

If you have any specific reasons for using the these source(s) of news and current affairs please indicate here -----

Part III

Please indicate your responses to the following satellite television uses by putting an X mark amongst one of the four agreement levels

No.	I use the dish because	Strongly Agree	Agree	Disagree	Strongly Disagree
1	It is a good way of taking rest and passing time				
2	To get information on happenings in the world				
3	To feel less lonely				
4	It is interesting and exiting				
5	To get lessons from happenings in the world				
6	I can watch the cultures and traditions of other people				
7	I can get information relevant for my day-to-day life				
8	It helps me forget my problems				
9	My friends are not around				
10	It helps me escape happenings of my day to day life				
11	I can cleanse myself from unpleasant emotions				
12	I can watch quality programs				
13	I can watch live and uncensored programs				
14	I can be an active participant in discussions with friends				
15	To get credible information				
16	I can watch the amusing and the extraordinary				
17	I can watch historical events and become a part of them				
18	I can watch religious and spiritual programs				
19	I can watch the day-to-day lives of other people and get lessons from it t				
20	I can find role models				
21	It is available 24hrs a day				
22	It has a large variety of channels				
23	I can watch educational programs				
24	I can reinforce by belief in law and justice				

25	Because programs on ETV are not interesting and the variety of programs it presents are limited				
26	To increase my confidence and answer questions related to my identity				

Part IV

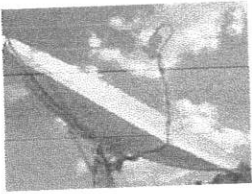
1. If you have any information and entertainment needs that the dish does not fulfill please indicate them here

2. Please indicate your favorite channels on the dish

3. What kind of impact do you think is the dish having on your day-to-day life and on the society in general?

- Positive
- Negative
- It is hard to decide
- It has no impact

If you have any explanations for your response to the above question please use the space provided below



አዲስ አበባ ዩኒቨርሲቲ

የደህረ ምረቃ ትምህርት ሚኒስቴር

የጋዜጠኝነት እና ከሚሞክሩ ኪሽን ፋክልቲ

መጠይቅ

ወድ ተሳታፊ

የዚህ መጠይቅ አላማ የሳተላይት ቴሌቪዥን /ዲቪ/ አጠቃቀም፣ በተመለከቱ ላይ ያሳደረዉን የሚዲያ አጠቃቀም ተጽእኖ እና የእርሰዎን የምልክታ ምርመራ በተመለከተ ማጥናት ነው። የእርሰዎ መልካምና ቀና ምላሽ ለዚህ ጥናታዊ ፅሁፍ መሃከት ከፍተኛ አስተዋፅኦ እንደሚደርግ አስቀድሜ ልንገልፅዎ እንወዳለሁ።

ለመጠይቁ የሚሰጡዎቸው ምላሾች ሁሉ የርሰዎን ማንነት የማይገልፁ፣ ማሽጠራዊ እና ለትምህርታዊ አላማዎች ብቻ ስራ ላይ የሚጠሉ እንደሆነ በጥብቅ አረጋግጥለዎታለሁ። ስለትብብርዎ ክልብ የመነጨ ምስጋናዬን አስቀድሜ አቀርባለሁ።

ክፍል አንድ

ለመጠቀሙ ጥያቄዎች ከተሰጡት አማራጮች በፊት በተሰጠው ሳጥን ላይ የ X ምልክትን በመስጠትዎ አባዘዎን መልስ ይስጡ።

1. እድሜ

- ከ6-12 ዓመት
- 12-14 ዓመት
- 15-18 ዓመት
- 18-35 ዓመት
- 35-54 ዓመት
- ከ55 ዓመት በላይ

2. ፆታ

- ሴት
- ወንድ

3. የስራ ሁኔታ

- ተማሪ
- ተቀጣሪ/የመንግስት/
- በግል የስራ ዘርፍ
- የሚተዳደር/የምትተዳደር የቤት አመራር
- ስራ ያልያዘ

ሌላ አይነት የስራ ሁኔታ ካለ እዚህ ላይ ያመልክቱ _____

4. የትምህርት ደረጃ

- ማንበብ እና መጻፍ የማይችል/የማትችል
- ማንበብ እና መጻፍ
- የ9-10 ኛ ክፍል
- የ1-8 ኛ ክፍል

- 10ኛ ክፍል ያጠናቀቀ/ች መሳናዶት/ቤት የቴክኒክ እና መያያዣ ምሩቅ
- 12ኛ ክፍል ያጠናቀቀ/ች ዲፕሎማ ያለው/ያላት የመጀመሪያ ዲግሪ እና ከዚያ በላይ
- 5. የትዳር ሁኔታ ያላገባ/ች ያገባ/ች/ አግብቶ የፈታ/ች

