



The Perception on the Effect of Kana TV Dramas on Family and Family Relationships: The Case of Audiences in Addis Ababa City

Manayeh Gurmecha

A Thesis Submitted to the School of Journalism and
Communication

Presented in Partial Fulfilment of the Requirements for the
Degree of Master Arts in Journalism and Communication

Addis Ababa University
Addis Ababa, Ethiopia
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Advisor: Yohannes Shiferaw (PhD)

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School of Graduate studies

This is to certify that the thesis prepared by Manayeh Gurmecha, entitled *The Perception on the Effect of Kana TV Dramas on Family and Family Relationships: The Case of Audiences in Addis Ababa City* and submitted in partial fulfilment of the requirements for the degree of Master of Arts in Journalism and Communication complies with the regulation of the university and notes the accepted standards with respect to originality and quality.

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Abstract

This study was aimed at finding out the perception of Addis Ababa city audiences on the effect of Kana TV on their family and family relationship. This study was suited within the theoretical framework of Cultivation Theory, Technological Determinism and Use and Gratification theory.

The study adopted mixed method approach, employing both quantitative and qualitative method. For quantitative method, survey was used as a major data gathering tool. The survey questionnaires were administered to 200 people selected through multi stage probability sampling technique. For the qualitative method, interview was conducted with ten professionals working on family matter and two families.

The analysis of the data reveals that, prime time Kana TV dramas had significant viewers. Especially, women and children were found to be excessive viewers. Families with Lower economic status were also found to view Kana TV excessively in comparison to those who were from higher economic status. The study further found that, kana TV was perceived to have adverse effect on children and on viewers behavior and in their relationship with their family members and wider community as a whole. A significant relationship was also found between hours of watching Kana TV and parent's argument with children, and children exposure to contents that are not appropriate to their age. There was perception among respondents that Kana movies exposed family members to immoral behavior, created animosity towards family members, initiated fighting in the family a result of which channel to watch and exposed them to violence due to contents of kana TV. Moreover, the movies created argument between spouses, and family members. Finally, the study found out, presence of disruptive effects of Kana TV on family members work activities either in their house or in their professional premises.

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List of Acronyms

Ethiopia Television (ETV)

California Assessment Program (CPA)

Cultivation (CA)

Ethiopian Broadcasting Service (EBS)

Central Statistical Agency (CSA)

Middle East Broadcasting Center (MBC)

Ethiopian Broadcasting Authority (EBA)

Institut de Publique Sondage d'Opinion Secteur (IPSOS)

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Chapter one

1. Introduction

1.1. Background of the Study

Since its invention mass media has been able to grasp large number of audiences and has long and entrenched place in society. Society is a complex system of interrelated parts—all of which perform specific activities that are designed to maintain society's even and steady functioning. These activities are designed to ensure harmony and stability in society. Wright (1986) as cited in (Perse & Lambe, 2017), summarized much of the writing about the functions of mass communication and notes that mass media serve both latent (hidden) and manifest (obvious) functions for society, individual, societal sub-groups, and culture. Wright, further points out that mass communication serves four major functions for society: surveillance, correlation, socialization, and entertainment. He also notes that these activities of the media may not only be functional, or positive, but they may also be dysfunctional and have negative consequences.

The content that media provide the public with is always closely bound and tied with the material and spiritual development of the entire society, while at the same time, the way the media operate can always reveal the political, economic and cultural level of that society as well (Erjavec, 2016). The mass media institution is part of the structure of society, and its technological infrastructure is part of the economic and power base, while the ideas, images and information disseminated by the media are evidently an important aspect of our culture (McQualis, 2010). One of the dominant mass media throughout the century is television. People use television for various reasons, one of the most comprehensive rationales for media uses was proposed by communication scholar Alan Rubin in 1981. Rubin claims that his eight elucidations can account for most explanations people give for watching television.

The first one is passing time: The primary reason for watching TV could be simply pass the time. The second reason is companionship: people watch television primarily for the chance to get together with friends, according to the survey conducted by Thinkbox, TV is also used to gain comfort in the shared family time; togetherness, rituals, familiarity and routine (Thinkbox, 2013). The third one is escape: people might just turn on the tube to escape the pressure of work or

school. The fourth reason is enjoyment: many reports that the main reason they watch a TV show is that they find the whole experience enjoyable. This might be the most basic motivation to consume any media; social interaction is the fifth reason for TV viewing which provides the basis for connecting with others, the sixth reason pointed by Rubin is relaxation: after working all day, many people report that they find watching TV to be relaxing. Today, many households have at least one bedroom with a TV set, people sometimes report that watching TV relaxes them so much that they have difficulty falling asleep any other way. As one may presume many of these uses appear to have a social or psychological origin (McQuail, 2010). Information is placed at the seventh reason for people's use of television, news junkies report that watching TV is all about keeping up with the latest information of the day. If they don't get to watch TV for several days, they report feeling uncomfortable about the information they know they've missed, last but not the least rationale for people's use of television is excitement sometimes media consumers are after an intense sense of excitement (Griffin, 2012).

Television has become major part of our life. People spend more time watching television than any other activities except sleep and occupational duties. The quantity of time people use watching television is surprising. On average, persons in the developed world watch television about 21 hours per week, which translates into nine years in front of the tube in a regular lifetime (Shrum, Burroughs & Rindfleisch, 2003). Also, children spend more time watching television than at any other waking activity. Kids and young people (ages 2–17) view television about 19 hour and 40 min per week. By the time the average person reaches the age of 70, he or she will have spent the equivalent of 7 to 10 years watching television (Blaney, 2007). To show the addictiveness of television Watterson once wrote that, "It says here that 'religion is the opiate of the masses.'...what do you suppose that means?" Television: "...it means that Karl Marx hadn't seen anything yet" (2001).

According to Tsega and Abebe, in Ethiopia, television is the least accessible type of mass media in contrast to the press and radio; because of poverty, lack of electricity and poor reception mean that few people have TV sets outside the main towns. Yet it is, perhaps, the most appealing type of mass media to most people (as cited in Rahwa, 2011). Television is one of the most popular source of information in the main cities and some other newly emerging cities. Even if there are several newspapers, the circulation is low and they are only available in Addis Ababa and other

main towns. According to Internet World Status (2017) less than 16% of Ethiopians has access to the Internet, whereas television is the most popular source of information for the city residents (Media and Telecoms Landscape Guide, 2011). According to this guide television was most influential in Addis Ababa, where 96 % respondents cited it as a source of news and information.

Unlike the earlier years, where citizens had access only to the state owned Television (ETV), because of the global media development influence, Ethiopians are now exposed to more free-to-air satellite entertainment private stations in Amharic language which have high quality program production, and a variety of entertainment programs. An entertainment television channels, Ethiopian Broadcasting Service (EBS), KANA TV, NAHOO, LTV and JTV Ethiopia have started broadcasting through Nile Sat in Amharic language. The entertainment channels are reaching to the television audiences and usually broadcast more prominent programs at peak –or prime time at night (8 pm) that are designed to attract the mass audience, such as movies, sports, game shows, and popular programs (Gera, 2017). According to News Week Middle East (2016) Ethiopians are watching in Arabic and English. Arabic is rarely spoken in Ethiopia—and hardly understood. In addition to Dubai One and MBC One, Two, Three and Four, Al Jazeera, MBC Action and MBC Max also dominate Ethiopian’s viewing habits, and are also channels operated out of the Arab world. But, to the knowledge of the researcher, there is no single research result which shows the Ethiopian starting time of watching these channels.

One of the free-to-air satellite entertainment programs is Kana TV which has taken Addis Ababa by storm. Kana TV which give due attention for entertainment started broadcasting on April, 2016 from Dubai. Kana TV on its part, at night (8 Pm) is broadcasting in the mission to tell stories that matter and help people inspire and excite and help to imagine proper entertainment by translating in to Amharic. The new channel is aimed at Ethiopians and have offices in Addis Ababa but got its broadcast license from overseas. Wherever you go it seems there is a TV screen nearby on which South American, Turkish or Korean soap stars are viewed. Even shops and cafés across the country have renamed themselves after it. The Turkish Ambassador in Addis Ababa, Fatih Ulusoy stated that, "In Ethiopia, over the last one and a half years, Turkish TV series has been very popular and Turkish culture like a tea cup is becoming very popular"(DailySabah, 2017).

Ethiopia's newest channel, Kana TV, is the brainchild of south-south cooperation; launched between founders in Kabul, Dubai and Addis Ababa. The three entrepreneurs, Zeresenay BerhaneMehari, Nazrawi Ghebreselasie and Addis Alemayehou, alongside Schulze, thrashed out the idea and then pitched it to Saad Mohseni, the chairman of Moby Group for funds. The latter group was established by Afghan-Australians, who'd also built a television station in Iraq. It led to the largest private investment in Ethiopian media and entertainment (Hamid, 2016).

As families glue themselves to this new channel, media research on the effect of kana television have also grabbed the attention of some researchers. This study therefore aims to unravel people's perception on the effect of Kana TV dramas on families and family relationships.

1.2. Statement of the Problem

In the modern world, one cannot imagine life without television. People get most of our information and enjoyment from television. If people got rid of it right now, their life style wouldn't be the same as it is now. People would not able to hear forecast prediction and their society news. Also, people would not know how they spend their much free time for entertainment. Like this, information gleaned from television is an important part of our knowledge of how individuals act, behave, look, and feel. Although television has positive aspects, it has negative effects for our life at the same time. Watching television affects people by taking their time away from other activities, such as social interaction, sport, and reading. Also, it exposes people to much violence, sexuality by portraying more excessive world in television (Blaney, 2007).

Scholars have generated a very large number or research studies that examine media effects, there may be more than 10,000 published studies on the topic and an untold number of unpublished studies in the form of convention presentations and working papers. All of this careful research activity has generated a very long list of media effects (Potter, 2012).

Though, TV and video games appeared to bring the family together (at least physically, and sometimes socially), especially with younger children or children close in age with similar interests, when considering family policies for media consumption in the home, parents are understandably cautious. If unregulated, TV viewing can promote weaker family relationships,

poor communication specially children being unable to face their problem due to lack of communication skill and subject the family to unwanted immoral influences. Peace and order in the home can be threatened as well when media consumption patterns trump the daily routines that make orderly households tick (Dye, 2010).

Additionally, family members have the tendency to turn to television in an attempt to escape feelings of stress. In a study done by Anderson, Collins, Schmitt and Jacobvitz (1996), a distinct correlation was found between the amount of television parents watched and the amount of stressful occurrences they experienced. Likewise, children have also demonstrated a proclivity to flee to television in an attempt to waylay daily anxieties. Proof of this behavior can be seen in a study performed by Brooks, Gaines, Mueller and Jenkins (1998) that revealed children of alcoholic fathers watched considerably more television than those with fathers who didn't abuse alcohol. While this habit could provide temporary solace from family tensions, it also allows for family members to avoid dealing with the roots of their respective issues. This choice results in the aggravation or, at the very least, the continuation of stressors that could be approached more proactively had television not been present. In fact, studies have shown that heavy television viewers are at a greater risk to become aggressive or experience fear reactions than those who watch television infrequently (Wilson, 2004).

Though, parents are frequently encouraged to co-use media with their children to capitalize on the shared time to the advantage of the child, yet little is known about the landscape of parent-child media co-use across a variety of media. Studies conducted by Connell, Lauricella, and Wartella (2015), revealed that greater co-use for traditional media such as books and TV, whereas they are least likely to co-use video games and computers. In terms of mediation Liebeskind's paper put one of the most popular measures, the TV mediation scale, as cited in Harrison (2015), surveying 701 parents of children aged 6–12, Liebeskind uncovered a complex relationship between mediation types across genres. The scenario-based measure of mediation indicated that not mediating at all was the most common type of parental response, especially when children were watching child oriented programming. This in turn can leave a child exposed to various potentially harmful media content.

In considering the proliferation of television, families are no longer content to have a single television in their home's living room, they also feel the need to have television sets in their kitchens and bedrooms as well. This increased number of television sets throughout the household has created the opportunity for time traditionally spent on interactive family activities to be replaced with time spent in a more passive family environment. Particularly prone to the vortex of television is becoming preferable to families due to the fact that it is a relatively inexpensive and easily accessible form of entertainment (Tubbs, Roy and Burton, 2005).

In Ethiopia, according to Ipsos, TV penetration reaches 53% of households nationwide, 28.8m Ethiopians over 15 years old, and 1 out of 3 households have satellite reaching 18.5m viewers in Ethiopia (PrensarioInternacional, 2016). Various studies show that there are about 8.3 million daily television viewers in urban areas. In the startling findings of IPSOS poll over half [62 percent] of the daily Ethiopian viewers are watching foreign content every day before the premiere of Kana TV (De Birhaner, 2016). Lately, According to the Grestudy (2017), most people prefer kana in the first place of choice more than any other news or entertainment channel and it has the highest level of satisfaction. A poll conducted by Kantar-Geopoll, Media Measurement for Ethiopia, from 12.03.17 to 18.03.17 reveals that Kana TV has 34% of the weekly prime time audience share were as some indicates it seized a 40 to 50 percent prime-time market share of Ethiopia's estimated 4 million television households (Jeffery, 2017). This is in comparison to all foreign and domestic channels available and Kana television shows have the highest ranking in terms of rating, taking the rank from 1 to six subsequently. Despite the immense rating takeover over family choice of entertainment, there are no studies so far conducted on the effect of Kana TV on families and their relationships.

It is not unusual these days to hear people's concern about kana TV effect to their family's wellbeing. During an interview conducted by African Business Magazine one taxi driver said he won't let his family watch Kana TV otherwise they'll never talk to each other when he returns from work (Jeffrey, 2017). It is also in the researcher observation that many families spend significant amount of their time watching Kana TV dramas more than any other channel and lot of family members complain about their family standing at the verge of collapse as a result of excessively watching Kana television. The researcher also observed predicament and violence in some families as a result of lack of agreement on what time to watch or which channel to tune to,

parents preference to choose Kana TV in place of their parenthood, lack of parental mediation in child exposure to Kana TV though some parents perpetually fallout with their children because of children diverted attention from study to Kana TV and difficulty arising out of being unable to function the house chore properly.

Even though, it has been almost one year and nine months since Kana TV had officially launched, it has become the choice of many families, but, the ramifications of watching series dramas excessively on the daily activity, communication and attitude of propels within family and family relationships needs intensive research. Considering the excessive exposure of Kana television effect on family relationship has not been studied, therefore, this paper genuinely attempts to fill this gap.

1.3. Objectives of the Study

The general objective of the study is to find out the perceived effect of Kana TV dramas on families and family relationship. The specific objectives of the study are:

1. Describe perceived status of family relationship after exposure to Kana TV.
2. Assess the frequency of exposure to Kana TV across family demographics.
3. Find out the perceived effect of watching Kana TV on daily activities of family members.
4. Discover the association between family demographics and some viewership indicator variables.

1.4. Research Question

The study explores the following questions:

1. What is the perceived status of family relationship after exposure to Kana TV?
2. How do people perceive the effect of watching Kana TV on daily activities of their family members?
3. What is the frequency of exposure to Kana TV across family demographics?
4. Are there any association between family demographics and some viewership indicator variables?

1.5. Significance of the Study

The study would attempt to give a bigger picture on the effect of watching kana television and tried to discover the perceived problems arising inside families. Therefore, the study intends that not only Kana TV but also other media can benefit from the knowledge of family demographics in watching kana TV and the effect of their programs on audiences, especially on various family relationships and their daily routine. This can help them to assess their programs and structure their media strategy.

The output of the study would be of paramount importance for the families and to the organizations that work on families by illuminating ramifications of the time spent watching Kana TV, particularly to the families where the integrity of the family is under threat due to relationship problems. The media can also use it as a background document to assess audience attitude of genre specific programs. So, the study can help inform the decisions of both media practitioners and parents.

Since the media determine much of our cultural diet and weave part of the fabric of our lives, the study would also shade light on the changes in the daily activities and lifestyle brought to the families as a result of the foreign soap operas. This in turn can inform families to the changes as result of watching Kana TV programs and future studies on this issue.

The government and non- government bodies who need and has an interest to read and direct their policy towards this subject matter by understanding the nature of the issues they may use the research results.

Lastly but not least, according to the knowledge of the researcher, this sort of study is very new to Ethiopia, it will be an add-up to the domain of knowledge of academics in general and serve as a spring board for future research and to those researches concerned with the family problem caused by the media.

1.6. Scope of the Study

The study deals with the perception on the effect of Kana television on family and family relationships and assesses the exposure across family demographics. The study will be restricted to Kana TV dramas and so it doesn't include other locally produced Kana TV productions.

The study is also confined to people's perception on the effect of Kana TV on family and family relationships; it does not include other family problems arising independent from watching Kana TV. Sample will be taken from Addis Ababa residents; it does not include possible family relationship effects on other regions of the country as a result of kana TV viewing.

Family members are the subjects of the study, bachelors or spinsters who are living alone during the study time are not included in the study.

1.7. Limitations of the Study

One of the limitations of the study would be, first, lack of previous researches in the area of media and family which could serve as base of the study. Second, since opinion towards family and effect on the family occurred within the study time frame may have many independent variables; not being able to oversee all of them could be taken as a weakness of this study. Due to time and financial constraints the research area will only be confined to Addis Ababa city.

1.8. Organization of the Paper

This study is comprised of five chapters. The first chapter gives an introduction and general background of the study which comprises of the research problem, research objectives and significance of the study, research questions, limitations and organization of the study. The second chapter deals with the review of related literature presenting major media effect theories and previous works of media effect on family. This is followed by chapter three and four which deals with the research methodology and data presentation and analysis, respectively discussing the core findings of the study in line with the introductory part. Conclusion and recommendations constitute the last part of the thesis.

Chapter Two

Review of Related Literature

2.1. Theoretical Framework

A theoretical framework can be thought of as a map or travel plan. When planning a journey in unfamiliar country, people seek as much knowledge as possible about the best way to travel, using previous experience and the accounts of others who have been on similar trips. ‘Survival advice’ and ‘top tips’ enable them to ascertain the abilities, expectations and equipment that may help them to have a successful journey with good outcomes, to achieve their objectives and return to base safely. At the start of any research study, it is important to consider relevant theory underpinning the knowledge base of the phenomenon to be researched (Sinclair, 2007).

This portion of the paper commences by presenting three theoretical orientations. In studying and determining the perception of viewers towards family issues arising out of excessive kana TV viewing, relevant mass communication theories are discussed (Cultivation Theory, Technological Determinism and Uses and Gratification theory) serving as a major basis of theoretical frameworks for this study, these theories illuminate the subject area of the study since the study address the perceived effect of Kana TV dramas on family relationships as a whole.

2.1.1. Cultivation Theory

Stalagmite theories suggest that mediated experiences induce long term effects that are very difficult to measure (Suresh, 2003). The effects are like stalagmite drippings slow buildup of formations on cave floors, which take their interesting forms after eons of the steady dripping of limewater from the cave ceilings above. Meaning Theory and the Cultivation Theory are two of the most significant stalagmite theories. One of the most popular theories that fit this perspective is cultivation theory.

Cultivation theory is discussed serving as one of the basis of theoretical frameworks for this study. Cultivation theory was developed by George Gerber in 1967. It explains that how people’s conceptions of social reality are influenced according to exposure to television. Cultivation is not a unidirectional flow of influence from television to audience, but part of a continual, dynamic,

ongoing process of interaction among message and contexts. In many cases, those who watch more television (Heavy viewers) are more likely – in all or most sub groups- to give the television answers (Gerbner, 1998).

The cultivation hypothesis states that the more television people watch, the more likely they are to hold a view of reality that is closer to television's depiction of reality. This is characterized by the work of Garbner (Blaney, 2007). Gerbner and others claim that those who watch television more have the perception that real world is similar to the world presented in television dramas. To investigate this hypothesis, George Gerbner and his colleagues partition the population and took samples according to television exposure. By contrasting light and heavy viewers, some of the difference television makes in people's conception of social reality was examined (Gerbner, Gross and Signorielli, 1978).

Cultivation theory has its roots in the work of George Gurbner (1969) work of “cultural indicators”. This research began in 1967-68 with a study for the National Commission on the Causes and Prevention of Violence and then later with Larry Gross and Nancy Signorielli (1978). Although violence-related findings and indicators have been published most widely, the approach was broadly based from the beginning to collect observations on the role and functions of many aspects of life presented in television drama.