6. ሃይማኖት አርቶዶክስ ንሮቴስታንት እስልምና

ሌላ ካለ ከዚህ ይገለጽ _____

ክፍል ሁለት

1. የሳተላይት ቴሌቪዥን/ዲቪ/ ተጠቃሚነት ምን ያክል ጊዜ ሆኖታል?
- ከስድስት ወራት ያነሰ ከ1- <2 አመት 3- <4 አመት
 - ከ6- <12 ወራት ከ2- <3 አመት አራት አመታት በላይ

2. የትኛው ሳተላይት በመጠቀም የ/ዲቪ/ ንሮግራፎችን ይከታተላሉ?
- አረብሃት ናይል ሣት ፖስ / ፖን አም ሣት / አላ ወቀወም
- ሌላ ወይንም ከ አንድ በላይ ሳተላይት የሚጠቀሙበትን አዚህ ላይ ይጥቀሱ-----

ከላይ የተጠቀሰውን ሳተላይት የሚጠቀሙበት ምክንያት ካለ ከዚህ በታች ይጥቀሱ

3. በነፃ ከሚላለፍ የሳተላይት ቴሌቪዥን/ዲቪ/ ንሮግራፎች ወጪን መክተት የትኛውን ይጠቀማሉ?
- ዲ.ኤስ.ቲቪ ሸውታይም ሌላ በክፍያ የሚሰሩ ቻናሎች
- ተጠቃሚነት አዚህ ላይ ይጥቀሱ-----
- አልጠቀምም

4. የሳተላይት ቴሌቪዥን/ዲቪ/ በመክታተል በአንድ ቀን ውስጥ ምን ያክል ጊዜ ያሳልፋሉ?
- ሳተላይት ቴሌቪዥን በየቀኑ አልከታተልም
 - ከ1 ሰዓታት ያነሰ 1- <2 ሰዓት 2- <3 ሰዓት
 - 3- <4 ሰዓት 4- <5 ሰዓት ከ5 ሰዓታት በላይ

5. የኢትዮጵያ ቴሌቪዥንን በመከታተል በአንድ ቀን ወስጥ ምን ያክል ጊዜ ያሳልፋሉ?

የኢትዮጵያ ቴሌቪዥንን በየቀኑ አልከታተልም

- ከ1 ሰዓታት ያነሰ 1-<2 ሰዓት 2-<3 ሰዓት
- 3-<4 ሰዓት 4-<5 ሰዓት ከ5 ሰዓታት በላይ

6. ሳተላይት ቴሌቪዥን /የዲቪ ፕሮግራሞች/ ሲመለከቱ በየትኛው ቋንቋ የሚሠራው ፕሮግራሞችን ቢከታተሉ ይመርጣሉ?

- እንግሊዝኛ አረብኛ ሌላ ካለ እዚህ ይጥቀሱ-----

7. ከመከተሉት የፕሮግራም ዘርፎች ወስጥ የትኛውን ለመመልከት ሳተላይት ቴሌቪዥን/ዲቪን/ በአብዛኛው ይጠቀማሉ? (ከአንድ በላይ መምረጥ ይችላሉ)

- ዜና ሀይማኖታዊ ፕሮግራሞች
- ስፖርት መዝቃ
- ረዥሞች በአለአንድ ክፍል ፊልሞች ቶክ ሸው
- አጭጭር ተከታታይ ፊልሞች የህፃናት ፕሮግራሞች
- ማስታወቂያዎች የፕሮግራም/የግብይት/ ቻናሎች

ሌሎች ካሉ እዚህ ላይ ይጥቀሱ-----

8. ከመከተሉት የፕሮግራም ዘርፎች ወስጥ የትኛውን ለመመልከት የኢትዮጵያ ቴሌቪዥንን በአብዛኛው ይጠቀማሉ? (ከአንድ በላይ መምረጥ ይችላሉ)

- ዜና ወቅታዊ ፕሮግራሞች
- ስፖርት ፊልሞችን
- መዝቃ ማስታወቂያዎችን
- ድራማ

ሌሎች ካሉ እዚህ ላይ ይጠቀሙ-----

9. ከመከተሉት ወስጥ ዜና እና መረጃን ለማግኘት አዘውትረው የትኛውን ይጠቀማሉ? (ከአንድ በላይ መምረጥ ይችላሉ)

- የኢትዮጵያ ቴሌቪዥን ሳተላይት ዲቪ ላይ ያሉ አለማቆላዊ የዜና እና የመረጃ ቻናሎች
- ሬዲዮ ጋዜጦችን
- ዜና አልከታተልም

ሌሎች የመረጃና ዜና ምንጮች ካሉ እዚህ ላይ ይጥቀሱ-----

ከላይ ለተጠቀሰው የዜና ምርጫ ምክንያት ካለዎት ከዚህ በታች ይጥቀሱ-----

ክፍል ሦስት

ከዚህ በታች ለተዘረዘሩት የሳተላይት ዲቪዥን አጠቃቀሞች እባክዎን የተሰጡትን አራት አማራጮች በመጠቀም መስማዎትዎንና

አለመስማዎትዎን ጥምልክት በመጠቀም ይግለጹ፡፡

ተ.ቁ	የሳተላይት ቴሌቪዥንን አጠቃቀሉ	በጣም እስማማለሁ	እስማማለሁ	አልስማማም	በጣም አልስማማም
1	ጥሩ የእረፍት ማሳለፊያ ጊዜ ስለሆነ				
2	በአለም ላይ ምን እየተካሄደ እንዳለ ለማወቅ				
3	ብቼኝን ት እንዳይሠማኝ ለማድረግ				
4	አዝናኝ እና አስደሣች ስለሆነ				
5	በአለም ላይ እየተካሄዱ ካሉ ክስተቶች ትምህርት ለመቅሰም				
6	የተለያዩ ሀገሮችን ልማድ እና ባህል ለመጻፈስ				
7	ለእለት ተእለት ህይወቴ ጠቃሚ የሆነ መረጃ ለማግኘት				
8	ችግሮቼን ለመርዳት				
9	ጓደኞቼ በአካባቢ ከሌሎች/ስለሌሎች				
10	የእለት ተእለት ኑሮ የንግግር ጠቃሚ የሆኑ ማምለጫዎች ስለሆኑ				
11	ደስ ከማይሉ ሰዎች ራስን ለማግኘት እና ለማረጋገጥ				
12	ጥራት እና መሳሪያዎችን ማረጋገጥ ለመብታተል				
13	ያልተቆራረጠኝ በቀጥታ የሚተላለፉ ፕሮግራሞችን ለመብታተል				
14	በተለያዩ የወይይት አርስቶች ላይ ከጓደኞቼ ጋር በንቃት ለመገናኛ				
15	ተለያዩ ጉዳዮችን ማረጋገጥ ለማግኘት				
16	ወጣቶች እና አሰደናቂ ጉዳዮችን ለመጻፈስ				
17	የተለያዩ ታሪካዊ ክስተቶችን በመብታተል የክስተቶቼ ተካፋይ ለመሆን				
18	የተለያዩ ሀይማኖታዊ እና መንፈሳዊ ፕሮግራሞችን ለመብታተል				
19	የተለያዩ ህዝቦችን የእለት ተእለት አደጋ ለመቆጣጠር እና ትምህርት ለመቅሰም				
20	በእለት ተእለት ኑሮ አርአያ ሊሆኑ የሚችሉ ግለሰቦችን ከተለያዩ ሀገሮች እና ባህሎች ለመጻፈስ				

21	24 ስዓት መሉ ስላለ				
22	ብዙ አሜሪካኛ ቻናሎች ስላሉት				
23	ትምህርታዊ ኘሮግራሞችን ለመከታተል				
24	ስለፍትህ እና ስርአት ያለኝን እምነት ለማጠናከር				
25	የኢትዮጵያ ቴሌቪዥን ኘሮግራሞች አዝናኝና አስደሳች ስላልሆኑ እና የኘሮግራም አማራጮቹ አነስተኛ ስለሆኑ				
26	በራስ መተማመን ኔን ለመጨመርና ማንነቴን የተመለከቱ ጥያቄዎችን ለመመለስ				

ክፍል አራት

3. በሳተላይት ቴሌቪዥን መኖር የነበረባቸው/የማይሟላቸው/የመረጃ እና የመዘናኛ ፍላጎቶች ካሉዎት ከዚህ በታች ይጥቀሱ

4. በእርስዎ ዘንድ ተመራጭ የሆኑትን የሳተላይት ቴሌቪዥን/ዲቪ/ቻናሎች በምር መዎ ቅደም ተከተል መሠረት ከዚህ በታች ይጥቀሱ

5. ሳተላይት ቴሌቪዥን /ዲቪ/ መመልከት በእርስዎም ሆነ በሌሎች ተመልካቾች የእለት ተእለት ኑሮ ፣ ልማድ እና ባህል ላይ ምን አይነት ተፅዕኖ አሳድሯል ብለው ያስባሉ?