Cultural indicators which stress on how collective consciousnesses are built through collective cultivation and mass message production which makes collective thought and action possible. Cultural indicators is a data bank, research project, and service that relates televised images and messages to conceptions of social reality and to actions based on those conceptions. Cultural indicators are designed to investigate television's contribution (by itself as well as in combination with other demographic and media use characteristics) to viewers' assumptions about and responses to a large number of issues and topics (Gerbner, Gross and Signorielli, 1978).

Gurbner also further articulated publication as a general social process is the creation and cultivation of shared ways of selecting and viewing events and aspects of life. Mass production and distribution of message systems transforms selected private perspectives into broad public

perspectives, and brings mass publics into existence. These publics are maintained through continued publication. They are supplied with selections of information and entertainment, fact and fiction, news and fantasy or "escape" materials which are considered important or interesting or entertaining and profitable (or all of these) in terms of the perspectives to be cultivated (Gerbner, 1969).

Mainstream can be thought of as a relative commonality of outlooks and values that heavy exposure to the television world tends to cultivate. "Mainstreaming", according to Gurbner means that heavy viewing may absorb or override differences in perspectives and behavior which ordinarily stem from other factors and influences. In other words, differences found in the responses of different groups of viewers, differences that usually are associated with the varied cultural, social, and political characteristics of these groups, are diminished in the responses of heavy viewers in these same groups (Gurbner, 1998).

Gerbner and his colleagues have articulated a theory of television effects that they term cultivation which assumes an interaction between medium and its publics. They suggest that frequent viewing of television portrayals leads viewers to "cultivate" television information by integrating it into their real-world perceptions and judgments, and that this cultivation of the television point of view occurs relatively more for those who watch more television". The "cultivation differential" is the margin of difference in the conception of reality between light and heavy viewers in the same demographic subgroup (Gerbner, 1998).

According to Shanahan, cultivation is a method for gauging the impact of television viewing on beliefs, behaviors, and attitudes (Morgan & Shanahan, 1997). Cultivation analysts hypothesize that people who are heavy viewers of television will be more likely to hold beliefs and attitudes congruent with the messages and world view of television (Blaney, 2007, pp3). Cultivation is both dependent on and a manifestation of the extent to which television's imaginary dominates viewer's source of information. For example, personal interaction makes a difference. Parental co-viewing patterns and orientation towards television can either increase or decrease cultivation among adolescents.

Direct experience also plays a role. The relationship between amount of viewing and fear of crime is strongest among those who live in high crime urban areas. This is a phenomenon in which everyday reality and television provide a “double dose” of message that amplifies cultivation. The relationships between amount of viewing and the tendency to hold exaggerated perception of violence are also more pronounced within those real-world demographic sub groups (e.g., minorities) whose financial counterparts are relatively more frequently victimized on television (Gerbner, 1998).

Cultivation theory has been criticized, many people think it is far too simple and it doesn't take in to account the persons experience or cultural back ground. Cultivation claims are not always useful in explaining the phenomenon of interest: how people see the world. First, Newcomb (1978) as cited in West, R., & Turner, L. (2007), argues that violence is not presented as uniformly on television as CA assumes, so television cannot be reliably responsible for cultivating the same sense of reality for all viewers. In addition, Cultivation Analysis is criticized for ignoring other issues such as the perceived realism of the televised content, which might be critical in explaining people's understanding of reality.

The critic of cultivation theory is also in the effects of genre-specific programs. Gerbner and his associates have argued that because conventions of storytelling cut across all genres, the believe and attitude cultivated by the media should be the same, regardless of the type of media viewed. Gerbner opined that there is lack of evidence which revile the proliferation of channels has led to substantially greater diversity of content, on the contrary, rapid concentration and vertical integration in the media industries, the absorption of most publishing houses by electronic conglomerates, the growing practice of producing the same material for several media markets, given the fact that most electronic media are produced in to attract large and heterogeneous audience often producing what has already proven to be profitable suggest that the diversity of what is actually viewed may even have decreased (Gerbner, 1998). Yet, critics have suggested that exposure to different genre types should have different cultivation effects, and evidence supporting this notion have been documented in the context of crime-versus non- crime related programming (Segrin & Nabi, 2002).

Cultivation researches consists of two interrelated parts: (1) Message System Analysis monitoring of the world network television drama and (2) Cultivation analysis determining the conceptions of social reality that television programming tends to cultivate in different groups of viewers. The analyses provide information about the geography, demography, character profiles, and action structure of the world of television, and focus these images and lessons upon specific issues, policies, and topics (Gerbner, Gross and Signorielli, 1978).

According to Gurbner, television viewing is usually assessed by multiple indicators of the amount of time respondents watch television on an average day. Since the amount of viewing is used in relative terms, the determination of what constitutes “light,” “medium,” and “heavy” viewing made on sample-by-sample bases, using as close to an even three way split of hours of a daily television viewing as possible. What is important is that there should be significant relative difference in viewing levels, not the actual or specific amount of viewing. The heaviest viewers of any sample of respondents from the population on which cultivation can be tested (Gurbner, 1998).

Interestingly, the one published study in the area of cultivation and marriage seems to suggest the media are not cultivating idealized views of marriage. In her sample of high school seniors, Sinorielli (1991), found that TV viewing maintained small, though positive and significant, associations with negative believes about marriage. However, research conducted by Segrin and Nabi (2002), demonstrates the evidence that there is a relationship among genre specific - television viewing, idealistic expectation about marriage, and intention to marry. Although the study couldn't assume causality, it is confident that media do play a role in developing and reinforcing believes about marriage.

2.1.2. Technological Determinism

The growing debate on global warming turns on our attitude toward the relationship between modern civilization and the environment. In the 1960s, University of Toronto English Professor Marshall McLuhan burst onto the public scene by asking similar questions about the relationship between media and culture. Like an inconvenient truth, McLuhan's understanding of media was

a surprise hit that generated both admiration and dissension. His theory suggests that media should be understood ecologically. Changes in technology alter the symbolic environment —the socially constructed, sensory world of meanings that intern shapes our perceptions, experiences, attitudes, and behavior (Girffin, 2012).

Marshall McLuhan was concerned with the observation that we tend to focus on the obvious. In doing so, we largely miss the structural changes in our affairs that are introduced subtly, or over long periods of time. Whenever we create a new innovation, be it an invention or a new idea - many of its properties are fairly obvious to us. We generally know what it will nominally do, or at least what it is intended to do, and what it might replace. We often know what its advantages and disadvantages might be. But it is also often the case that, after a long period of time and experience with the new innovation, we look backward and realize that there were some effects of which we were entirely unaware at the outset. We sometimes call these effects "unintended consequences," although "unanticipated consequences" might be a more accurate description (Federman, 2014).

2.1.2.1. The Medium is the Message

Marshall McLuhan startled the entire world in 1964 with his statement that “the medium is the message” McLuhan’s theory of media ecology is best captured in this famous aphorism: This pithy statement is meant to upset our expectations. McLuhan tells us that a "message" is, "the change of scale or pace or pattern" that a new invention or innovation "introduces into human affairs." (Federman, 2014). We’re accustomed to thinking of the message as separate from the medium itself. The medium delivers the message. McLuhan, however, collapsed the distinction between the message and the medium. He saw them as one and the same (Girffin, 2012). Indeed, it is only too typical that the “content” of any message blinds us to the character of the medium (McLuhan, 1964).

According to McLuhan, we need to focus on our everyday experience of technology. A medium shapes us because we partake of it over and over until it becomes an extension of ourselves. Because every medium emphasizes different senses and encourages different habits, engaging a medium day after day conditions the senses to take in some stimuli and not register others

(Girffin, 2012). But McLuhan always thought of a medium in the sense of a growing medium, like the fertile potting soil into which a seed is planted, or the agar in a Petri dish. In other words, a medium - this extension of our body or senses or mind - is anything from which a change emerges. And since some sort of change emerges from everything we conceive or create, all of our inventions, innovations, ideas and ideals are McLuhan media (Federman, 2014).

A medium that emphasizes the ear over the eye alters the ratios of sense perception. Like a blind man who begins to develop a heightened sense of hearing, society is shaped in accordance with the dominant medium of the day. For a society configured by reliance on like radio and TV, become fixed charges" on the entire community. And this pervasive fact creates the unique cultural flavor of any society. It pays through the nose and all its other senses for each staple that shapes its life. That our human senses, of which all media are extensions, are also fixed charges on our personal energies, and that they also configure the awareness and experience of each one of us, may be perceived in another connection mentioned by the psychologist C. G. Jung: (McLuhan, 1964).

Every Roman was surrounded by slaves. The slave and his psychology flooded ancient Italy, and every Roman became inwardly, and of course unwittingly, a slave. Because living constantly in the atmosphere of slaves, he became infected through the unconscious with their psychology. No one can shield himself from such an influence.

When we shift our attention to the electric light. According to McLuhan, when the light is being used for brain surgery or night baseball is a matter of indifference. It could be argued that these activities are in some way the "content" of the electric light, since they could not exist without the electric light. This fact merely underlines the point that "the medium is the message" because it is the medium that shapes and controls the scale and form of human association and action (McLuhan, 1964). McLuhan tells us that a medium is "any extension of ourselves." Classically, he suggests that a hammer extends our arm and that the wheel extends our legs and feet. Each enables us to do more than our bodies could do on their own. Similarly, the medium of language extends our thoughts from within our mind out to others. Indeed, since our thoughts are the result

of our individual sensory experience, speech is an "outering" of our senses - we could consider it as a form of reversing senses - whereas usually our senses bring the world into our minds, speech takes our sensorially-shaped minds out to the world (Federman, 2014).

McLuhan divided all human history into four periods, or epochs—a tribal age, a literate age, a print age, and an electronic age. According to McLuhan, the crucial inventions that changed life on this planet were in the preindustrial society where the senses of hearing, touch, taste, and smell were developed far beyond the ability to visualize, in a tribal age, hearing is believing; in the phonetic alphabet age hearing no longer becomes trustworthy. "Seeing it in writing" becomes proof that it's true; the printing press, if the phonetic alphabet made visual dependence possible, the printing press made it widespread. In the electronic age which includes Telegraph, Radio, Film projector, Phonograph, TV McLuhan insisted that electronic media are retribalizing the human race. Instant communication has returned us to a pre-alphabetic oral tradition where sound and touch are more important than sight. We've gone "back to the future" to become a village unlike any other previous village. We're now a global village. In each case the world was wrenched from one era into the next because of new developments in media (Girffin, 2012).

2.1.2.2. Media Cold and Hot

There is a basic principle that distinguishes a hot medium like radio from a cool one like the telephone, or a hot medium like the movie from a cool one like television. A hot medium is one that extends one single sense in "high definition." High definition is the state of being well filled with data. A photograph is, visually, "high definition." A cartoon is "low definition," simply because very little visual information is provided. Telephone is a cool medium or one of low definition, because the ear is given a meager amount of information. And speech is a cool medium of low definition, because so little is given and so much has to be filled in by the listener. On the other hand, hot media do not leave so much to be filled in or completed by the audience. Hot media are, therefore, low in participation, and cool media are high in participation or completion by the audience. Naturally, therefore, a hot medium like radio has very different effects on the user from a cool medium like the telephone (McLuhan, 1964).

2.1.3. Use and Gratification Theory

The idea that media use depends on the perceived satisfactions, needs, wishes or motives of the prospective audience member is almost as old as media research itself. What mass communication scholars today refer to as the uses and gratifications (U&G) approach is generally recognized to be a sub tradition of media effects research (McQuail, 1994). Early in the history of communications research, an approach was developed to study the gratifications that attract and hold audiences to the kinds of media and the types of content that satisfy their social and psychological needs. Wimmer and Dominick (1994), as cited in Ruggiero (2000), proposed that U&G began in the 1940s when researchers became interested in why audiences engaged in various forms of media behavior, such as listening to the radio or reading the newspaper. According to Katz (1987), criticisms of early U&G research focus on the fact that it (a) relied heavily on self-reports, (b) was unsophisticated about the social origin of the needs that audiences bring to the media, (c) was too uncritical of the possible dysfunction both for self and society of certain kinds of audience satisfaction, and (d) was too captivated by the inventive diversity of audiences used to pay attention to the constraints of the text.

According to this theory audiences are often formed on the basis of similarities of individual need, interest and taste. Many of these appear to have a collective, emotional or mental origin. As discussed previously, typical of such 'needs' are those for information, relaxation, companionship, diversion or 'escape'. Audiences for particular media and kinds of media content can often be typified according to such broad motivational types. The approach has also been applied to studying the appeal of new electronic media and even to uses of the telephone. Relative affinity with different media is associated with differences of expectation and gratifications sought (McQuail, 2010).

The central question posed is: why do people use media, and what do they use them for, Congruously, McQuail's (1983) classification of the following common reasons for media use:

Information

- seeking advice on practical matters or opinion and decision choices

- satisfying curiosity and general interest
- learning; self-education
- gaining a sense of security through knowledge
- finding out about relevant events and conditions in immediate surroundings, society and the world

Personal Identity

- finding reinforcement for personal values
- finding models of behavior
- identifying with valued others (in the media)
- gaining insight into oneself

Integration and Social Interaction

- gaining insight into the circumstances of others; social empathy
 - identifying with others and gaining a sense of belonging
 - finding a basis for conversation and social interaction
 - having a substitute for real-life companionship
 - helping to carry out social roles
 - enabling one to connect with family, friends and society

Entertainment

- escaping, or being diverted, from problems
 - relaxing
 - getting intrinsic cultural or aesthetic enjoyment
 - filling time
 - emotional release
 - sexual arousal

These dimensions of uses and gratifications assume an active audience making motivated choices(Halavais, et al, 2004-2006).

The first such research dates from the early 1940s, and focused on the reasons for the popular appeal of different radio programs, especially ‘soap operas’ and quizzes, and also looked at daily newspaper reading (Lazarsfeld and Stanton, 1944-1949). These studies led to some unexpected findings, for instance those daytime radio soap operas, although often dismissed as superficial

and mindless stories to fill time, were also found significant by their (women) listeners. They provided a source of advice and support, a role model of house wife and mother, or an occasion for emotional release through laughter or tears from talking to newspaper readers, it was also discovered that these were more than just sources of useful information, but also important for giving readers a sense of security, shared topics of conversation and a structure to the daily routine (Berelson, 1949).

2.1.3.1. Assumptions of Use and Gratification Theory

The basic idea about U&G approach is concerned with the ways people use the media. In other words, at the core of U&G lies the assumption that audience members seek out the mass media to satisfy their needs.

In order to understand the relationship between media and audiences, Katz, Blumler, & Gurevitch(1974), present five key assumptions:

- The audience is conceived as active, i.e., an important part of mass media use is assumed to be goal oriented.
- In the mass communication process much initiative in linking need gratification and media choice lies with the audience member. This places a strong limitation on theorizing about any form of straight-line effect of media content on attitudes and behavior.
- The media compete with other sources of need satisfaction. The needs served by mass communication constitute but a segment of the wider range of human needs, and the degree to which they can be adequately met through mass media consumption certainly varies.
- Methodologically speaking, many of the goals of mass media use can be derived from data supplied by individual audience members themselves- i.e., people are sufficiently self-aware to be able to report their interests and motives in particular cases, or at least to recognize them when confronted with them in an intelligible and familiar verbal formulation.
- Value judgments about the cultural significance of mass communication should be suspended while audience orientations are explored on their own terms.

2.1.3.2. Uses and Gratifications Rediscovered

According to Rayburn until the 1970s, U&G research concentrated on gratifications sought, excluding outcomes, or gratifications obtained. The advent of telecommunications technology may well have revived it from dormancy as cited by Ruggiero, (2000). The basic assumptions of the approach when it was rediscovered and elaborated twenty years later (in the 1960s and 1970s) were 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).
- Blumler (1979) identified three primary social origins of media gratifications: normative influences, socially distributed life changes, and the subjective reaction of the individual to the social situation.
- Audience members are conscious of the media-related needs which arise in personal (Individual) and social (shared) circumstances and can voice these in terms of motivations.
- Broadly speaking, cultural and aesthetic features of content play much less part in attracting audiences than the satisfaction of various personal and social needs (e.g. for relaxation, shared experience, passing time, etc.).
- All or most of the relevant factors for audience formation (motives, perceived or obtained satisfactions, media choices, background variables) can, in principle, be measured (McQuail, 2010).

In 1981 Windahl sought to advance U&G theoretically. In his “Uses and Gratifications at the Crossroads,” he argued that the primary difference between the traditional effects approach and the U&G approach is that a media effects researcher usually examines mass communication from the perspective of the communicator, whereas the U&G researcher uses the audience as a point of departure. Believing it was more beneficial to emphasize similarities than differences; Windahl coined the term “consequence effects” and argued for a synthesis of the two approaches. Thus, he suggested, observations that are partly results of content use in itself and partly results of content mediated by use would serve as a more useful perspective. Windahl’s approach served to link an earlier U&G approach to more recent research (Ruggiero, 2000).

U&G is still touted as one of the most influential theories in the field of communication research (Lin, 1998). Furthermore, the concept of needs, which most U&G theorists embrace as a central psychological concept, is nearly irreproachable in more established disciplines. Within psychology, need is the bedrock of some of the discipline's most important theoretical work, including cognitive dissonance theory, social exchange theory, attribution theory, and some types of psychoanalytic theory. Samuels (1984) suggested physiological and psychological needs such as self-actualization, cognitive needs (such as curiosity), aesthetic needs, and expressive needs are inherent in every individual and central to human experience. Additionally, human needs are influenced by culture, not only in their formation but in how they are gratified. "Thus, culturally situated social experience reinforces basic biological and psychological needs while simultaneously giving direction to their sources of gratification" (Lull, 1995). Lull further suggested that the study of how and why individuals use media, through U&G research, may offer clues to our understanding about exactly what needs are, where they originate, and how they are gratified.

However, Sceptics may question the theory for a lack of empirical distinction between needs and motivations and the obstacles of measuring the gratification of needs. They may argue that the theory posits a rigid teleology within a functionalist approach. Or, as Carey and Kreiling (1974) as cited in Ruggiero (2000), argued, the utilitarianistic audience-centered interpretations will not suffice to decode popular culture consumption because "an effective theory of popular culture will require a conception of man, not as psychological or sociological man, but as cultural man."

2.2. Television

The word television first appeared first in June, 1907 issue of *Scientific America*, before then experiment in image transfer had been called "visual wireless" "visual radio" and "electronic vision." (Biagi, 2001). It is not surprising that the effect of such pervasive medium have attracted so much attention from parents, educators, social scientists, religious leaders, public officials and anyone else who is concerned with society's habits and values. The historical nexus of state and church is replaced by the new symbiotic relationship of state and television (Gerbner, 1998).

TV has been blamed for anything from decline to literacy to rise in violent crime to the trivialization of national politics. Every once in the while, it is praised for giving viewers instant access to world events and uniting viewers in the time of national crises. An industry in much presence in the people's life is bound to affect the way we live. Someone who is watching television is not doing other things: playing basketball, visiting a museum or looking through a telescope at the stars, for instance. Television, however, can bring to a museum you might never visit, or baseball game you couldn't attend or get one closer to a solar system than you could see through a telescope.

The technology of television, adding picture to the sound of the radio, truly transformed people's life and living patterns. The world television, which once meant programs delivered by antennas through over-the-air signals, now means a television screen where variety of deliver system bring viewers a diversity of programs.

The programs aired on TV today are delivered by antennas, cables and satellites, but they all appear on the same television and, viewers can't tell how the program arrived at your television set and probably don't care. What one do know is that television gives access to all type of programs-dramas, comedy, sports, news, games shows, and talk shows. You can see all kind of people –murderers, public officials, foreign leaders, reporters, soldiers, entertainers, athletes, detectives, doctors. The television screen is truly, as scholar Erik B. Arnouw observed, a “tub of plenty.” As commentator Jef Greenfield writes;

The most common misconception most people have about television concerns its product. To the viewer, the product is its programming to the television executive, the product is the audience. Strictly speaking, television networks and stations do not make any money by producing programs that the audience wants to watch. The money comes from selling advertisers the right to broadcast a message to the audiences. The program exists to capture the biggest audience's attention. (2011)

As stated above, in the case of commercial television, why we get the programs we do, it is important to remember that commercial television exist primarily as an advertising medium, programs surround the advertising, but it is the advertising that is being delivered to the

audiences. Commercial television from its inception was created to deliver audiences to the advertisers (Biagi, 2001).

2.2.1. Television Drama and Audience Attitude

The first TV drama aired was in the USA and it was broadcasted live everyday in the noon time in the 1950s titled “The Loretta young show.” For many years, TV dramas were limited to one or two hour programs but in the 1970s, encouraged by the success of Alex Haley’s *Roots*, which dramatize Haley’s search for the story of his African ancestry began to broadcast as many as 14 hours as a single drama over several nights (Biagi, 2001).

Drama is a unique tool to explore and express human feeling. Drama is an essential form of behavior in all cultures; it is a fundamental human activity. Drama is the specific mode of fiction represented in performance (Huma, 2015). Television dramas present pro-social messages in a narrative format that is entertaining and potentially engaging. Characters are a central, if not the central point of engagement for the audience of a television fiction. The importance of character in establishing audience engagement with a television drama series and a possible point of engagement when that television drama is a sign qua non.

It is the characters that remain a constant point of contact for the audience. Regardless of what is happening in the episode, the characters are recognizable and familiar and therefore help orient the audience within the narrative. In the series television dramas, the audience is clearly aligned with the central group of characters; the audience becomes engaged with this particular set of characters because they are the focus and agents in the narrative of each episode. They are the ones we actually see and it is their actions that we follow through each episode and over the development of the series (Evans, 2008).

In 1985 several explanations were found for soap opera viewing. Audiences expressed that it gives them a sense of reality by tracking and sharing every mood and thought of soap opera characters. Others also pointed that it helps them to escape from negative moods. It was also found that those who reported experiencing chronic loneliness were more likely to use soap

opera to pass idle time. This may be due to the fact that such individuals are more likely to seek escapism through media exposure and less likely to seek out actual solution by social contact (Paul & Shim, 2007)

According to Helena Bilandzic & Rick Busselle, (2009) viewers choose to watch these programs for entertainment reasons. They do not expect to be educated or persuaded by the program. Nonetheless, viewers learn from fiction. They may adopt and internalize the beliefs and attitudes that are implied in the story because they identify with the characters who experience conflict and find resolution.

Another point that is mainly demonstrated in the television series drama viewers is that the emotional engagement with the characters will often be twinned with a sense of identification or admiration. In the focus group study of Evans (2008) Characters also provide key moments that challenge or threaten audience members' engagement with the series. Those involved in the focus groups often articulated a sense of disappointment when they perceived character development as failing. One of the main complaints they had about the programme was when they saw the development of a character veer away from the established trajectory.

2.2.2. Media and Globalization

Two words, 'media' and 'globalization', seem to be repeated over and over again. The two go together like a horse and carriage to use a pre-globalization metaphor (we need to decide which comes first), or like a computer and screen to use a high globalization metaphor, although their mutual connection has not always been visible as discussed previously the early globalization theorist Marshall McLuhan made this connection by combining 'the medium is the message' with his 'global village' (Rantanen, 2005). Hannerz puts it the enabling powers of technological advances, notably in the fields of computing and telecommunications, which have been particularly influential in media and communication, are what makes the global epoch possible: 'it is in large part due to these media and transport technologies that the world, or at least much of the world, is now self-consciously one single field of persistent interaction and exchange' (Sparks, 2017).

To see the connection between globalization and media looking at communication studies, media and cultural studies and globalization studies is imperative. If the first generation of scholars saw international communication as international relations, the second generation paid attention to the imbalance in these relations. Many scholars described the relationship as media imperialism. The second generation added uneven power relations to the first generation's conceptualization, but left the relationship between nations intact: it was still international (between nations or countries) communication (Rantanen, 2005).

The issues around globalization can be usefully seen in terms of a framework of debate and contestation pertaining to three broad schools of thought. Despite the diversity within each of these perspectives, they do represent three very distinctive sets of understandings, explanations and argument around globalization. The hyperglobalisers see contemporary globalization as a new epoch, marking the end of the nation state and in which the disciplines of the global marketplace are increasingly imposed on people everywhere. Ohmae (e.g. 1995) is generally associated with this school of thought. The skeptics argue against this view of globalization and maintain that the international economy is increasingly divided into three major geographical entities _ North America, Europe and Asia-Pacific _ and that, within these, national governments are still very powerful and play a significant role in supporting internationalization. The transformationalists view contemporary globalisation as 'historically unprecedented', such that state-power and societies throughout the world are involved in a process of profound change as they try to adapt to a world that is far more interconnected and uncertain than previously (Garrett, Evans and Williams, 2006).

In defining globalization one of the most 'neutral' definitions is by Giddens, who as early as 1990 defined globalization as the intensification of world-wide social relations, which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.

Thompson (1995), who focuses more on media and culture, writes Globalization . . . refers to the growing interconnectedness of different parts of the world, a process which gives rise to complex forms of interaction and inter-dependency.

Thompson refers to the globalization of communication by pointing out that one of the salient features of communication in the modern world is that it takes place on a scale that is increasingly global.

Consequently, we could refer to mediated globalization by pointing out that one of the salient features of globalization in the modern world is that it takes place increasingly through media and communications. Hence, we can bring the role of media and communication into the process of globalization by referring explicitly to them. To be able to do this, Rantanen (2005) define globalization as follows: Globalization is a process in which worldwide economic, political, cultural and social relations have become increasingly mediated across time and space.

Media within the process of globalization, looking at media and communications having an effect on people's lives in the period of uncertainty from the late 1960s until the early 1990s. The world was still divided by the Iron Curtain, but increasingly global media and communications were able to pass through it. More people became more aware of other people at distance, of different ideologies and sets of beliefs. More people started to travel and to use different kinds of media. This was the period when television started to reach many families. The generation during those time, whatever its location, was much influenced by global youth culture (Ibid,2005).

Electronic communication and news, first by the telegraph and later by radio, television and the Internet, created a new concept of time that hastened the space of life by constantly reminding people that something was happening – if not here, then somewhere else. Not only do people become aware of other places and the events occurring there, but the media remind them that the world never sleeps even if its audience does (Ibid,2005).

Cosmopolitanism is also closely linked to globalization It can be seen as one of the responses to globalization Hannerz refers to media and communications when he writes that the implosive power of the media may now make just about everybody a little more cosmopolitan. He quotes Massey (1994: 165) who has pointed out that cosmopolitanism is a predominantly white and

First World take on things, involving the denigration of locally situated cultural experience, or at least its subordination to the practice of ‘higher’ consciousness (Ibid,2005).

According to Dirlik, Probably the majority of writers would agree with the proposition that if globalization means anything, it means the incorporation of societies into a capitalist modernity, with all the implications of the latter – economic, social, political and cultural (as cited by Sparks, 2017).

According to many theorists, the sense of place has been fundamentally changed by the arrival of media and communications. Families who live in different time zones also have an effect on their daily lives. We can clearly see how more frequent connections between the different family members make them more aware of the differences not only in their use of time but also in their sense of time. It is a matter not merely of different time zones, but also of the pace of time, of how time is experienced. For example members of the families who live in advanced world miss their experience of time in their home countries, but can also go back to experience it. Those members of the families who are still in place, but live in urban centers, also want to go back to experience agrarian time, three generations of a Finnish family may opt go back to spend time in a summer cottage built by the first generation. (Rantanen,2005)

It is apparent that, cosmopolitanism can be mediated, for most of those people who do not travel as tourists or leave their countries at all, media and communications provide their main channel to other parts of the world (Rantanen,2005). The assertion that the contemporary state system is in severe crisis leadsthe strong globalization paradigm to deny the existence of any dominating or controlling centre to the contemporary world. Power in this world, whether it is physical or symbolic in nature, is not concentrated in a single place. This rejection of a notion of any single controlling centre stands in contrastto the central claim of the media and cultural imperialism paradigm (Sparks, 2017).

It was hypothesized by researchers that due to the powerful assimilation process produced by the international cultural enterprises, differences across national boundaries and racial gaps may be narrowed (Yeh, 1998). A further theory even asserts that the tastes, desires and attitudes of third-

world people are not likely to remain the same and will parallel those of westerners under the long-term influence of TV soap operas (Wang, Servaes, & Goonasekera, 2000).

However, in a study on five Asian countries by Hagiwara and his colleagues (1999), it was found that the majority of audiences did not consider the negative values portrayed in global television, such as greed, pre-marital sex, and individualism, had significant impact on local cultures or their own way of living. On the other hand, they considered that global television could enrich their knowledge and help them understand other cultures (Ibid).

The globalization paradigm argues that the trade in television programs is far more complex than the imperialist paradigm allowed for, and that there are ‘flows within flows’ that do not fit the idea of western dominance. In the global epoch, the presence of a large number of confident and established broadcasters in a variety of different geographical locations means that the patterns of television are complex. There is no longer any one-way street. Despite the popularity of western series in many countries, studies of audience appreciation have demonstrated that there is generally a preference for local production. The reason for this is that western TV programs are, quite naturally, produced with the taste of the US audience in mind (Sparks, 2017).

The most famous instance is that of the great success of the Mexican soap opera *Los Ricos También Lloran* (‘The rich also cry’) in post communist Russia (Baldwin, 1995). The popularity of these exports, despite the geographical distances involved, the different historical trajectories of the producing and consuming societies, and their very distinct cultural experiences, suggests that there are ‘universals’ other than those embodied in the Hollywood vision of the world that the imperialism paradigm had failed to recognize (Sparks, 2017).

2.2.2.1. Cable and Satellite TV

Cable and satellite TV, which has been familiar to most Americans, Canadians, and some Europeans for years, is now expanding in most other countries of the world. Direct Broadcasting Satellite (DBS) or Direct-to-Home (DTH) started in Japan and Britain and has readily spread to many other countries, often spanning the borders of neighboring countries. By the 1990s, cable systems and the private satellite TV channels to feed them were blossoming in Europe, Latin American, and Asia (Jan, 2009).

Satellite TV and cable television are beginning to expand in Latin America and the Middle East. Again this channels exported from industrialized nations (CNN, BBC, MTV, and so on) are popular, but several nations (Brazil, Hong Kong, Egypt, Mexico, Saudi Arabia) are developing their own satellite television channels aimed both at national audiences and neighbors within the same cultural linguistic markets. For example, the Qatar Channel Al Jazeera has aimed to provide regional news to the Middle Eastern regional market of Arabic speakers (Jan, 2009). New research revealed in the annual Africa'scope report produced by TNS shows a buoyant TV market in French-speaking African countries and the increasing market share of the EUTELSAT 16A satellite, one of the key TV satellites for West Africa.

2.2.2.2. Expansion of Global TV

The expansion of global television initially was closely linked with the flow of programming from one country to the other. The earliest attempts at systematic documentation of exported television programming revealed that by the early 1970s the United States, Britain, France, and the federal republic of Germany were leaders in its origination, the United State led this group with an estimated 150,000 hours of programming per year, followed by the United Kingdom and France. While these nations were the largest exporters, several other countries were major producers for international distribution in other regional markets. For example, program from Mexico were widely distributed through Latin America and in areas of United States where Spanish is widely spoken, and Lebanon and the United Arab Republic were major producers for the Middle East. The exported television programs were used by the emerging local television

airtime that was needed to be filled in newly emerging national television system (Denise, Bielby, Harrington, 2008).

During the second half of the twentieth century, smaller nations began providing some international radio services so their voices could complement those of the large services of major powers such as the China, France, Germany, Russia, the United Kingdom and the United States. As capabilities to distribute television worldwide became available they were first exploited by Western states, especially the United Kingdom and the United States through the BBC World Service (a state funded service) and CNN (a commercially funded service) (Si, 2014).

This, added to the global dominance of Western news agencies, led many at the time to criticize hegemonic global news provision based on Western values, interests, and perspectives. In recent decades, however, this dominance has been challenged by funding for and development of regional and global television news providers by other countries. Hundreds of satellite news channels are now available worldwide that provide domestic and regional services and a group of global players operating in multiple languages have now appeared, including RT from Russia, Al Jazeera from Qatar, CCTV from China, and second-tier Western international television services such as France 24 and Deutsche Welle. These broadcast on their own channels and sometimes prepare daily or weekly programmes for broadcast on other channels or by domestic broadcasters. The new environment is thus providing a wide range of international television services and choices, particularly to developing countries but these international players are also gaining access to North America and Europe audiences (Ibid).

2.2.3. Classification of Television Drama

According to the University of Shivaji (2015), Drama is an imitation of life. Drama is different from other forms of play because of its unique characteristics. It is read, but basically, it is composed to be performed, so the ultimate aim of dramatic composition is for it to be presented on stage before an audience. This implies that it is a medium of communication. It has a message to communicate to the audience. It uses actors to convey this message.

Sunrise drama getaway largest Asian TV drama sits state, drama within film, television and radio (but not theatre), drama is a genre of narrative fiction (or semi-fiction) intended to be more serious than humorous in tone, focusing on in-depth development of realistic characters who

must deal with realistic emotional struggles. A drama is commonly considered the opposite of a comedy, but may also be considered separate from other works of some broad genre, such as a fantasy.

2.2.3.1. Melodrama

A Cambridge Dictionary defines melodrama as a story, play, or film in which the characters show emotions (exaggeration of emotion) than real people usually do. The word melodrama derives from the Greek *melo* (music), and with this root meaning of music-drama was a common eighteenth – century synonym for opera a meaning which the Italian melodrama retains today. Starting from 19th century melodrama came to mean: a dramatic piece characterized by sensational incident and violent appeals to the emotions, but with a happy ending (Smith, 1973).

2.2.3.2. Realistic Drama

It is a type of drama which is unclouded by false ideals, literary conventions, or misplaced aesthetic glorification and beautification of the world. Realistic drama involves the direct observation of human behavior; therefore, there is a thrust to use contemporary settings and time periods, and it was to deal with everyday life and problems as subjects (Trumbull, 2009).

2.2.3.3. Crime Drama

Crime drama feature intense violence and transgressions. The violence featured in the crime drama is often brutal and realistic. Such depictions of violence have increased over time on television. It has also been argued that the crime drama genre contained explicit, violent elements that provided a sense of realism of violence and vicarious adventurism (Paul & Shim, 2007).

2.2.3. 4. Romance Drama

Romantic drama is a genre that explores the complex side of love. The plot usually centers on an obstacle that is preventing love between two people. The obstacle in romantic drama can range from a family's disapproval, to forbidden love, to one's own psychological restraints. Many Romantic dramas end with the lovers separating because of the enormity of the obstacle, the realization of incompatibility, or simply....fate (Buffam, 2011).

2.2.3.5. Historical Epic Drama

Often take an historical or imagined event, mythic, legendary, or heroic figure, and add an extravagant setting and lavish costumes, accompanied by grandeur and spectacle and a sweeping musical score. Epics, costume dramas, historical dramas, war film epics, medieval romps, or 'period pictures' are tales that often cover a large expanse of time set against a vast, panoramic backdrop. In an episodic manner, they follow the continuing adventures of the hero(s), who are presented in the context of great historical events of the past.

2.2.3.6. Teen Drama

Most of the archetypal teen dramas focus on the trials and tribulations suffered by young people working their way through adolescence. These are dramas that feature young people characters prominently and young people get to be represented on television. What makes teen dramas different is the fact that it doesn't attempt to a broad audiences by including characters of several age. Rather, it focuses closely on a group of characters who were all of a similar age. Formally teen dramas shares with soap opera a similar narrative organization and imaginative center, with an emphasis on the problems of the personal and psychological rather than proposing the possibility for larger macro political or societal change (Green, 2005).

2.2.3.7. Soap Operas

According to Munford (1995) soap operas can be defined as “a continuing fictional dramatic television program, presented in multiple serial installment each week, though a narrative composed of interlocking story lines that focus on the relationship within a specific community of characters”(as cited by Paul & Shim, 2007). Borrowed from radio serials, soap operas filled Television programming. Today, soap operas have their own magazine and some newspaper caring weekly summaries of plot development (Biagi, 2001).

2.2.4. Kana TV and Its Television Drama

Kana TV is joint venture between Moby Group and a group of entrepreneurs in Ethiopia including Zeresenay Berhane Mehari, Elias Schulze, Nazrawi Ghebreselasie and Addis Alemayehou. It has around 180 mostly young Ethiopian staff – the median age is 25, with 50% female – including a dubbing team of about 100 (Jeffery, 2017).

Headquartered in Dubai, Moby Group is a media and entertainment company with a focus on emerging and frontier markets extending from Central Asia to the Middle East and beyond. The Moby group was established by Afghan-Australians, who'd also built a television station in Iraq. It is mostly spoken by the Managing director and Co- Founder of Kana TV, Elias Schulze that, when it comes to the benefit of Kana TV to Ethiopia, as Ethiopians are well known in exporting coffee, there is also an ample cause now to do the same thing with entertainment (Hamid,2016).Afghanistan-based Moby Group is the international partner backing KANA TV, and it is used to dealing with challenging and emerging media environments. It established TOLO as Afghanistan's premier network in the wake of the Taliban shutting down the media (Jeffery 2017).

The group currently operates 16 businesses in six countries in broadcasting, production, publishing, music, and strategic communications. The group was founded in 2003 by the Mohseni family as a privately held company and interestingly also has 21st Century Fox as a strategic minority shareholder. It is the Moby Group's first African venture.

The Managing Director of Kana TV, Elias Shulze is no stranger to Africa as he was African CEO for Kaymu, an African Internet Group Company before becoming a principal in The Africa group, a boutique advisory and early stage venture capital firm focused on specialized opportunities across Africa. According to Shulze, the idea for the station came up two years when of its co-founders was thinking about the market potential of Ethiopia (Awrambatimes,2016).

The local vehicle is BeMedia, a fully Ethiopian owned and operated entity led by Zeresenay Berhane Mehari as the GM and would be Kana TV's exclusive media production company: Moby Group is the technical and operating partner. BeMedia is an exclusive local production

partner to Kana Television – this means BeMedia helps produce for and sells to Kana Television much of the content which it airs on Kana via Nilesat(Ibid).

The controversial TV station has become a wedge issue among local Ethiopians since it began. From day one, it promised to broadcast 30 per cent local production and 70 per cent, mostly soap operas, from abroad, creating resentment from the long-suffering Ethiopian film and TV industry. However, Kana are doing dubbed content due to their IPSOS research. As mentioned that showed that half of all satellite viewers in Urban Ethiopia are watching foreign content so their approach was to try and bring those eyeballs back and actually bring it to them in a language they understand (Samuel, 2016).

In the digital area, Kana TV seeks to promote a ‘proactive and vibrant cross-platform’ strategy including significant effort with Facebook, the leading social media platform in Ethiopia. Even prior to launch, the company achieved over 125,000 followers and high engagement in a market with ~3% or less internet penetration (PrensarioInternacional, 2016).

Kana is currently building a mega production studio, the biggest in East Africa, to help facilitate more in-house production. It is also rumored to be hosting the next Ms. Ethiopia beauty pageant competition. It is also bidding for the right to broadcast the Ethiopian soccer premier league over EBC to appease critics who have been calling for local content (Samuel,2017).

2.2.4. Kana Television Drama

Kana television drama content is slated to be produced by Kana itself locally, and the other half is set to comprise content that has been dubbed into Amharic. So far (December, 2017) KANA has dubbed 2,300 hours of foreign content, requiring a highly coordinated operation: research and analysis to select which shows to secure, then negotiations and purchase, followed by translation, casting, acting, syncing, audio editing, video editing, quality control and then scheduling (Jeffery, 2017). Because of the Ethiopian broadcasting law, Ethiopians real value of being appropriate and it’s a self-regulating household, violence is limited and any sort of inappropriate sexual content is edited or cut out from the drama so youngsters, and even kids can comfortably watch them(Hamid, 2016).

Most of Kana TV dramas are series that are top international hits from around the world mainly from India, South American, Korea, Italian and Turkey translated as something between taste and flavor, According to the founders, at the beginning it took up to 50 man hours to dub one hour and we had to produce 200 man hours of content every day. It seems to be working well as some people say it doesn't even look like the actors are dubbed (Jeffrey, 2017).

2.3. Media and Multicultural Communication

Multicultural media come in different shapes and sizes. As a rule, they consist mostly of small broadcasters (radio/television), cable channels, newspapers, and magazines that target racial and ethnic minority audiences, including Aboriginal peoples, radicalized women and men, and immigrants and refugees. Often local but sometimes regional or national or transnational in scope or circulation, many multicultural media outlets are “mom and pop” start-ups, published on a weekly or intermittent basis in languages other than English or French and distributed free of charge, reflect commercial or community orientation, and provide entertainment or essential information for survival or participation as citizens. Other multicultural media resemble mainstream media, with sufficient resources to publish on a daily basis for profit. And technologies are directly impacting multicultural media. From multichannel digital television packages to the Internet and social media (with online text and video), digitalization has pried open new possibilities for networking across local or transnational spaces (Fleras,2009).