- ገንቢ
- ገንቢ ያልሆነ /መጥፎ/
- ለመውጫ ያስቸግራል
- ምንም አይነት ተፅዕኖ ያስከተለ አይመስለኝም

ከላይ ለተጠቀሰው ጥያቄ ለሠጠኑ መልስ እባክዎ ከዚህ በታች ማብራሪያ ይስጡ

Thematic Questions for the Focus Group Discussions

General Viewing Habit

1. When do viewers usually watch satellite TV? Do viewers watch it at a time convenient for them?
2. Do the watchers watch alone or with family or friends?
3. How did the viewing habit of the watchers change with the installation of the free-to-air satellite TV?

Household free-to-air satellite dish watching context

1. What activities take place in the household while the satellite television is on?
2. Do the viewers discuss what they watch on satellite TV with other members of the parents and siblings?
3. Compared to other members of the family how do the watchers evaluate their viewing habit?
4. What rules, if any, are there that individuals in the family should abide by while watching the dish?
5. What kinds of viewing differences are present in the watcher's household?

Possible household conflicts and decision making

1. Do any kind of conflicts of interest arise in relation to watching satellite TV in the household?
2. If there are any conflicts, how do the viewers resolve them?
3. On what instances do these conflicts arise? Please give examples?
4. What do the watchers point out as the causes of these conflicts?
5. What do the watchers do whenever the programs they haven't voted for is on TV?
6. What are the individual viewer's chances of watching the program of their choice when compared with other members of the family?
7. Who in the family is technically skilled enough to operate the dish? Who usually has the remote?
8. Who has the final say on what to watch in the house?

Languages related issues (young watchers)

1. To what extent do the young watchers understand what they are watching on the dish?
2. How has watching programs on satellite television affected the language proficiency of the young watchers?

3. Do audiences intentionally watch satellite TV with improving their language skills in mind?

Language related issues (Adult Watchers)

1. Do the adult watchers use different languages for accessing information and entertaining themselves on satellite TV?
2. Have parents noticed any kind of language proficiency improvement on their kids?
3. If yes, in what ways have these improvements manifested themselves?

Time spent on watching the dish

1. Has watching satellite TV affected the way you manage the watchers Time?
2. If yes, in what ways has it affected the watchers daily routine?
3. What is the role of parents in the way the children watch programs on the dish?

Religion and the dish

1. why do the watchers turn to the dishes for spiritual gratification?
2. What advantages do they get by watching the religious content?
3. What kind of religious programs do the watchers watch?
4. How do they compare watching secular television with religious the religious one

Symbolic Distancing and Fantasy

1. How do the watchers compare their lived reality to what they watch on the dish? Are there times that they wished to be like the characters they watch on movies or other programs?
2. Do the programs on the dish provide any way out from their lived reality (perhaps as a means of being big and strong, potent, commanding, etc)?
3. Is there anything that the youth particularly like about watching the dish?
4. Does it have anything to do with their lived reality?

Modernity

1. Has the watching the dish changed the way the watchers see their lived reality and culture in any way?
2. Are there any aspects of the movies/characters they attempt to imitate from the programs on the dish?
3. Is there any aspect that the watcher used as a point of reference to challenge traditional views and conservatism?
4. What changes in general has the dish brought in their lives

Local Content

1. Do the watchers follow local content produced for their age? How do they evaluate it?
2. Is there any way that they compare the standard of local content to the programs on the dish?
3. Do the viewers watch ETV or any forms of local media?
4. How credible is ETV in your view?

Americanization and Westernization

1. Is there anything that the watchers dislike about Programs on satellite TV?
2. To what culture or tradition do the watchers associate most of the programs with?
3. What do the watchers think of America, its values and its influence?

Other forms of global media

1. What other forms of global media do the watchers have access to?
2. How do the viewers compare the gratification they get from other forms of global media with that of the dish?
3. In what ways has satellite TV affected the ways the watchers rent movies?
4. If the watchers rent movies, do they rent them with or without translation?

DECLARATION

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

Addisalem Tebikew Yallew

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