Technology has made the media the most important immediate influence on opinions and understanding in the industrialized world and has significantly heightened media impact in the developing countries as well. Media has a powerful capacity to encourage global awareness thereby promoting cross-cultural understanding, tolerance and acceptance of ethnic, cultural, religious and gender differences in communities across the globe. Unfortunately, the media's potential to be a force for good can easily backfire. By disseminating messages that create and reinforce negative stereotypes and perpetuate misconceptions, the media frustrates dialogue and works against mutual understanding (Howard & Idriss, 2007).

Media brought human society to a highly interconnected and complex level, but at the same time, it challenges the very existence of human communication in the traditional sense. Media

not only influences the form and content of information/messages, but it also affects how people understand each other in the process of human communication, especially for those from different cultural or ethnic groups. Before the emergence of new media, according to Bagdasaryan (2011), traditions and innovations in human society co-existed in a dynamically synchronized way, but the speed and impact of the media resulted in the inability of traditional values to keep pace with the new cultural values produced by the media. This cultural gap has caused difficulty in understanding or communication between generations and among people in the same culture (Chen, 2012).

Media also extrinsically breeds communication gaps between different cultural and ethnic groups. The fragmented nature of media has switched traditional cultural grammar, cultural themes, or cultural maps to a new pattern, resulting in the loss of traditional cultural logic. The rearrangement or restructuring of cultural patterns, or worldview, demands that members of a culture realign their communication behaviors within their own community, and to learn a new way of interaction with people from differing cultures. Media fosters a new culture in human society, in which the degree of ambiguity and uncertainty has been reshuffled and has reached its highest point, especially in the process of intercultural communication. How to readjust to this new situation and smoothly achieve the goal of mutual understanding for people from different cultural groups in this chaotic stage of cultural change becomes a great challenge for the practical need of interaction in daily life and research in the scholarly community (Ibid).

Rapid advances in media technology over the past twenty years have facilitated interactions of people and information across geographical and cultural borders at a pace never before imagined. At the same time, the global media has made cultural commodities available for purchase all over the world, a state of affairs that has been promoted by and benefited the commercial western cultural industries. As a result, people have become mixed, interconnected and interdependent at the same time as they have been alienated from their places and cultures of origin (Howard & Idriss, 2007).

The exchange of cultural goods and services is dominated by the marketplace, and the benefits and drawbacks of living in the “global village” do not fall equally on all participants. In a

market-based system of cultural exchange, the richest countries tend to be the largest beneficiaries while the poorest countries are often the biggest losers. In addition, a market-driven system of cultural exchange limits the dispersion of cultural forms to those that are profitable to the private sector, not necessarily those that are representative of the best or most important aspects of the culture that they are supposed to represent.

As an example, the content of American pop cultural exports often reinforces the negative images that others hold of American society as superficial, ignorant, sex-obsessed, and greedy. Moreover, the way in which other cultures and minority groups are portrayed in those American pop culture forms that are most popular internationally (i.e. film, television, “gangster rap”, etc.) is no more flattering. Such cultural flows may do more to exacerbate cross-cultural differences and polarization than they do to ameliorate them. Those who are most disturbed by this trend however are often the same people who sustain this market by voraciously consuming popular U.S. films, television, music, and hip-hop culture, among other things.

2.4. Family

Family is the basic unit of society the area where society lives in harmony. Individual, groups and community are part of the family and family is also part of those. Family system is also one of the demands for family relationship and coming together as a family. A family is one of a means for family system. Family system is a system of interrelated parts that function together to maintain the units of society, groups and individuals. According to family system theories, individual cannot be understood in isolation because they are a part of an interconnected and interdependent system of family (Goferie, 2017).

2.4.1. Definition of Family

A family according to the US bureau of the Census, 1997 is defined as any two or persons related by birth, marriage, or adoption. Taken from random sample of 1,200 people defines family as a group of people who love and care for each other. The American Association of Family and Consumer Science also defined family as two or more persons who share resources,

share responsibility for decisions, share values and goals, and have a commitment to one another over time (DeVaney, 2003). The American Heritage Dictionary also defines family as a fundamental social group in society consisting of a man and a woman and their offspring, a group of people sharing common ancestry, distinguished lineage, all members of the household under one roof. (Olson and Defrain, 2000,)

Any definition of family should be broad enough to encompass a range of family structures, dynamics, and functions. So family can be generally defined as two or more people who are committed to each other and who share intimacy, resources, decision making responsibility and values (Ibid).

According to Keller (1998), family is any group of people who are united by marriage and having responsibility for bearing children and form of social organization in all society. Family is a composition of the same or different cultural group.

2.4.2. Types of Families

2.4.2.1. Nuclear family

A nuclear family is family which consists a married couples and their children, father, mother and at least one child or more, as Zastrow (2013), mentioned it is emerged from extended family. According to Grunlan and Mayers (1988), as cited in Goferie (2017), nuclear family means husband, wife, and their immature children. Nuclear family is one kind of the family group that is wide spread in the human society. It is a family type that mostly encourages a family relationship because the family members are more close to each other. The relationship among the family members is strong socially and economically.

2.4.2.2. Extended family

Webster Dictionary defines extended family as a family that includes in one household near relatives (such as grandparents, aunts, or uncles) in addition to a nuclear family. An extensive group of people who are related by blood or marriage or who otherwise regard themselves as a large family. According to Donniand Badaouiti extended family is made up of two nuclear families" i.e., two couple families, or two single families, or a couple family and a single family,

living together. The complicated interactions between two nuclear families that live under the same roof can be described by the collective approach which was initially suggested by Chiappori (1988).

2.4.2.3. Single Parent Family

Single parent family is the one that a solo mother or father is responsible for the care of one or more children under the age of eighteen within such a family. For the purposes of this paper, single-parent families will be defined according to these guidelines. Single parents are usually fathers or mothers, but they are sometimes single grandparents raising grandchildren. Single parents may represent any of a variety of sexual orientations. They may be biological, adoptive, or foster parents (Encyclopedia.com, 2002).

2.4.2.4. Step Family

A Stepfamily is a household in which there is an adult couple, at least one of who has a child from a previous relationship. Can include situations where children are present or seldom present. Also includes when not legally married, same-sex couples, also when one partner brought in child from adoption. The individual who is not the biological parent of the child or children is referred to as the stepparent. Children can be full-time or part-time members of a stepfamily, depending on the custody arrangement between the biological parents. All stepfamily members do not necessarily reside full-time in one household (Visser & Emily, 1996).

2.4.2.5. Blended Family

A blended family consists of two adults, the children they have from previous marriages or relationships, and the children they may have together. Blended families are very common in today's society, as we have said before, approximately 70% of divorced adults will remarry), however 60% of the blended families that are formed will end up in divorce. These divorces are more likely to happen in the first two years of the marriage because of the tremendous amount of change and stress a new marriage can put on the members of the new family(Hirst, 2011).

2.4.3. Television Effect on Family

Television is a centralized system of story-telling. Its drama, commercials, news, and other programs bring a relatively coherent system of images and messages in to every home (Gerbner, 1998). Television generalization about the media's effect is easy to make but difficult to prove. "We don't fully understand at present what the media system is doing to an individual behavior, much less to the culture," according to William L. Rivers and Wilbur Schramm. "The media can not simply be seen as an engraving images on a blank mind that is to superficial a view of the communication process." (Biagi, 2001).

Living Stone (1987) concluded that "television provide a highly distorted representation of personal relationship". A review of content analysis of British television revealed that family role in general portrayed as either as conflict free relationships or a negative or rejecting interaction. Collectively many finding suggest that, at the very least, television is sending a mixed message about family (Segrin & Nabi, 2002).

2.4.4. Theoretical Perspectives on Family

Sociologists study families on both the macro and micro level to determine how families function. Sociologists may use a variety of theoretical perspectives to explain events that occur within and outside of the family.

The Family system theory is discussed as a best way for studying family in many studies. According to the family system theory or (a family system frameworks) everything that happen to every family members are interconnected and operate as a group, or family system. This approach to describing the family as a system has become very popular in both theory and practice, particularly with the therapists working with couples and families who have problems.

Family therapist Carl Whitaker (1979), as cited in Biagi (2001), has commented that in the metaphorical sense "there are no individuals in the world only fragment of families." When an individual has a problem not only families but the whole community is involved, "it takes the

whole village to raise a child,” troubled families live with trouble communities with troubled individuals. When a child has a problem there are often troubles in the family system.

A biologist might use a very powerful electron microscope to study DNA in the cell or a less microscope to study the cell as a whole. Human system might have different levels; this level can be pictured as set of concentric circles. For example, the smallest circle at the center would be individual; incising the circle would be couples, the family, the local neighborhoods, the town, the nation. If individual changes for better or worse the total creation is affected.

2.4.5. Television Effect on Children

The 1950s in the developed nations were the time of adjustment because of the addition of the new medium of television, which was seen first as a novelty and then as a necessity, since 1960 four of the major studies of the effect of television, which was seen first as a necessity, since 1960 four of the major studies of the effect of television have focused on children.

Published in 1961 by Wilbur Schramm, Jack Lyle and Edwin Parker, “Television in the lives of four children” was the first major study of the effect of television on children. Researchers interviewed 6,000 children and 1500 parents, as well as teachers and school officials.

Schramm and his associates reported that children were exposed to television more than to any other mass medium. On average, 5-year old children watched 2 hours every weekday TV watching time reached 3 hours by the time these children were eight years old. In a finding that was subsequently cited, Schramm said that children who had trouble relationship with their parents and children who were classified aggressive were more likely to turn to television for fantasy, but Schramm could find no serious problem related to television viewing. Schramm also found that in support of control, that different children showed different effects (Biagi, 2001).

A six volume study on the effect of Television, which was funded by US congress in 1969 after the violent decade of the 1960s, the studies major findings published in 1971, concerned the effect of television violence on children. A content analysis of one week of prime-time programming, conducted by George Gerbner of the University of Pennsylvania, reported that eight out of ten prime-time show contained violence. The report said that there was a “tentative”

induction that television viewing caused aggressive behavior. According to this study this connection between TV violence and aggressive behavior affected only some children who were already classified as aggressive children only in some environment. Another study made by the California Assessment Program (CPA) which tested academic achievement and TV watching suggested that a link between TV viewing poor school performances (Ibid).

Even though the report avoided direct statement about violent behavior in children as a result of television viewing the US as a result of television viewing, the US surgeon general called for immediate action against violence on television. The television industry dismissed the result as inconclusive (Ibid).

In his book no sense of place, published in 1985, Joshua Meyrowitz provided new insight in to television possible effect on society. In the past says Meyrowitz:

Parents didn't know what their children new and children didn't know what their parents knew. Similarly, a person of one sex could never be certain of certain of what the members of other sex knew.....Television undermines such behavior distinctions because it encompasses children and adults, men and women, and all other social groups in a single informational spare or environment. Not only does it provide similar information to everyone but, even more significant it provides it publicly and simultaneously.

This sharing of information, says Meyrowitz, means that subjects rarely discussed between men and women, for instance, and between children and adults, have become part of public dialogue. As a second result television viewing is a blurred distinction between childhood and adulthood. So child is exposed to adult idea or problems, and taboo topics which remained open for children.

2.4.6. Marriage and Television

Forty-five per cent of first marriages in Ethiopia end in divorce within 30 years, and two-thirds of women who divorce do so within the first 5 years of marriage (Tilson, 2000). Like any pervasive problem, no single cause of divorce can be isolated. However, one of the powerful contributing factor appears to be unrealistic expectations that accompany, if not propel, people, into marriage.

Recently, Demo and Ganong (1994) argued that “one of the most insidious factors undermining marital satisfaction and longevity is that individuals enter into marriage with unrealistic, idealistic, and romanticized notions about marriage.” Although marital expectations are likely shaped greatly by interpersonal experiences, television presents a fairly consistent view of marriage as conventional and happy, numerous authors have, in fact, pointed to mass media influence as a significant source of romanticized and idealized views of marriage.

Chapter Three

3. Research Methodology

As indicated in the first chapter, the main aim of this study is to find out the perception of family members on the effect of Kana TV dramas on family and family relationships. The main focus of this chapter is to discuss the research methodology, data gathering techniques, sampling method and data analysis technique the researcher employed in the study.

This study used descriptive survey design. Descriptive research describes current events and the research questions or problems raised based on the present phenomena, events, or state of affairs. The purpose of descriptive method is to describe “what is.” It deals with the prevailing conditions of objects, people, and events (Ariola, 2006). This research attempted to find out the perceived effect of Kana TV on family and family relationship, thus, this research is more akin to descriptive research.

Philosophical assumption about what constitute a knowledge claim in this study is the convergence of both positivism and interpretivism, relatively and objectively understanding meaning people attach to their relationship with in the family as a result of watching Kana TV, at the same time numerically articulating a given phenomenon. So the researcher philosophical knowledge claim in this research is pragmatic knowledge claim.

Research method is typically selected because the particular research method responds to the research question (William, 2007). In this study the researcher would use mixed method so that the entire research question will be addressed adequately, the researcher used primary sources in the study.

According to Eric Jensen (2012), mixed methods research typically follows overarching epistemological approach or paradigm based on pragmatism. It seeks to replace questions about what is true with questions about what is useful and it concentrates on extent to which research procedures serve ones research purposes or objective. Mixed research method is chosen because the question of finding out people’s perception on the effect Kana television on their families as a result of excessive watching can be best answered.

The researcher has employed methodology triangulation by combining the two approaches to gather data, such as interviews and questionnaires. Joint use of qualitative and quantitative data may help generate unique insight into a complex social phenomenon that are not available from either types of data alone, and hence, mixed-mode designs that combine qualitative and quantitative data are often highly desirable. These two methods are not antagonistic but are useful when they are used in combination. The results from one method can help develop or inform the other method (Creswell, 2003). The combination of different data primary data and secondary data can also strengthen the research readability in other words multiple sources provide verification and validity while complementing similar data which is called data triangulation (Bhattacharjee, 2012).

3.1. Characteristic of Mixed Method Research

Mixed methods approach is one in which it is used to integrate the results of analysis of a large-scale data set with results from in-depth interviews or focus groups. It employs strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problem. The data collection also involves gathering both numeric information as well as text information so that the final database represents both quantitative and qualitative information (Creswell, 2003).

One characteristic of mixed-methods research is that this approach seeks to minimize the weaknesses and draw from the strengths of an exclusively qualitative or quantitative research methodology. Another characteristic is that this methodology recognizes the value of knowledge as constructed through qualitative means such as perceptions, as well as experience based on factual aspects of the world in which people live. Another key characteristic of the mixed-method research approach is that it rejects the dualism that sets quantitative or fact-based and qualitative or subjectively based methodologies as having value only in exclusivity from each other (Lebednik, 2017).

There are four decisions that go in to selecting mixed method research: What priority will be given to the research? Which comes first and which comes second quantitative and qualitative data collection and analysis? At what stage in the research project will the quantitative and qualitative data and findings be integrated? There are three types of mixed method approach strategies these are non-sequential concurrent, sequential qualitative first, sequential quantitative first (Creswell, 2003).

In this study sequential-quantitative first type of mixed method was implemented. The researcher did collect quantitative data first and then qualitative latter, analyzed the data separately and integrated the results during interpretation. In this research, therefore, the priority was given to the quantitative methods.

3.2. Qualitative Approach and Quantitative Approach

As a part of mixed method, qualitative approach is one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives or advocacy/participatory perspectives or both. It also uses strategies of inquiry such as narratives, phenomenologist, ethnographies, grounded theory studies, or case studies. The researcher collects open-ended, emerging data with the primary intent of developing themes from the data (Creswell, 2003).

In this paper, the researcher used this method to gain insight about some of the research question including how families would perceive kana television effect on their families and on their daily activity and the reflections of professionals who are working on family problem.

A quantitative approach, on the other hand, is one in which the investigator primarily uses postpositive claims for developing knowledge (i.e., cause and effect thinking, reduction to specific variables and hypotheses and questions, use of measurement and observation, and the test of theories), employs strategies of inquiry such as experiments and surveys, and collect data on predetermined instruments that yield statistics data (Ibid).

For this study, survey method was used and questionnaires were used as a data gathering tool. The response of Addis Ababa residents (family members) their perception on the effect of kana TV dramas on family relationship and frequency of exposure to Kana TV across family demographics was obtained.

3.3. Sampling Techniques

According to Schofield and Dane, a sample can be defined as a set of units or participants selected from a population, which is compiled to save time and to acquire accurate and unprejudiced estimations of the population status in terms of the research topic (cited by Temesgen, 2013).

Sampling is employed for the purpose of making observation and statistical inference about a population. It is extremely important to choose a sample that is truly representative of the population so that the inferences derived from the sample can be generalized back to the population of interest(Bhattacharjee, 2012).

In this study, the researcher employed both probability and non-probability sampling techniques. In line with probability sampling technique, multi stage probability sampling was used to select the respondents for the study. In case of non-probability sampling purposive sampling one of which is expert sampling were used because some of the research question is better answered with the backing of professional respondents and to alleviate the difficulty that could possibly arise during data gathering.

3.3.1. Sample Sizes

Representativeness of the study sample depends on how accurate the study is to the target population. This study is restricted to Addis Ababa city. According to the 2007 population and housing census of Addis Ababa 2.7 million people are living in this city(CSA, 2007). The city is administered by a city council and organized in to 10 sub cities and 116 woredas (AACALDMB, 2016). The rationale behind selecting is because it is in the convenience of the researcher and

most non Amharic speaking regional areas have TV station broadcasting in their own languages. Moreover, due to higher level of urbanization there is higher TV to household ratio in the city.

In this study, 200 survey questionnaires were randomly distributed by means of lottery method to the selected households using random number generator software. These were selected out of 9341 households in 2 sub cities namely Gulele sub city and Bole sub city. These two sub cities were randomly selected from 10 sub cities; similarly, each sub city was subjected to same method to select a particular woreda. A multi stage random sampling was used to geographically divide the city. In accordance with this, woreda 8 of Gulele sub city and woreda 6 of Bole sub city were selected. In each woreda 100 households were randomly selected. In households where data couldn't be obtained from the selected household, the next household in the neighborhood was selected.

The study according to University of Florida strategies for determining sample size, it would have 95% of confidence level and 7 % of margin of error. In depth interview was also conducted with 2 households from two previously selected sub cities using lottery method again in order to curb selection bias. Twelve experts on family problem were purposefully selected and interviewed.

Table 3.1. University of Florida strategies for determining Sample Size

Sample size for $\pm 3\%$, $\pm 5\%$, $\pm 7\%$ and $\pm 10\%$

Precision Levels Where Confidence Level is 95% and $P=.5$.

Size of Population	Sample Size (n) for Precision (e) of:			
	$\pm 3\%$	$\pm 5\%$	$\pm 7\%$	$\pm 10\%$
500	a	222	145	83
600	a	240	152	86
700	a	255	158	88
800	a	267	163	89
900	a	277	166	90

1,000	a	286	169	91
2,000	714	333	185	95
3,000	811	353	191	97
4,000	870	364	194	98
5,000	909	370	196	98
6,000	938	375	197	98
7,000	959	378	198	99
8,000	976	381	199	99
9,000	989	383	200	99
10,000	1,000	385	200	99
15,000	1,034	390	201	99

3.4. Data Collection Techniques

As it was discussed earlier, the main data collecting instrument for this research was survey questionnaires, the questionnaire is composed of three parts the first part deals with demographic information of the respondents and the frequency of usage of kana TV, the second part discusses the overall assessment of the perception of people on the effect brought to their family and the third part focuses on the challenges and changes that arise out of excessively watching kana television dramas in their daily activity. In-depth interview with the families and professionals on family matter was used to cast further insight. The individual responses of the interview were recorded via the help of a digital audio recorder in order to support the note taken and to avoid some elements that might have been missed during the note taking process.

3.5. Data Analysis Techniques

3.5.1. Quantitative Data Analysis

The quantitative data analysis techniques, such as percentage was employed. The response scale was measured descriptively using data coding process of converting data in to numeric format. Mean measure, standard deviation, frequency, percentage, cross tabulation and bivariate correlation where also used to further analyze the data. Moreover, coded data was also analyzed using software program called SPSS (Statistical Package for Social Sciences) version 24.

3.5.2. Qualitative Data Analysis

One of the techniques used for analyzing qualitative data in this study was coding technique, classifying technique, categorizing and relationships. First, open coding was used to bring together similar concepts together, then, similar concepts were combined in to sub categories and higher order categories. The final faith of qualitative data analysis in this study was selective coding which is coding of new data. In the last process, story lining technique was employed so that categories would appear in sequence and a relationship was also used to refine a story of observed phenomenon. Finally, the two data results, the qualitative and the quantitative, were triangulated to complement each other.

Chapter Four

Data Presentation and Analysis

4. 1. Introduction

This chapter provides the data and its interpretation of 200 questionnaires collected from two sub-cities of two woredas in Addis Ababa and interviews conducted with professionals and families regarding the subject matter. Individual respondents who filled the questionnaires are reckoned to represent their particular household.

The data from the questionnaires were statistically analyzed. The SPSS software version 24 was used for the quantitative data analysis. The findings are discussed according to the sections of the questionnaire in line with reference to the three section of the questionnaire.

4.2. General Information about Respondents

		Frequency	Percent
Age Category of Respondents	15-30	112	56.0
	31-50	69	34.5
	Above 50	19	9.5
	Total	200	100.0
Gender of Respondents	Male	85	42.5
	Female	115	57.5
	Total	200	100.0

Table 4.1 Respondents' age and gender

Table 4.1 demonstrates age and gender category of respondents. Accordingly, the age category of respondents varies from 15 to 75 years of age. Hence, the respondents were comprised of different age groups. The majority of the respondents were in their young age (56%). This comprises of the age group between 15 to 30 years of age groups. This is followed by the Adult

age (34.5%) which includes 31 up to 50 years of age and the rest 9.5% of respondents belong to an old age category having an age group above 51.

The total number of sample population is 200. Out of this, female respondents consist of 57.5% while males consist of 42.5%. The higher number of female participant might entail availability of more females at home. This may be because female unemployment rate is significantly higher than male. According to the SCA (2015) survey, in Addis Ababa, the number of female unemployment, which is 63%, is higher than male unemployment which is 41%.

	Frequency	Percent
No Education	13	6.5
primary school	46	23.0
secondary education	60	30.0
Diploma	41	20.5
1st Degree	30	15.0
Master's and Above	10	5.0
Total	200	100.0

Table 4.2 Educational background of respondents

Table 4.2 shows the educational back-ground of respondents. As can be seen, the majority of respondents have completed secondary education (30 %). The minimum percent of respondents were illiterates (6.5%) and those that have master's degree and above were 5%. Respondents who have first degree were 15%, while those with a diploma were 20%. This entails, majority of respondents were literate. Though, 6.5 percent of illiteracy is not small, the higher level of literacy would amount to the availability of primary and secondary education since the data was collected from a very dense urban area of the main city.

Occupation	Frequency	Percent
Employed	137	68.5
Unemployed	37	18.5
Student	19	9.5
Retired	6	3.0
Total	199	99.5
Total	200	100.0

Table 4.3 Occupation of respondents

Table 4.3 describes respondents' employment status. On that account, the data shows, while 68.5% of respondents were employed, 18.5 % of the respondents were unemployed. Furthermore, 9.5 % of respondents were students whereas, 3% of the sample population belong to the retired group. The majority of the respondents who were employed comprised of mostly civil servants, private business man, teachers and car drivers. House wives, graduate students looking for a job and those who simply stay at home are comprised in the unemployed rate.

No			Frequency	Percent
1	Marital status of respondents	Married	91	45.5
		Not Married	94	47.2
		Divorced	6	3.0
		Widowed	8	4.0
		Total	199	99.5
			200	100
2	Role of respondents in the family	Father	31	15.5
		Child	65	32.5
		Mother	81	40.5
		Relative	16	8.3
		Total	193	96.5
			200	100
3	Type of respondent's	Nuclear family	145	72.5

	family	Extended family	31	15.5
		Blended family	3	1.5
		Single parent family	9	4.5
		Total	188	94.0
			200	100

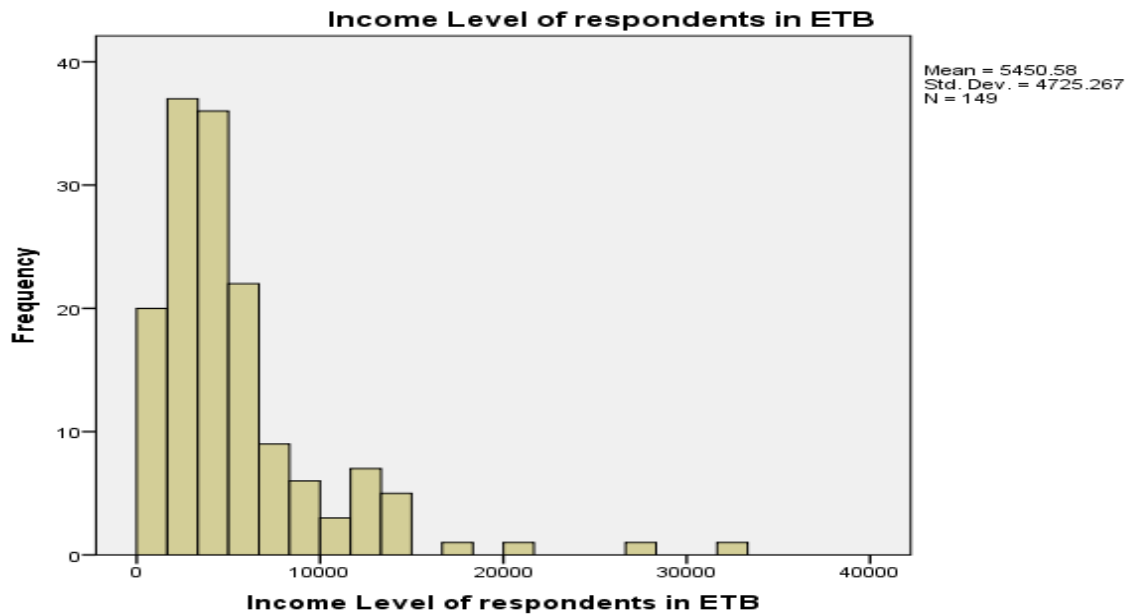
Table 4.4 Respondents family status, role and types of families

Table 4.4 shows respondents marital status, their role within their family and their family type. Thus, the table unveiled that, there is almost an equal proportion when it comes to those who are married 45.5% and those who are unmarried 47.2%. The smallest of percentage were the divorced and widowed consisting 4% and 3% of respondents respectively.

In terms of respondents standing in the family, mothers take the largest portion 40.5%. This is because the largest numbers of respondents were females who were either house wives or mostly private business women. Young respondents were also the second largest (32.5%), out of the total sample population. This may be because the questionnaires were distributed during January and February when most of Ethiopian students had a midyear break.

As described in chapter two, nuclear families are families consisting father, mother and children. This sort of family comprises of 72.5 percent of respondents, this entails that, significant number of residents in the selected areas lives in a nuclear family. Another 15.5% of respondents were living within extended family. This can be is an evident to the fact that, traditional families are also prevalent in Addis Ababa.

Figure1: Income level of respondents in ETB.



With regard to income level of respondents, as figure 1 unravels, the average mean income is 5450.58 and the standard deviation is 4725.267. This means two third of respondents income falls between 750 birr up to 10175 birr.

No			Frequency	Percent
1	Respondents language of family	Afan-Oromo	29	14.5
		Amharic	158	79.0
		Tigrigna	9	4.5
		Guragiga	1	.5
		Total	197	98.5
		System	3	1.5
		Total	200	100.0
2	Religion of respondents	Orthodox	160	80.0
		Protestant Christian	22	11.0
		Muslim	16	8.0
		Others	2	1.0
		Total	200	100.0

Table 4.5 Language and religion of respondents

Respondents were asked to indicate the language they usually speak in their house. As table 4.5 shows, Amharic speakers comprises of 79.0% of the respondents household followed by Afan-Oromo speaking families which is 14.5%.Tigrigna speakers hold 4.5 percent and Guragigna speakers makes 0.5%of respondents.

Concerning the religious composition of respondents, the majority 80 percent were Orthodox. Eleven percent of respondents described themselves as Protestants, while the rest 8% were Muslims and 1% of respondents belonged to other system of beliefs.

4.3. Exposure of Kana TV across Family Demographic

4.3.1. Kana TV Viewership

Do you watch Kana TV?			
	Frequency	Percent	
Yes	179	89.5	
No	21	10.5	
Total	200	100.0	

Table 4.6 the number of respondents who watch Kana TV.

Out of 200respondents, 179 of them replied that, they watch Kana TV which is 89.5%, whereas, 10.5 percent of respondents stated they do not watch the channel. This entails, Kana TV program's viewership is high and that it is the choice of many families.

In an open-ended question, respondents were also asked the reason they watch Kana TV frequently, and they provided various explanation. Family pressure is one of them, some respondents explained that, when they come home after work or school they find members of their family watching Kana TV, in an attempt not to disturb their families they simply watch Kana TV along with them. Others watch Kana TV because they find it highly entertaining. For them, Kana TV programs are by far the most amusing programs and dramas more than any other television channels.

It is evident from these findings that Kana TV has grabbed the attention of many. As to the reason for its appeal, Ato Haile Teklehaimanot, Communication and Marketing Director at Kana TV, stated the following:

Our target audience is 16 years old and above, and most households being a one TV household, we look for stories that can appeal to most in this target group. Our general approach to our content programming is respectfully provocative. After extensive scrutiny once we settle on the stories, our team ensures that quality (content, visual, and sound) is all up to the highest standard. We are a highly data driven company. We always conduct focus group discussions and questionnaires during the airing of a particular show and after it has ended to understand what audiences liked or didn't like about a particular content, whose input we use in deciding our next content offerings.

One of the most noteworthy explanation respondents have given for viewing Kana TV frequently was that, because the dramas on Kana TV are not only dubbed in a way that is suited for their language, but, they are also series dramas transmitted daily which gets them to submit to the stories every day without forgetting the plot unlike other television dramas they used to watch weekly.

Respondents also watch Kana TV because they like the story and its proximity to their lifestyle.

"I watch Kana TV because I like the language that they use which is so similar to our day to day conversation. Kana TV has brought the quality of language translation to the highest level and I also like the story it is somehow more similar to ours"

Respondent No 94

There are also some respondents who expressed the educational role of kana TV. They pointed out that, there is a lot they learned from Kana TV and the life experience they gained out of it,

especially in terms of understanding human best and worst nature. Additionally, they expressed their interest in the educational programs like #”Menden” and Kana Passport.

4.3.2. Hours and Days Respondents Spend Watching Kana TV

From here onwards, the data includes only 179 of respondents who have replied yes to watching Kana TV. 21 respondents who responded no to watching kana TV were excluded from further analysis since their response is irrelevant in relation to answering the research inquiry.

Hours respondents watch Kana TV in a day		Gender of Respondents		Total
		Male	Female	
More than five hours day	Count	6	34	40
	% within Hours respondents watch Kana TV in a day	15.0%	85.0%	100.0 %
Two to five hours a day	Count	23	46	69
	% within Hours respondents watch Kana TV in a day	33.3%	66.7%	100.0 %
Less than one hour a day	Count	39	30	69
	% within Hours respondents watch Kana TV in a day	56.5%	43.5%	100.0 %
Total	Count	68	110	178
	% within Hours respondents watch Kana TV in a day	38.2%	61.8%	100.0 %

Table 4.7 Hours respondents watch Kana TV in a day * Gender of RespondentsCrosstabulation

Table 4.7 shows the comparison of hours respondents watch kana TV in a day in relation to their gender. According to the data, among those who watch the channel for more than five hours a day, females constitute 85%, whereas males were only 15%. On another stand, males make 56.5 % among those who watch Kana TV less than an hour, while43.5% were females, which is also significant. Moreover, out of those who watch Kana TV from two to five hours a day 66.7% were females, whereas 33.3% of them were males. This indicates that, females spend more hours watching Kana TV than men.

Days in a week respondents watch Kana TV		Gender of Respondents		Total
		Male	Female	
More than five days in a week	Count	19	63	82
	% within Days in a week respondents watch Kana TV	23.2%	76.8%	100.0%
Three to five days	Count	32	31	63
	% within Days in a week respondents watch Kana TV	50.8%	49.2%	100.0%
Two days or less	Count	16	14	30
	% within Days in a week respondents watch Kana TV	53.3%	46.7%	100.0%
Total	Count	67	108	175
	% within Days in a week respondents watch Kana TV	38.3%	61.7%	100.0 %

Table 4.8 Days in a week respondents watch Kana TV * Gender of Respondents Crosstabulation

Table 4.8 demonstrates gender of respondents in comparison to days a week respondents watch Kana TV. From among those who watch Kana TV for more than five days a week, 76.8% were females, whereas, 23.2% were males. With reference to those who watch Kana TV from three to five days in a week, there is proximity between males (50.8%) and females (49.2%). On the other hand, 53.3% of males and 46.7% of females watch Kana TV for two days or less in a week. The data implies that females watch the station for more days in a given week than males.

Hours respondents watch Kana TV in a day		Respondents place or status in a family				Total
		Father	Child	Mother	Relative	
Less than one hour a day	Count	12	19	34	2	67
	% within Hours respondents watch Kana TV in a day	17.9%	28.4%	50.7%	3.0%	100.0 %
Two to five hours a day	Count	11	24	24	9	68
	% within Hours respondents watch Kana TV in a day	16.2%	35.3%	35.3%	13.2%	100.0 %
More than five	Count	3	22	11	3	39

hours a day	% within Hours respondents watch Kana TV in a day	7.7%	56.4%	28.2%	7.7%	100.0 %
Total	Count	26	65	69	14	174
	% within Hours respondents watch Kana TV in a day	14.9%	37.4%	39.7%	8.0%	100.0 %

Table 4.9 Hours respondents watch Kana TV in a day * Respondents place or status in a family Crosstabulation

Table 4.9 illustrates the frequency of watching Kana TV across family role. Accordingly, from among those who watch Kana less than 1hr in a day, mothers are the majority (50.7%) followed by children (28.4%). There were equal percentage (35.3%) of mothers and children among those who view the channel from 2-5hrs a day. Children constitute the majority (56.4%) among those who watch kana more than 5hrs a day; they are followed by mothers which were 28.2 percent. This implies that, concerning hours respondents spend watching kana TV, children and mothers spend more time viewing the channel than fathers.

According to Gurbner, people who watch television channels for 4 and more than 4 hours per day are considered as heavy viewers. Whereas, the respondents who watch television less than 2 hours per day considered as light viewers and those who watch between 2 up to 4hours a day are medium watchers (as cited in Rahwa, 2011). Hence, it can be entailed that mothers and children are heavy Kana television viewers whereas fathers are light Kana TV viewers. Additionally, from table 4.7 it can be inferred that females are heavy kana TV viewers than males.

			Hours respondents watch Kana TV in a day			Total
			Less than one hour a day	Two to five hours a day	More than five hours a day	
Income level category of	Less than 1000	Count	3	4	5	12
		% within Income level category of respondents	25.0%	33.3%	41.7%	100.0%
	1000-3000	Count	10	13	8	31
		% within Income level category of respondents	32.3%	41.9%	25.8%	100.0%
	3000-5000	Count	14	11	4	29

respondents		% within Income level category of respondents	48.3%	37.9%	13.8%	100.0%
	5000-10000	Count	17	17	4	38
		% within Income level category of respondents	44.7%	44.7%	10.5%	100.0%
	10000 and above	Count	8	8	3	19
		% within Income level category of respondents	42.1%	42.1%	15.8%	100.0%
	Total	Count	52	53	24	129
% within Income level category of respondents		40.3%	41.1%	18.6%	100.0%	

Table 4.10. Income level category of respondents * Hours respondents watch Kana TV in a day
Crosstabulation

Table 4.10 shows, the comparison between hours respondent watch Kana TV and their income level. As can be seen from the table, from among those who earn monthly income of less than 1000 birr; the majority 41.7% watch Kana TV for more than five hour a day. Moreover, 33.3% of respondents watch Kana from two to five hours a day, whereas the rest (25%) watch the channel for one hour a day.

Out of respondents who earn from 1000 to 3000, 41.9% majority of respondents watch Kana TV from two to five hours a day. This is followed by those who view the station less than an hour a day (32.3%). This entails that, as the income level of respondents grow, the number of hours they watch Kana TV decrease from more than five hour a day to 2-5 hours a day.

Additionally, with respect to those who earn from 3000-5000, the majority (48.3%) watch Kana for less than an hour a day. This is followed by 37.9% of respondents who watch kana's programs from two to five hours a day, whereas, the remaining 13.8% of respondents are the minority in this category. This also indicates a decrease in hours of watching Kana from two to five hours a day to less than an hour a day as the income level of respondents increase.

With reference to the respondents whose income level falls from 5000-10000, equally 44.7% of respondents view Kana from two to five hours a day and less than an hour a day. The remaining minority (10.5%) view Kana's programs for more than five hour a day. This further illustrates the continuity of the previous trend.

By the same token, out of those who earn monthly income of 10000 and above, there were equal percentages (42.1%) among those how view the channel from 2-5 hours and less than an hour a day. Whereas, the minority 15.8% watches Kana TV for more than five hour a day. Generally, the overall data from the above table indicates that, those who watch Kana TV heavily are those who earn less income in comparison to those who earn more.

4.3.3. Respondents Preference of Kana TV Programs

	Frequency	Percent
"Shinkur Leboch"	56	31.3
"Yetekema Hiwot"	47	26.3
"Yebekel Menged"	44	24.6
"Years Merkogna"	11	6.1
"Yaltenkuaku Beroch"	6	3.4
"Kalkidan"	5	2.8
Others	9	5.0
Total	178	99.4
Missing System	1	.6
Total	179	100.0

Table 4.11 Respondents preference of Kana TV Programs

Respondents were also asked which kana TV program they prefer the most, as table 4.10 portrays, “Shinkur Leboch” has the first rank 31.3% followed by “Yetekema Hiwot” 26.3%. The third in the rank is, “Yebekel Menged” (24.6%). These three dramas have the biggest preference rate. Furthermore, “Years Merkogna” was preferred by 6.1% and 5.0% of respondents opted others, “Yaltenkuaku Beroch”(3.4%)and Kalkidan (2.8%) follow sequentially. Those who preferred other programs in an open ended question inscribed the programs they preferred to watch the most, these are: kana Passport, #Time, Black Love, “Kuzi Guni”, “Yewobet Esregnoch” and “#Menden”. This shows that, the most preferred ones are series dramas aired during primetime when families gather either from work or school.

4.4. The Perceived Family Relationship after Exposure to Kana TV

4.4.1. Perceived Kana TVs Effect on Children

	Number	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean
Kana TV has brought adverse effect on the children school performance	176	7.8%	7.8%	6.7%	6.3%	39.7%	3.94
I complain that because of Kana TV children are exposed to the content only adults should watch	172	10.6%	10.1%	8.4%	34.6%	32.4%	3.71
Since we started watching Kana TV there has been an argument with the children over diverted attention from studying	175	10.1%	11.7%	6.1%	34.1%	35.8%	3.75

Table 4.12 Descriptive statistics on the perceived effect of Kana TV on children

Table 4.12 presents likert scale data on perceived effect of kana TV on children. According to the findings, 39.7% percent of respondents strongly agreed that Kana TV has brought adverse effect on the children's school performance which was the highest percentage across all categories. The mean result was 3.94 which points to a higher level of agreement.

There were also 34.6% of majority respondents who happen to perceive that, because of Kana TV children are exposed to contents only adults should watch. When asked if family argument arises due to kana TV diversion of attention of children from studying, overwhelming majority 34.1% stated they agree and 35.8% strongly agree. This signifies that, there exists a perception that Kana TV viewing has adverse effect on children school performance and in exposing children to contents that are not appropriate to their age.

4.4.2. Behavioral Effect of Kana TV

	Number	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean
My family is exposed to immoral behaviors because of Kana TV viewing	177	21.2%	20.7%	11.7	21.8%	23.5%	3.06
The bullying and Harassment in my family increased because of Kana TV	174	32.4%	24.0%	15.6%	11.7%	13.4%	2.48
I have developed other behavior to avoid Kana TV	174	31.3%	23.5%	12.8%	21.8%	7.8%	2.50
There is usually a fight in my family as a result of which channel to watch	169	10.6%	12.3%	8.9%	29.1%	33.5%	3.66
I get in to a physical fight with my family as a result of Kana TV watching	173	31.3%	25.1%	11.7%	18.4%	10.1%	2.49
Due to kana TV I have watched my family members getting in to physical fight with one another	165	31.8%	26.8%	9.5%	14.5%	9.5%	2.38
There are contents on Kana TV dramas exposing my family to violence	177	22.3%	19.6%	13.4%	21.2%	22.3%	3.02
Because of Kana TV my family members got affectionate towards one another	169	40.8%	13.4%	19.0%	15.1%	6.1%	2.28

Table 4.13 Descriptive statistics on behavioral effect of Kana TV on family

Table 4.12 shows behavioral effect of Kana TV on families' relationship. On account of this, 23.5% of respondents state they strongly agree that their family is exposed to immoral behaviors because of Kana TV viewing, while 21.8% said they strongly disagree. Thus, a total majority 45.3% of respondents have expressed their agreement as to the potential of kana TV in exposing

members of family to immoral behavior. The mean result for this was 3.06 which show slightly higher level of agreement.

Furthermore, majority 32.4% and another 24.0% indicated that they strongly disagree and disagree respectively to the statement that, bullying and harassment in their family increased because of kana TV. However, the remaining 13.4% and 11.7% who stated they strongly agree and agree respectively felt that, Kana TV viewing may lead to the gross misconduct in the family which may eventually lead to unhealthy relationship. Similarly, the majority 31.3% and 23.5 % of respondents who strongly disagree and disagree respectively stated that they are developing other behavior to avoid Kana TV viewing. It is only the remaining 21.8 and another 7.8 percent of respondents who showed their agreement to the statement. This implies that, pressure from Kana did not force respondents to change their behavior.

Respondents were also asked whether there is usually a fight in their family as a result of which channel to watch. Accordingly, the majority which is 33.5% stated that they strongly agree, followed by 29.1% who agree, while the rest 12.3% and 10.6% respectively strongly disagree and disagree. A higher level of mean result (3.66) obtained from the data is depicted. Thus, it is possible to state that majority perceive the existence of fight because of channel preference at home which can affect family relationship.

However, to the statement that asks if respondents get in to physical fight with their family members as a result of Kana TV watching, a total of 56.4 percent of respondents (31.3% strongly disagree and 25.1% disagree) expressed their disagreement. Nevertheless, 18.4% agree and 10.1% strongly agree to those behavioral effects respectively. This indicates that, even though there exist verbal fight those fights do not exacerbate in to physical fights.

With regard to contents on Kana TV exposing members of family to violence, a total 43.5 percent, which is the majority of respondents, feel that the dramas on kana TV exposes their family members to violence. Various scholars stated that, violence in the media does increase the risk of viewers behaving aggressively. Though it is only one possible negative effect of many, without the proper care and support of parents, teenagers may turn into repressive, authoritarian adults and pass this aggressiveness and negativism onto the next generation (Reissler, 2006).

As it could easily be discerned from table 4.13 above, for the item which asks if their family members got affectionate towards one another because of Kana TV, majority 40.8% and another 13.4% indicated that they strongly disagree and disagree to the statement respectively. Thus, this shows that Kana TV has a very limited role in consolidating family tender. Yet, the remaining 15% and 6.1% who stated they agree and strongly agree respectively felt to the contrary.

4.4.3 Perceived Relational Effect of Kana TV

	Number	Strongly Disagree	Disagree	Neutral	Agree	Strongly agree	Mean
I have had many arguments with my wife (husband) as a result of watching Kana TV	169	17.9%	14.0%	14.0%	21.8%	26.8%	3.27
When we watch Kana TV with family members we hardly speak to one another	172	14.0%	15.1%	6.1%	31.3%	29.6%	3.49
My family members watch Kana TV sometimes to escape from family problems that we would normally solve if we weren't watching Kana TV	177	24.0%	19.0%	15.1%	17.9%	22.9%	2.92
Members of my family have been avoiding each other due to their focus on Kana TV	175	25.1%	24.0%	15.1%	17.3%	16.2%	2.75
There has been quarrel in my family during discussion on the content of Kana TV	174	14.0%	18.4%	11.7%	30.7%	22.3%	3.30

Table 4.14 Descriptive statistics on relational effect of Kana TV on family

Table 4.14 shows likert scale data on the relational effect of Kana TV on family members. As far as the relational effect of Kana TV is concerned, majority (26.8%) of respondents showed strong agreement to the statement indicating that they have had many arguments with their spouses as a

result of watching Kana TV. 21.8 percent of respondents, which is also significant percentage, additionally stated their agreement with the statement. Based on the total agreement (48.6%) one can state that, there exists a perception that, Kana triggers argument among family members. A total of 33.9% still feel otherwise.

Among the respondents, a total majority of 60.9 percent agrees and strongly agrees to the statement indicating that, when they watch kana TV with family members they hardly speak to one another. Whereas, around 29.1% of the respondents replied negatively either by strongly disagreeing or disagreeing to the claim. This entails that, Kana TV can influence communicational defect among family members. In addition, the statement has 3.49 mean which points to a higher level of agreement.

From the list of relational questions raised, one of them asked whether there was quarrel in family during discussion on the content of Kana TV. As the data shows, a total majority of 53 percent of respondents seem to perceive the squabble in their family during discussion caused by the content of Kana TV. Conversely, 32.4% replied negatively.

Correspondingly, it can be inferred that, Kana TV can bring adverse relational effect to the families with regard to the perpetual argument between spouses. Further, the channel can bring communicational defect between family members either in not having a conversation while they are watching these dramas or in creating quarrel between family members on the content of its programs.

4.5. Bivariate Correlation Analysis on the Effect of Kana TV on Families.

4.5.1. Bivariate Correlation on the Perceived Effect of Kana TV on Children.

Item	Hours respondents watch Kana TV in a day		
	Pearson Correlation	Sig. (2-tailed)	N
Kana TV has brought adverse effect on the children school performance	0.045	0.552	176
Since we started watching Kana TV there has been an argument with the children over diverted attention from studying	.156 [*]	0.040	175
I complain that because of Kana TV children are exposed to the content only adults should watch	.161 [*]	0.035	172

* Correlation is significant at the 0.05 level (2-tailed).

Table 4.15 Bivariate Correlation of the perceived effect of Kana TV on children

Table 4.14 shows person's correlation between respondents perceived effect of Kana on children and the hours respondents watch Kana TV. As can be seen from the table, Kana's effect on school performance showed no significant correlation with hours of Kana watching ($r=0.045$; $p=0.552$).

On the other hand, perceived presence of argument over Kana showed significant positive correlation with hours respondents watch kana TV ($r=.165$; $p=0.040$). This indicates that as watching hours increase, argument with children also increase.

Similarly, significant positive correlation was found in case of compliant of presence of adult contents and Kana TV watching hour ($r=.161$; $p=0.035$). This also shows that compliant increase as Kana viewing increases.

4.5.2. Bivariate Correlation of Behavioral Effect of Kana TV

Item	Hours respondents watch Kana TV in a day		
	Pearson Correlation	Sig. (2-tailed)	N
My family is exposed to immoral behaviors because of Kana TV viewing	.346**	0.000	177
I have witnessed animosity towards family members because of Kana TV viewing	.200**	0.008	173
The bullying and Harassment in my family increased because of Kana TV	0.055	0.474	174
I have developed other behavior to avoid Kana TV	-0.008	0.916	174
There is usually a fight in my family as a result of which channel to watch	.285**	0.000	169
I get in to a physical fight with my family as a result of Kana TV watching	0.027	0.721	173
Due to kana TV I have watched my family members getting in to physical fight with one another	-0.060	0.442	165
There are contents on Kana TV dramas exposing my family to violence	.261**	0.000	177
Because of Kana TV my family members got affectionate towards one another	-.193*	0.012	169

* Correlation is significant at the 0.005 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Table 4.16 correlates behavioral effect of kana TV

Table 4.15 presents, pearson's correlation between respondents' perceived effect of kana to their family members' behavior in relation to the hours respondents watch kana TV. As can be seen from the table, Kana's effect in exposing family members to immoral behavior showed significantly positive correlation with hours of Kana watching ($r = .346$; $p = 0.000$). This means, as hours of watching Kana TV increase, so does the exposure of family members to immoral behavior.

Correspondingly, significant positive correlation was found in the case of witnessed animosity towards family members and Kana TV watching hour ($r=.200$; $p=0.008$). Which indicate that, animosity towards family members' increases, as Kana viewing increases.

Conversely, pearson's correlation between respondents perceived increase of bullying and harassment in the family because of Kana TV viewing and hours respondents watch Kana TV unveils no significant correlation ($r=0.055$; $p=0.474$). Similarly, no relation was found between hours spent watching Kana TV with respondents perception in developing other behavior to avoid Kana TV ($r=0.008$; $p=0.916$).

Further, perceived usual fight in the family as a result of which channel to watch showed significant correlation with hours respondents watch Kana TV ($r=.285$; $p=0.000$).This pointes that as watching hours Kana of Kana TV increase, so does fight in the family as a result of which channel to watch.On the contrary, no correlation was found between respondents perceived physical fight in their family as a result of Kana TV viewing and hours respondents spent watching Kana TV ($r=0.027$; $p=0.721$).

Respondents perceived exposure of their family members to violence due to the contents on Kana TV, showed significant positive correlation with hours respondents watch Kana TV ($r=.261$; $p=0.000$). This signifies that, as watching hours of Kana TV increase, so does families exposure to contents of violence.

In like manner, significant negative correlation was found between respondents perceived affection among family members because of Kana TV with hours respondents watch kana TV ($r=-.193$; $p=0.012$). This shows that, as watching hours of Kana TV increases; affection among family members decrease, vice versa.

5.5.3. Bivariate Correlation of Relational Effect of Kana TV

Item	Hours respondents watch Kana TV in a day		
	Pearson Correlation	Sig. (2-tailed)	N
I have had many arguments with my wife (husband) as a result of watching Kana TV	.271**	0.000	169
When we watch Kana TV with family members we hardly speak to one another	0.052	0.500	172
My family members watch Kana TV sometimes to escape from family problems that we would normally solve if we weren't watching Kana TV	.310**	0.000	177
Members of my family have been avoiding each other due to their focus on Kana TV	.158*	0.037	175
There has been quarrel in my family during discussion on the content of Kana TV	.262**	0.000	174
I have become distant from my family as a result of Kana TV viewing	.197*	0.011	168

* Correlation is significant at the 0.005 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Table 4.17 Bivariate Correlation of relational effect of Kana TV on family

Table 4.16 shows pearson's correlation of respondents perceived effect of Kana on family relationship. As can be seen from the table, respondents perceived argument with their spouses as a result of watching Kana TV showed significant correlation with hours of watching Kana TV($r=.271$; $p=0.000$). This indicates that, as watching hours of Kana TV increase, argument between spouses also increases.

On the other hand, no significant correlation was found between respondents perceived lack of conversation with family members when they are watching Kana TV, and hours spent watching the channel ($r=0.052$; $p0.500$).

The above table further illustrates, pearson's correlation between hours respondents spent watching Kana TV and the perceived effect of Kana on family members who watch the channel

to escape from family problem that they would normally solve if they weren't watching the channel. As the result shows, moderate and significant correlation was found between the two variables ($r=.310$; $p=0.000$).

Similarly, significant positive correlation was found when it comes to avoidance among family members due to their focus on Kana TV and hours of watching KanaTV ($r=.158$; $p=0.037$). This entails that avoidance among family members aggravate as Kana viewing increase.

Additionally, in assessing whether there is an association between hours spent watching Kana TV and the perceived quarrel in families during discussion on the content of Kana's programs, significant correlation was found ($r=.262$; $p=0.000$). From this one can understand that, as Kana viewing increases, quarrel in the family on the content of Kana's program also increase.

4.6. The Effect of Kana TV on Family Members Work Activity.

4.6.1 Effect of Kana in the Work Place

Respondents were asked whether they think Kana TV has disrupted their or their family members work activity.

Do you think Kana TV has disrupted your or your family members work activity?	Frequency	Percent
Yes	112	62.6
No	62	34.6
Total	174	97.2

Table 4.18The effect of Kana TV on family members work activity

As table 4.18 points out, the majority of respondents 62.6% have had their or their family members work activity disrupted due to kana TV viewing. Whereas, 34.6% of respondents did not think Kana TV has disrupted their or their family members work activity. This indicates that watching Kana TV excessively has a considerable effect on family members work activity.

		Frequency	Percent
Have you had work related problems with your coworkers or friends as a result of Kana TV viewing?	yes	52	29.1
	No	125	69.8
	Total	177	98.9

Table 4.19 Respondents problems with their coworkers or friends due to Kana TV viewing

On table 4.19 above respondents were asked whether or not watching kana TV has brought work related problems with their coworkers or friends. As the table specifies, out of 179 respondents, 69.8% didn't have any problem with their coworkers or friends as a result of Kana TV viewing. It is only 29.1% of respondents that faced problem either with their coworkers or friends as a result of Kana TV viewing. This indicates that, watching Kana TV did not bring work related problems among majority of the respondents.

The open ended responses highlight reason for stated presence of work related problems of respondents. Accordingly, they stated that, they sometimes miss an appointment with their friends and colleague because they don't want to stop watching an ongoing drama and move to the appointed place and this has incurred them a minor rift. One respondent (N= 141) also expressed his conflict with colleagues when they reputedly speak about Kana TV dramas while serving customers in work place.

Further, in this open ended response, most respondents also stated that they spent lot of time late at night watching Kana TV and wake up late in the morning for work, while others expressed that their sleeping time is disrupted.

“Because Kana TV broadcasts daily series 24/7, me and my family has stopped going to church and we also used to go to restaurant from time to time together for fun but now we do none of those things we used to do.”

Respondent (No 8)

As respondent (No8) expressed, families these days are leaving what they used to do together either for fun or for cultural purpose because of their unflinching attention to these foreign soap operas. Other respondents also expressed the problem they face during work due to Kana TVs availability at work place which makes them forget about their work from time to time.

4.6.2. Effect of kana TV on Respondents or Their Family Member House Work Activity.

Respondents were asked whether or not watching Kana TV has brought on them difficulty of doing their house chores.

		Frequency	Percent
As a result of watching Kana TV have you or your families have been having difficulty doing your house activity? E.g. cleaning, preparing food or laundering...	Yes	136	76.0
	No	41	22.9
	Total	177	98.9

Table 4.20 Respondents perceived difficulty in doing household activities

From tables 4.19 it is evident that, out of the 179 respondents, the majority 76.0% perceived watching Kana TV has brought to their or to their family members difficulty doing their house activity. Whereas, to the rest 22.9% of respondents, Kana TV hasn't brought any difficulty to their or their family members household activity. This indicates that, those who feel no pressure may be assisted by other members of family or maid servants.

In an open ended question respondents (who said yes) were asked to express their reason for facing difficulty in their family house work activity. They pointed out that they either don't get to eat dinner or the dinner don't get prepared well. Female respondents specially expressed that their attention to kana TV had kept them away from cleaning, cooking and other house activities. While, male respondents stressed on not being able to get dinner from their families.

“I used to get cooked food from the house mostly when I get home from work, but now, due to Kana TV no one cooks. Thus, most of the time now days I eat at the restaurant and this exposed me to unnecessary expenses.”

Respondent No 109

Other respondents also pointed the need for a plan to live as a family. They say that watching kana TV disrupted the family plan that they used to follow to do house activities. Now most family members prefer to watch Kana TV until late at night.

4.7 Qualitative Data Analysis

4.7.1. Kana TV and Its Legal Status

The qualitative data was gained from in-depth interview and open-ended questions. Semi structured in-depth interview was carried out. During an interview, the major themes of interview question were on what professionals and families perceive about the effect of viewing Kana TV on family and family relationships. The interview mainly aims to gain the experience of professionals and family’s opinion based on what they observe at home, at work and in their environment.

As described previously, Kana TV is a joint venture of Ethiopian entrepreneurs and foreign companies. In an interview with Mulugeta Sisay, who is a Mass Media Registration and Licensing Directorate Director at Ethiopian Broadcasting Authority, indicated that, Kana TV doesn’t have a working license in Ethiopia from Ethiopian broadcasting Authority. He further added the reason for Kana TV operating in Ethiopia without having operating license is because the station broadcast their programs using satellite from foreign countries.

Ato Mulugeta further illustrated how this channels not only Kana TV, but also EBS, Nahoo, and LTV broadcast in Ethiopia. First, they get their license from other foreign counties and they get additional license in Ethiopia from Government Communication Affair Office as a news agency for foreign media, like Aljazeera which has recently opened office in Ethiopia. But, there should be another major broadcasting organization in other country for them to do so. Nonetheless, this

companies work in Ethiopia, their major organization is in Ethiopia, their target audience are Ethiopians, the content of their programs is made in Ethiopia and the promotion money they make is from Ethiopians. So, according to the interviewee, Kana TV is not a media that is broadcasted from outside world to Ethiopia but it is illegally transmitted in the country. However, discussion between these channels and EBA is under way.

Plus, it is also in the opinion of the interviewee that, in order for one TV channel to broadcast in Ethiopia, project proposal must be provided with the content of financial gain and there must be non-foreign hand in the finance of these companies. Young people, children and women should be given particular attention, programs that affect children should be transmitted late at night, the contents should include Ethiopian culture and that they should have a minimum 60% local content and Ethiopian identity. He says these issues will have to be investigated intensely. Ato Mulugeta further stated that, if Kana TV make a change and bring a workable proposal we would get a chance to regulate on most of the programs and make arrangement.

In an interview, Haile Teklehaimanot, Communication and Marketing Director at Kana TV, explained that, Kana make sure that its content standards are aligned with all the regulations of the Ethiopian Broadcasting Authority at all times. They keep abreast of all relevant changes in regulation and ensure they are consistent in their operations with these guidelines and their pursuit is to offer content that is entertaining, inspiring and engaging. They are now in the process of adding more originally produced content that would increase their bouquet of offering to a wider audience.

4.7.2. The Effect of Kana TV on Children

Ato Bereket Yebra, Family Consultant Lawyer at Gulele Sub City stated that, there are various effects of Kana TV on children. In his view, crime is one lesson kana TV teaches to children and young people. It encourages it; display to viewers how to do a crime or crime maneuvers in a sophisticated way and how to get away with it.

Similarly, At Molalign Habte, a Family Lawyer at First Instance Court, argued that children do sometimes get to learn what they shouldn't have been learning at their age. As they are tuning to Kana TV, they learn how to commit complicated crime and conceal the evidence, and start sex

from a very young age. Further he added, the films make them impersonate the characters they idealized and make them aspire to follow their paths.

According to Ato Berekert, children avoiding study time is also another issue. Since the premier of Kana TV, children have preferred not to study; rather they are simply inclined to watching Kana TV after coming home from school. In the school teachers give an example to the student not based on Ethiopian scholars like Aklilu Lema or any other scholar but it is rather based on Kana TV characters like Omar and Elif. In line with Ato Bereket, Ato Molalign also expressed his view of the effect of kana TV on the children, as he gets home, he recalled, there used to be an argument with the children over their study time especially during the time when Kana TV was premiered.

In the view of Ato Senedu Arega, a Judge at Federal First Instance Court, the case of Kana TVs effect on families never come to his attention and it is up to families to control the amount of time they give to watch the channel. Further he added, when it comes to children, there is regulation on the issue of television on children in some countries; this regulation limit the time children watch television and they are not allowed to watch television from Monday to Friday, it is only on Saturday and Sunday they are allowed to watch. It is also in the opinion of the judge that these laws need to be issued in Ethiopia. In line with this, Ato Dereje Tegyebelu shares his experience, “ one of my relative has a child whose exam result began to decline when this happened his parents made a rule for him not to watch a Kana TV except during weekends, eventually his results started to improve”.

During an interview, with Abel Mulugeta a Psychologist and Family Therapist at St Pole Hospital identified that, the biggest work on children must start from early age so that they can shape their character from an early age, he further added:

“If both parents watch Kana TV and not pay enough attention for the child, it means there is no investment on the child character and education. Most of Kana TV programs I watched occasionally are good for children, there is less alcohol scene and there is a resemblance with Ethiopian culture. But also on the contrary, some parts of kana TV program undesirably affect

children since most of the shows are about romantic relationships that start at early age. So children will start to contemplate at the early age about what they saw in the dramas rather than what they should have been thinking at their age. So the effect of kana TV on children can be seen positively and negatively.”

W/ro Aden Mesfen, Psychologist and Family Therapist at St Pole Hospital, also expressed that during child raising there is lot of work families have to do to their children. If families spend lot of time watching this channel without giving enough attention to their children, first, the child loose proper family guidance, second, the child would be exposed to the contents that are not appropriate for his/her age.

During an interview with W/ro Engedagete Gashaw's family, members of the family told the researcher that, they only watched Kana TV for eight weeks after its premier and they had to delete the channel from their receiver. In words of W/ro Engedagete, the reason for that is because first, it didn't have any educational worth for children, second, it has no Ethiopian value or culture and it disturbs children's educational performance.

4.7.3 Behavioral Effect of Kana TV

As described earlier, the excessive viewing of television can bring behavioral change. One of the interviewee, Ato Abate Seyume also shares this view, as he articulates his encounter, once he came across families coming to the edge of falling apart, in this case, the wife who is just a house wife was watching Kana TV all day and when the husband comes from work she didn't do the house chore. In due course, the husbands behavior has changed from insulting his wife (verbal abuse) to physically beating her (Physical Abuse) this physical abuse has a very big implication for the marriage and for the family as a whole.

As to the interview, most Kana TV viewers are females. The family problems that come out of Kana TV are raised by the women excessive viewing. On the contrary, men do also watch Kana TV heavily. The male excessive Kana TV watching being the potential fallout for the family is conveyed in the words of Ato Abate Seyoum:

“This cases that I am telling you are cases that are finalized in our institution and found solution either with divorce or reconciliation. Once two females again came to me, their allegation was that, their husbands don’t have a job and while they work small job with the intention to support the family by coffee brewing and selling biscuits, their husband simply sits down and chew Khat and watch Kana TV with the money they bring home. So, though generally it is the females who watch kana TV, males also do watch heavily.”

Ato Bereket further added that, this excessive watching of Kana TV can be seen along with many problems it brings, especially in deteriorating our societal and institutional integrity. This is because family is one of the foundations of society and if that foundation is broken our future as a society falls at stake. The second setback of watching these dramas is psychological effect. The content of these dubbed foreign dramas shows couples how to cheat or how to court an opposite sex. When watching these contents in duo course the husband tries to imitate or rehearse that particular behavior on other female outside the wedlock; so does the wife especially if she doesn’t have a child she may get tempted to go out with other man, and practice what she idolized on the dramas.

Ato Molalign also shares Ato Bereket’s view. He has witnessed a number of times when husbands expect their wives to be like what the female characters on Kana TV dramas look like, so does the wife. He also expressed to the researcher that this has affected not only other people life but also his life as well.

According to Molalign Habte, the effect of Kana TV can be seen through the content of some of these dramas. These dramas are taken from foreign countries mainly from Turkey, Korea, and Southern America, and they teach family members cultural life styles which are not Ethiopian. For instance, getting married again to another wife or husband while you are already married, having sexual partner among elementary students are not common in Ethiopia.

This sort of contents on kana TV dramas are making it ok to cheat on your spouse; get married while being on the wedlock and every member of society starting from young age to an old age

is being engraved with this scenes and this makes family members to look one another suspiciously and that cheating is acceptable.

As discussed previously, television has become part of our family and its ability in provoking violence is undeniable. Ato Derege shares this view:

“Once I came across a case, when the husband comes from work to his house and finds his wife and children watching Kana TV perpetually, he also discovers his children school result has fallen significantly. Additionally, he became very concerned about the lack of communication in the house. In an attempt to solve this problem he tried to reason with his wife to stay away from watching Kana TV, but, no matter how hard he tried he couldn’t keep them away from watching Kana TV, as he asked the only answer he got from his wife was that, he can sleep in the bedroom if he doesn’t want to watch Kana. So one night he got upset and beat his wife in an argument and she left him. It is after they went through elders reconciliation that they resolved their problem and started to live together.”

There are two types of family healthy family and unhealthy family in the view of Ato Abel Mulugeta, Psychologist and Family Therapist at St Pole Hospital. The therapist pointed out that, the effect of Kana TV on family depends on the way families manage their house. Healthy family members would control the amount of time they watch television and unhealthy ones are those who couldn’t control the amount of time their family watch Kana TV. In case of families who are unhealthy, every family member makes their own decision, and regarding to watching kana TV the husband may not give enough time for his wife and the wife may do the same. Consequently, this might lead to lose of the bond that binds couples together.

The psychologist further indicated the addictiveness of these dramas, and if one family member is highly preoccupied with watching Kana TV, it creates a dysfunction in the family, like by not working the house activities, not paying enough attention for the children, and abandoning

social life which might lead to social dysfunction as well. When we say addiction, said Ato Abel, it means being dysfunctional in not being able to perform their basic duties and responsibilities.

According to Gurbner (1998) the frequent viewing of television portrayals leads viewers to “cultivate” television information by integrating it into their real-world perceptions and judgments, and this cultivation of the television point of view occurs relatively more for those who watch more television. Similarly, Psychologist Aden Mesfin has the following to say in this regard:

“Kana TV dramas can affect viewers self-image specially females, if we see some of the characters on this plays, they are exceptionally characterized to perfection in their outlook with reference to their life style like how they look, act, and live a luxurious life. After long time of fascination with these characters heavy viewers could be exposed to lack of self-esteem, cognitive drainance, self-haterate and even depression.”

According to Diener and Oishi, the concern about television’s incomplete and distorted portrayals of wealth is that they may be harmful to viewers’ subjective well-being. Subjective well-being refers to “how people evaluate their lives,” and the concept “includes variables such as life satisfaction and marital satisfaction, lack of depression and anxiety, and positive moods and emotions” (as cited by Yang, 2005). Various studies also suggesting that heavy television viewers may experience feelings of depression by comparing their own lives and the lives of television characters because the lives of most television characters look fascinating and never dull but because their own lives may be seen less glamorous and exciting (Ibid).

4.7.4. Relational Effect of Kana TV

Families are the initial point for the growth of any nation. According to Ato Bereket Ybra family counselor and lawyer at Gulele sub city, spouses play a pivotal role for the wellbeing of the family as a whole. In his experience at his post, couples most of the time don’t agree when it comes to watching kana TV. As he further noted, in the case of our country most females are housewives. As a result of Kana viewing, they don’t do what they are supposed to do for the

bread winner of the house, when this happens, unnecessary arguments or hide and seek game is usually common in most households. When the husband comes from work and knocks at the door they start to change the channel, after the husband left the house and come back to get something he forgot, he finds his wife and children watching Kana TV which result in a big disagreement and this has been a big problem for spouses from time to time.

In addition, respondents also expressed the potential for excessive kana TV watching in ending marriage and splitting families apart. Ato Bereket Ybra also shares this view, in his experience he came across three or four divorce cases. He expressed one of the encounters that ended with divorce:

“Two couples whom I rather not mention their name came as a result of disagreement because of Kana TV. The wife had a child from an ex-husband and the husband said his wife and the step child watch Kana TV all the time even at news hour. They do not allow him when he wants to watch the news. At last he gave her an ultimatum either to choose him or Kana TV. So we have to give a counsel to the wife but she couldn’t accept because she regarded it as her right to watch kana TV any time she wants. Finally, after long time of counseling they couldn’t agree and they finally decided to divorce since the women couldn’t afford the legal process, we wrote her letter for the court and the case ended with divorce.”

In relation to divorce counseling, W/ro Ehite Nega Family counseling Lawyer at Bole sub-city articulated that out of the couples who come to the office looking to resolve their issue as a result of argument on Kana TV, while males mostly wants to resolve their dispute amicably females opt to share property and dissolve the marriage.

Ato Bereket Yebra, who is the Legal Counselor at Gulele Sub-City, expressed that, previously he come across a case on the job in relation to the problem of Kana TV on family relationship. This happened not only in his professional encounter but also in his personal experience well. Ato Bereket shares what he previously experienced as follows:

“Once for example, two females came to us and accused a man and we ordered subpoena to the accused. When the husband came to us and expressed his complain, he told as that most of the time, when he came from work very tired and hungry, there is no one who either cooks or provide food for him. His wife simply sits and watches Kana TV all the day. He gets frustrated but when he asks her to cook fast and light food for him. She would agree and gets to cooking. But even when she is cooking, she won’t stop watching Kana TV. After the food is ready, she then forgets providing it to him and when he asks her to give him his dinner she would tell him she want the food to get cold. But her intention is not cooling the food; it is rather watching Kana TV. In this case, we tried to reconcile the couple and finally we were able to reconcile them. Again these couples came after eight or nine months and concluded the divorce in our institution.”

Ato Dereje Tegyebelu, Legal Counseling of Families Directorate Director at Ministry of Woman and Children stated that, the reason for relationship problem Kana TV brings is because, first, the dramas are attractive because they are dubbed in to Amharic language; second, they are broadcasted during the time families gather in the house either from work or school. This leads family members to stop communicating with one another. Ato Derege further shares his experience in his house:

Once I came home from work and I found my family members watching Kana TV, what usually happens in my house was that, when I come from work my children rush to hug me when they hear the first knock on the door. But during this time as my families where watching Kana TV on the sofa they didn’t hear me knocking at the door and I let myself in and change my clothes, took a shower and sit at the chair behind them and they still didn’t know what’s around them and finally they realized I was there when the drama was over, they turned around and asked when did

I came to the house? Right at that moment I felt that Kana TV has taken away my child from me. So the only measure I could take was to shift the satellite dish little bit so my families couldn't watch Kana TV, as a result I couldn't watch CNN and BBC because if I adjusted the dish to watch this channels it would bring me to Kana as well.

Moreover, In the view of Ato Bereket, neighborhood relation between households has also been affected, national religious norms has also been disrupted even some families have been going through identity crises due to perpetual Kana TV view. Further he added the content of Kana TV has thought families' immoral things like how wives can cheat on their husbands and vice versa, Ato Bereket also expressed his intention to get married soon and his intent is not to take kana TV in to his house and in his family of tomorrow.

According to Ato Abate Seyume, since the premier of Kana TV, elation between neighbors and relatives has been distant. It is common these days to watch families not getting along socially with others. In some occasions for instance, when the husband become sociable and the wife in other hand becomes not sociable because of their obsession to kana TV. As he further added, even though some families respond to social relations positively; most families do it not with reference to its relevance or to its contribution society, rather to get through with what they socially have to do and get on with their view. This has brought loosen relation and dislike among members of family.

Families' relation with other families occasionally is common; this relation is mostly based on religious ceremony, wedding ceremony and funeral. In compliance with this, Ato Derege shares his previous encounter as follows:

“There is a family ceremony that we carry out twice in a year following annually celebrated religious ceremony. Apart from fulfilling our spiritual commitment, getting together would work to bond our family relation across relatives. Most of the time, the moment I get in to the place where we usually gather it is filled with glowing voices and warm discussion. But, once when I got there late, I discovered it was unusually very quiet, as I get in to the room I discovered that Kana TV was opened and ever body is talking about kana

TVs characters. Surprisingly, their age is mostly above 50 and 60. Even age doesn't matter when it comes to viewing kana TV. What really struck me the most was that I heard one old woman who is senior member of the union saying she would go the church and she pledge offering to the God if one of the character on Kana TV drama is dead."

In the opinion of Ato Bereket, sexual issue is also a factor, as wives spend more time watching Kana TV late at night. This brought the couples not having enough time with one another; as a result, some husbands resent their wife's Kana TV watching after 10:00 PM because the marriage is no longer being consummated.

Kana TV has come to family's attention recently, it is not better than the family that couples built for ages and it sure not better than their children. It is absolutely harmful for the children to be raised without families. If it is possible, the councilor reflects, families should stop watching Kana TV or if it is not possible they need to work out their differences. Additionally, he indicated, sometimes they resolve couple's differences by allotting time so the husband could watch news and the wife could watch the rest of the program.

According to Molalign Habte who is a family Lawyer at Federal First Instance Court, the effect of Kana TV most of the time is demonstrated in a way that families not having enough time to one another; the husband doesn't give enough time for his wife and vice versa. The time kana TV takes away from them also surpasses the time families need to spend with each other and the time they ought to give to their children.

The affirmative effect of kana TV to family members was also raised during an interview with Psychologist Ato Abel Tsegaye, as he states, if family members used to spend their time drinking alcohol as a result of watching Kana TV he /she might get to home early and spend some time together while watching Kana TV, as a result the relation between them might increase. He also had seen mental patients who are having a very big difficulty of staying inside their house; use Kana TV to remain in the house.

On the contrary, Psychologist Aden Mesfen has explained that, communication is the pillar of every family. Though, families gather together to watch these dramas, due to their unflinching attention they mostly don't communicate with one another, and if families don't communicate in

other words it means their family is not functional. Moreover, some respondents have expressed in an open ended question that they have gotten themselves in to unnecessary behavior, like drinking up to late at night to avoid watching Kana TV.

As Ato Bereket noted, because of the various problems Kana TV brought to families and to the society as well, the bureau of women and children has reported the incident to the appropriate authorities and they are also considering of taking peaceful protest in closure of Kana TV. In this regard, Kana TVs Media and Communication Director Ato Haile Teklehaimanot expressed the channels stand in not willing to presume to say the extent of Kana TV's role in the family dynamics.

4.7.5. Effect of Kana TV on Daily Activity of Family Members

The day to day activities of family members is also a crucial factor in determining the harmony of a family. As families spend significant amount of their day time outside the house either on work or on education, their sound day contribute to their sound time at home latter at night. In relation to daily activity defects due to Kana TV view, Ato Berket stated the following:

In my working place there are lot of people who come from faraway places, and for that the government has provided a public service transportation so us not to get to work late. The public service starts to aboard people at 5:30 PM in the evening but the streets gets closed starting from 10PM, so the employees who come from faraway go out very early in the evening, if there is a research on this I can tell that it would have been an evident that most government offices are empty after 10PM. This is because, first, they want to get to home on time, the second reason is watching Kana TV. Some put the pretext of the distance of their home, but tell their coworkers frankly that the drama is in a very suspenseful stage which they don't want to miss. Then, they go out early sometimes even before 4 PM so that they don't miss Kana TV. This has got them in to a problem with their bosses. The time families allotted to going

to church or mosque is also elapsed these days because that time is dedicated to Kana TV.

The issue of health has very paramount importance to any individual. Ato Abate Seyumsays in medicine it is better to be early for one minute rather than to be late for a minute. In one incident Ato Abate recalled, “Once I went to Beshoftu Hospital around Debrezeit, all the nurses including us were watching kana TV programs and the nurses forget to call the name of the patients who needed immediate medical attention as they were watching Kana TV.” Ato Derege also shares Ato Abate’s point of view, in his remark once he encountered a case that came to the Ministry of Women and Children. The case was a pregnant woman died during delivery when the nurses were preoccupied with watching kana TV dramas than helping the patients.

As described earlier, some cafes in addition to naming themselves after Kana TV, it was also in the interviewee’s observation that the waiters in cafes were watching kana TV while they were serving customers. They frequently drop stuffs and spill what they were carrying on customers. Further he added, lagging of production in the factories also happens as workers stand idle and watching Kana TV during most of their working hours.

Healthy body is imperative for any work to be done and for genuine working relation. In this matter Ato Molalign stated:

“The effect of kana on working families can be seen in two ways, these are direct effect and indirect effect. In order to work efficiently, family members carrying vast amount of energy on work place is imperative so that you could get the job done with alert mind, in quality and in due time. This can only be gained when enough sleep is taken. The indirect effect is when families spend long time late at night watching kana TV; consequently, getting inadequate sleep would affect their job performance. The direct one is when night employees abandon their job to watch kana TV.”

Housemaids also contribute their share to the wellbeing of a family. Though, they are paid workers in the house, their contribution to the working activity inside the house can’t be overlooked. It is also in view of Ato Derege that, the work they used to do is diminished. In his

observation, he has witnessed number of families having fallout with their housemaid because their work gets affected as they give more attention to Kana TV.

In an interview with W/ro Genet Mewded's family, she informed the researcher that, it has been a while since they watched kana TV because it took much of their time in the house. She stated, "At first, we all start to rush to watch Kana TV especially during the time of Zara and Chandra, we couldn't help one another in the house no more, so I stop watching Kana TV though there was a huge disagreement with the children because they wanted to continue watching Kana TV." Ms Genet's families stopped watching Kana TV not because they don't like Kana TV's dramas; rather they said it is because of the difficulties it brought in fulfilling their daily activities that they decided to stop watching Kana TV. This entails that, the number of families watching Kana TV has dropped in contrast to the time it premiered, as families become aware of its unconstructive effect.

Chapter Five

Summary, Conclusion and Recommendations

5.1. Summary

The purpose of the research is to find out the perceived effect of Kana TV on family and family relationships among audiences of Addis Ababa city. It attempts to ascertain major challenges families are facing as a result of Kana TV viewing.

Mixed research methodology was used and the data collection instruments were questionnaires and interviews. 200 questionnaires were gathered from two selected sample population and 12 interviews were carried with professionals related to family issue and randomly selected families.

The quantitative data was analyzed using SPSS version 24. On the other hand, the techniques used for analyzing qualitative data in this study were coding technique, classifying technique, categorizing, and relationships.

5.2. Conclusion

Accordingly, from over all part of the research it is possible to conclude that:

In terms of Kana TV viewership the research concludes that, significant number of households watches kana TV, specially females and children. Despite this, during an interview, it has also been found that, the number of households watching Kana TV has reduced in comparison to the time it premiered.

The study further reveals that, family pressure, entertainment, education, dubbed language, and the series dramas being transmitted daily which gets them to submit to the stories every day, the dramas similarity to Ethiopians lifestyle and their provocativeness were some of the rationales respondents gave for watching kana TV frequently.

With regard to the amount of hours and days in a week of Kana TV viewing, in line with the status in the family, children and mothers take the largest portion.

Pertaining to those who watch Kana TV heavily, the research found that, those who earn less income watch the channel for longer hours in comparison to those who earn more.

“Sinkur Liboch”, “Yetekema Hiwote” and “Ybekel Menged” were the primetime dramas that had the highest viewers rating among different Kana TV programs.

The research also found out, watching Kana TV was perceived to have a noteworthy effect on the children; especially on children study time or school performance. Plus, it was in most of the respondent’s perception that watching Kana TV exposes children to contents that are not appropriate for their age. Moreover, unsupervised kana TV view would exacerbate children relation with their parents and their childhood development.

The findings of pearson’s correlation further unveils that, there was a significant correlation between hours of Kana TV watching with parental argument with children. Plus, a positive relationship was found between Kana TV watching hour and children exposure to contents that are not appropriate to their age.

In addition, the majority of respondents perceived, perpetual falling-out with their family members due to which channel to watch as a result of Kana TV and Kana’s potential in exposing family members to violence or to immoral behavior.

Looking for opposite sex outside the wedlock, addiction to the dramas themselves or to other substances in avoiding Kana TV, social introvertedness, depression and cognitive drainance were also found out as behavioral and psychological effects of Kana TV dramas.

Another pearson’s correlation carried unveiled that, as hours of watching Kana TV increase, Kana’s effect in exposing family members to immoral behavior, animosity towards family members, fighting in the family a result of which channel to watch and exposure to violence due to contents of kana TV also increases. By the same token, affection in the family decreases, as kana viewing increases, vice versa.

Families who watch kana TV excessively were found to have an argument with their spouses. During as interview the study found that, some marriages were annulled because of spouses’ disagreement over Kana TV. Further, the channel can bring communicational defect between family members either in not having a conversation while they are watching this dramas or in

creating quarrel between family members on the content of its programs. In addition to this, family member's relation to their neighbors, relatives and social association was found to have been affected due to Kana TV.

It is also in some respondent's perception that Kana TV has increased family relation due to their gathering for the sake of watching series dramas. While, on the contrary, others doubted the mere family members' togetherness and its association with family closeness.

The findings of the 3rd pearson's correlation revealed significant association between hours of watching Kana TV with argument between spouses, quarrel in the family during discussion on the content of Kana TV and respondents view of the channel to escape real family problem.

With regard to family members work activity, according to the findings, the majority of respondents seem to perceive that, Kana TV has disrupted their work activity and their day to day movement. But, on the other hand, most respondents don't believe Kana TV has affected their relation with their friends and with their coworkers.

In respect to the Kana TVs effect on the family member's house activity, it is significantly perceived by the respondents that, Kana TV has disturbed households' house activity in case of cooking, cleaning and laundering.

5.2. Recommendations

Based on the findings of the study the researcher suggests after systematically analyzing qualitative and qualitative data on the perceived effect of kana TV on family and family's relationships from Addis Ababa audiences, this research gives the following points as recommendations:

- Kana TV should include dramas produced locally or programs that can reflect Ethiopian family tradition. In addition, as described earlier in order to get broadcasting license 60% of any media content should be local, so kana TV needs to adjust the contents of its programs to more local content.
- Kana TV is an institution owned mainly by foreign investors, and family is an important institution in a society, in comparison it would be immense loss for the

society to loss its foundation duo to one television station. Considering this, appropriate bodies needs to work on the side of relevance.

- Further, family guidance institutions and NGOs who work on family matter needs to create awareness on the value of family and its irreplaceability for the sake of one television channel.
- Kana TV should provide programs that are more suitable in creating family harmony than disharmony by carefully scrutinizing contents of these foreign dubbed soap operas.
- Most families get in to clash as a result of watching kana TV, especially during the news hour. It is better if Kana TV give more air time to news. During data analysis in this study, Kana TV has started broadcasting few seconds of news, this may not exhaustively solve the problems families face during news hour since it doesn't cover news exhaustively, but it may alleviate the setback.
- Families need to supervise the amount of time children watch kana Television. Further, concerned bodies on family matter needs to come up with family regulation regarding the amount of time children watch Television.
- Kana TV should not be viewed in working places, especially in hospitals where health of the patient is critical and in other working places where the attentions of the staffs is imperative in handling customers.
- Most of the dramas that grab viewer's attention are broadcasted during the time families get to gather and have their own quality time with one another. In order not to lose this, Kana's prime time dramas should be transmitted further late at night or during other times.
- Though, these dramas can grab family's attention, educational dramas are recommended so that children and others could learn from them.
- Moreover, researches should be done on contents of Kana TV dramas, in searching the rationale for families unwavering view of kana TV dramas and for the contents of Kana's dramas in generating family disharmony.

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Appendix A

1. List of participants in the interview.

No	Names of Interviewee	Profession	Organization
1	Ato Bereket Yebra	Family consultant	G/S/C/ Bureau of Women and Children
2	Wro Ehete Nega	Family consultant	B/S/C Bureau of Women and Children
3	Ato Abate Negash	Family consultant	B/S/C Bureau of Women and Children
4	Ato Molalign Habte	Family Lawyer	First Instance Court
5	Ato Senedu Arega	Family Judge	First Instance Court
6	Ato Derege Tegyebelu	Family counseling directorate Director	Ministry of Women and Children
7	Ato Mulugeta Sisay	Mass Media Registration and licensing Directorate Director	Ethiopian Broadcasting Authority
8	Ato Abel Mulugeta	Psychologist and Family Therapist	St. Pole Hospital
9	W/ro Engedagete Gashaw's Family	House wife	
10	W/ro Genet Mewded's Family	Accountant	Government
11	W/ro Eden Mesfen	Psychologist and Family Therapist	St. Pole Hospital
12	Ato Haile Teklehaimanot	Communication and Marketing Director	Kana TV

Appendix B

Research questioner

Addis Ababa University Graduate School of Journalism and Communication

Dear Respondents,

This questioner is designed to study audience perception on Kana TV. The main aim of this questioner is to find out the perceived effect of Kana televisions on family and family relationships. Your authentic and precise answers have valuable contribution to the outcomes of the research. Therefore, you are kindly requested to give valid responses to the questions below. The answers you provide on each paper will be used for research purpose only. No need to write your name on the paper.

Thank you.

Part one: general Information about the respondents.

Instruction: Answer the following questions by circling the appropriate number which includes the right information about you.

1. **Age:** _____

2. **Gender:** 1. Male 2. Female

3. **Educational Background**

1. No education 2. Elementary level 3. High school level 4. Diploma 5. BA degree
6. MA and above.

4. **Marital status**

1. Married 2. Single 3. Divorced 4. Widowed

5. Do you live with a family? 1. Yes 2. No

If your answer is yes. What is the size of your family in number? Male____ Female____

Are there any children? 1. Yes 2. No if yes Male____Female____

6. Occupation: -----

7. What is your income level in ETB per month? _____

8. What is your status in the family?

1. Father 2. Child 3. Mother 4. Relative dependents

9. What type of family do you have?

1. Nuclear family 2. Extended family 3. Blended family
4. Single parent family 5. Others _____

10. What language do your families frequently speak?

1. Afan Oromo 2. Amharic 3. Tigrigna 4. Guragiga 5. Others_____

11. What is your religion?

1. Orthodox Christian 2. Protestant Christian 3. Muslim 4. Catholic
5. Other _____

Pat two: this part attempts to figure out the exposure of Kana TV across family demographics.

1. Do you watch Kana TV? 1. Yes 2. No

2. How many hours do you watch Kana TV?

1. Less than two hours a day.
2. Three to five hours a day.
3. More than five hours in a day

3. How many days in a week do you watch Kana TV?

1. Two days or less 2. Three to five days 3. More than six days a week.

4. If you watch kana TV frequently describe your reason?

5. How many members of your family members do sit and watch kana TV at a time frequently?

_____/ Male ____Female____ Children____ /Male____Female

6. Which Kana TV Drama do you prefer the most?

1. “Shinkur Leboch” 2. “Yebekel menged” 3. “Years Mirkogna”
4. “Yaltenku broch” 5. “Kalkidan” 6. “Yetekema Hiwot” 7. Others_____

Part Three: The following table contains items that are designed to measure the perception of audiences on the effect of Kana TV on family relationship for which a scale is provided for you to circle. The scale ranges from 1 (strongly disagree) to 5 (strongly agree).

Specifically, the choices stand for:

1= strongly disagree 2= Disagree 3=Neutral 4=Agree 5=strongly agree

No		Scale				
1	Since we watch Kana TV there has been significant change in our family.	1	2	3	4	5
2	Kana TV has brought adverse effect on the children school performance.	1	2	3	4	5

3	Since we started watching Kana TV there has been an argument with the children over diverted attention from studding.	1	2	3	4	5
4	I have had many arguments with my wife (husband) as a result of watching Kana TV.	1	2	3	4	5
5	I complain that because of Kana TV children are exposed to the content only adults should watch.	1	2	3	4	5
6	When we watch Kana TV with family members we hardly speak to one another.	1	2	3	4	5
7	There is usually a fight in my family as a result of which channel to watch.	1	2	3	4	5
8	I get in to a physical fight with my family as a result of Kana TV watching.	1	2	3	4	5
9	Due to kana TV I have watched my family members getting in to physical fight with one another.	1	2	3	4	5
10	My feelings to my family members changed as a result of Kana TV viewing.	1	2	3	4	5
11	Because of Kana TV my family members got affectionate towards one another.	1	2	3	4	5
12	Members of my family have been avoiding each other due to their focus on Kana TV.	1	2	3	4	5
13	I have developed other behavior to avoid Kana TV.	1	2	3	4	5
14	The bulling and Harassment in my family increased because of Kana TV.	1	2	3	4	5
15	I have become distant from my family as a result of Kana TV viewing.	1	2	3	4	5
16	My family members watch Kana TV sometimes to escape from family problems that we would normally solve if we weren't watching Kana TV.	1	2	3	4	5
17	There are contents on Kana TV dramas exposing my family to violence.	1	2	3	4	5
18	There has been quarrel in my family during discussion on the content of Kana TV.	1	2	3	4	5
19	I have witnessed animosity towards family members because of Kana TV viewing.	1	2	3	4	5
20	My family is exposed to immoral behaviors because of Kana TV viewing.	1	2	3	4	5
21	I believe Kana TV has consumed more of my family members time.	1	2	3	4	5

If you answer to statement No 1agree or strongly agree, (Kana TV has brought significant change in our family).Please provide reason_____

If you answer agree or strongly agree to statement No 5,(because of Kana TV children are exposed to the content only adults should watch). Please provide a reason_____

If you answer agree or strongly agree to statement No 10, (my feelings to my family members changed as a result of Kana TV viewing). Please provide a reason_____

If you answer agree or strongly agree to statement No 13, (I have developed other behavior to avoid Kana TV). Please provide a reason?_____

If you answer agree or strongly agree to Q No 18, there has been quarrel in my family during discussion on the content of Kana TV dramas. Please provide a reason

If you answer either agree or strongly agree to statement No 20,) that your family is exposed to immoral behaviors because of Kana TV viewing). Please provide a reason_____

Part Four: effect of kana TV dramas on the daily activity of family members.

1. Do you think Kana TV has disrupted your or your family members work activity?

Yes__No__ If your answer is yes please provide a reason_____

2. As a result of watching Kana TV have you or your family have been having difficulty doing your house activity? E.g. cleaning, preparing food or laundering...etc Yes__No__ If your answer is yes please provide a reason
-
-

3. Have you had problems with your coworkers or friends as a result of Kana TV viewing? Yes__No__ If your answer is yes please provide areason_____
-

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AppendixC

በአዲስአበባዩኒቨርሲቲየፓዘመኝነትናኮሙኒኬሽንየድህረምረቃትምህርትቤት

ይህ መጠይቅ በቃና ቴሌቭዥን ዙርያ የማስተርስ ትምህርት ምርቃት ሚሚያ የተዘጋጀ ነው። የአካዚህ ጥያቄዎች ዋነኛ አላማ በተመልካቾች ዕይታ ቃና ቴቪ በቤተሰብና በቤተሰባዊ ግንኙነት ውስጥ ያለውን ተፅእኖ ለማወቅ ነው። የናንተ ትክክለኛመልስ ለጥናቱ ውጤት ትልቅ አስተዋፆ አለው። ስለዚህምጥያቄዉንአንብበዉበጥምናእንዲመልሱልኝበአክብሮትእጠይቃለሁ።

የሚሰጡት መልስ ለጥናታዊ ዕሁፉ ግብአት ብቻ የሚውል ነው። ስምዎትን በጥያቄዉ ወረቀት ላይ መፃፍ አይጠበቅቦትም።

አመሰግናለሁ

ክፍል አንድ አጠቃላይ መረጃዎች

1. ዕድሜ _____

2. ፆታ 1. ወንድ 2. ሴት

3. የትምህርት ደረጃ

1. ምንም ትምህርት ያልተማረ/ች 2. የመጀመርያ ደረጃ ትምህርት 3. ሁለተኛ ደረጃ ትምህርት 4. ዲፕሎም 5. ዲግሪ 6 . ማስተርስና ከዚያ በላይ

4. የጋብቻ ሁኔታ

1. ያገባ 2. ያላገባ 3. የተፋታ 4. ሚስቱ/ባልዋ የሞተባት/በት

5. ከቤተሰብ ጋር ነዉ የምትኖሪዉ/ረዉ? 1. አዎ 2. አይደለም

አዎ ከሆነ መልስዎ የቤተሰቦ ቁትር ስንት ነዉ ? _____ ወንድ _____ ሴት _____ ልጆች _____ ወንድ _____ ሴት _____

6. ስራ _____

7. ወርሀዊ ገቢዎ በወር ስንት ነዉ? _____

8. በቤተሰቡ ውስጥ ያለህ/ያለሽ ቦታ ምንድን ነዉ?

1. አባት 2. እናት 3. ልጅ 4. ዘመድ

9. የቤተሰብዎ አቀማመጥ ምን አይነት ነዉ?

1. እናት፣ አባት፣ ልጆች፣ ብቻ የሚኖሩበት ቤተሰብ

2. ዘመዳምች በአንድ ላይሚኖሩበትቤተሰብ

3. ሁለት የተፋቱ ወንድና ሴት ተጋብተዉ አዲስ ቤተሰብ መስርተዉ የሚኖሩነት ቤተሰብ

4. ክፍች በሃላ ለብቻዋ/ወ. ክልጆችዋ/ክልጆቹ ጋር ሚኖሩበት ቤተሰብ

10. በቤተሰብ ውስጥ በተለምዶ የሚዘወተረው ቋንቋ ምንድን ነው?

1. አሮምኛ 2. አማርኛ 3. ትግርኛ 4. ጉራግኛ 5. ሌላ _____

11. ሀይማኖት ህ/ሽ ምንድን ነው?

1. ኦርቶዶክስ 2. ፕሮቴስታንት 3. ሙስሊም 4. ካቶሊክ
5. ሌላ _____

ክፍል ሁለት

1. ቃና ቲቪ ትመለከታለህ/ሽ? 1. እመለከታለሁ 2. አልመለከተም

2. ለምን ያክል ሰአት ቃና ቴሌቭዥን ታያለህ/ሽ?

1. በቀን አንድ ሰአት ወይም ከዚያ በታች
2. በቀን ከሁለት እስከ አምስት ሰአት
3. በቀን ከአምስት ሰአት በላይ

3. በሳምንት ለስንት ያክል ቀን ቃና ቴሌቭዥን ታያለሽ/ህ?

1. ለ ሁለት ቀን ወይም ከዚያ በታች
2. ከሦስት እስከ አምስት ቀን
3. ከስድስት ቀን በላይ

3 ቃና ቴሌቭዥንን በተከታታይ የምትመለከት/ች ከሆነ ምክንያቶቻችን ይግለፁ?

4 ምን ያህል የቤተሰብዎ ቁጥር በአንድ ጊዜ ቁጭ ብለው ቃና ቴሌቭዥን መለከታሉ? _____ /
ወንድ _____ ሴት _____ / ልጆች ወንድ _____ ሴት _____

5 የትኛውን ቃና ቲቪ ፕሮግራም ትመርጫለሽ/ጣለህ?

1. “ሽንቁርልቦች” 2. “የበቀልመንገድ” 3. “የራስምርኮኛ”
4. “ያልተነኩብሮች” 5. “ቃልኪዳን” 6. “ተቀማህይወት”
7. ሌላ _____

ክፍልሦስት

ከታች የተቀመጠው ሰንጠረዥ ቃና ቴሌቪዥን በቤተሰብ ግኑኝነት ውስጥ ያለውን ተፅእኖ ለመለካት የተዘጋጀ ሲሆን፤ ከታች በተቀመጡት አማራጮች አንዱን በማክበብ መስማማትዎን ይግለፁ (1=በጣም አልስማማም 2 = አልስማማም 3= መወሰን አይቻልም 4=እስማማለሁ 5 =በጣምእስማማለሁ)

No		Scale				
1	ቃና ቴሌቪዥን ማየት ከጀመርን በኋላ በቤተሰባችን ውስጥ የመጣ ብዙ ለውጥ አለ	1	2	3	4	5
2	ቃና ቴሌቪዥን በልጆች የትምህርት ክህሎት ላይ አሉታዊ ተፅእኖ ያመጣል	1	2	3		5
3	ቃና ቴሌቪዥን ማየት ከጀመርን በኋላ በትምህርት ላይ ሊሰጥ የሚገባው አትኩሮት ወደ ቃና ቴሌቪዥን በመሳብ ምክንያት ከልጆቻችን (ከወላጆቻችን) ጋር አላስፈላጊ ንትርክ ውስጥ አየገባን ነው	1	2	3		5
4	ብዙውን ጊዜ ከሚስቴ (ከባሌ) ጋር በቃና ቴሌቪዥን ምክንያት አላስፈላጊ ንትርክ ውስጥ እንገባለን	1	2	3	4	4
5	በቃና ቴሌቪዥን ምክንያት ልጆች ታላላቆቻቸው ሊያደዋቸው የሚገባውን ነገር (ለልጆች የማይመጥን ነገር) እንዲያዩ ተጋልጠዋል	1	2	3	4	4
6	ቃና ቴሌቪዥን ከቤተሰቦቹ ጋር ሳይ እርስ በርሳችን አንነጋገርም	1	2	3	4	5
7	የ ቴሌቪዥን ቻናል ምርጫ ላይ በቤተሰቦቹ መካከል ብዙ ጊዜ ግጭት ይፈጠራል	1	2	3	4	5
8	ከቤተሰቦቹ ጋር በቃና ቴሌቪዥን ምክንያት አካላዊ ግጭት ውስጥ የምገባበት ጊዜ አለ	1	2	3	4	5
9	በቃና ቴሌቪዥን ምክንያት ቤተሰቦቹ እርስ በርሳቸው አካላዊ ግጭት ውስጥ ሲገቡ ተመልክቻለሁ	1	2	3	4	5
10	በ ቃና ቴሌቪዥን ምክንያት ለቤተሰቦቹ ያለኝ አመለካከት ተቀይሯል	1	2	3	4	5
11	በቃና ቴሌቪዥን ምክንያት በቤተሰቦቻችን መካከል ያለው ፍቅር ተጠናክሮአል	1	2	3	4	5
12	የቤተሰቦቹ አባላት ለቃና ቴሌቪዥን ባላቸው አትኩሮት የተነሳ አንዱ ሌላውን እያራቀ ይገኛል	1	2	3	4	5
13	ቃና ቴሌቪዥንን ላለማየት ስል የተለያዩ ባህሪያት ውስጥ ገብቻለሁ	1	2	3	4	5
14	በቃና ቴሌቪዥን ምክንያት ጉልበተኝነት እና ትንኮሳ በቤተሰባችን ውስጥ ጨምራል	1	2	3	4	5
15	በቃና ቴሌቪዥን ምክንያት ቤተሰቤን ለመራቅ ተገድጄአለሁ	1	2	3	4	5
16	አንዳንዴ እኔ ወይም ቤተሰቦቹ ቃና ቴሌቪዥን የምናየው ቃና ቴሌቪዥን ባናይኖር በተለምዶ ልንፈታው የምንችለውን ችግር ለማምለጥ ነው	1	2	3	4	5
17	ቤተሰቦቹን ለፀብ የሚያጋልጧቸው የቃና ቴሌቪዥን ፕሮግራሞች ይዘቶች አሉ	1	2	3	4	5
18	በቃና ቴሌቪዥን ይዘት ላይ ወይም በሚደረግበት ጊዜ በቤተሰቤ መካከል አላስፈላጊ ሙግቶች ይነሳሉ	1	2	3	4	5
19	ቃና ቴሌቪዥን በመመልከት ምክንያት በቤተሰብ አባላት መካከል ጥላቻን አይቻለሁ	1	2	3	4	5
20	ቤተሰቤ በቃና ቴሌቪዥን እይታ ምክንያት ከስነምግባር ውጪ ለሆነ ነገር እየተጋለጠ ነው	1	2	3	4	
21	ቃና ቴሌቪዥን የቤተሰቦቹን ጊዜ እያጠፋ ነው					

ለ1ኛው ጥያቄ፤ ቃና ቴሌቪዥን ማየት ከጀመርን በኋላ በቤተሰባችን ውስጥ የመጣ ብዙ ለውጥ አለ ለሚለው እስማማለሁ ወይም በጣም እስማማለሁ-በለህ/ሽ ከመለስክ/ሽ ምክንያቱን ይግለፁ_____

ለ5ኛው ጥያቄ፤ በቃናቴሌቪዥን ምክንያት ልጆች ታላላቆቻቸው ወሊያደዋቸው የሚገባውን ነገር (ለልጆች የማይመጥንነገር) እንዲያዩ ተጋልጠዋል ለሚለው እስማማለሁ ወይም በጣም እስማማለሁ-በለህ/ሽ ከመለስክ/ሽ ምክንያቱን

ይግለፁ _____

ለ10ኛው ጥያቄ፣ በ ቃና ቲቪ ምክንያት ለቤተሰቦቼ ያለኝ አመለካከት ተቀይራል ለሚለው እስማማለሁ ወይም በጣም እስማማለሁ ብለህ/ሽ ከመለስክ/ሽ ምክንያቱን
 ይግለፁ _____

ለ13ኛው ጥያቄ፣ ቃና ቴሌቪዥንን ላለማየት ስል የተያዩ ባህሪያት ውስጥ ገብቻለሁ ለሚለው እስማማለሁ ወይም በጣም እስማማለሁ ብለህ/ሽ ከመለስክ/ሽ ምክንያቱን
 ይግለፁ _____

ለ18ኛው ጥያቄ፣ በቃና ቴሌቪዥን ይዘት ላይ ውይይት በሚደረግበት ጊዜ በቤተሰቤ መካከል አላስፈላጊ መግቶች ይነሳሉለሚለው እስማማለሁ ወይም በጣም እስማማለሁ ብለህ/ሽ ከመለስክ/ሽ ምክንያቱን
 ይግለፁ _____

ለ 20 ኛውጥያቄ፣ ቤተሰቤ በቃና ቴሌቪዥን እይታ ምክንያት ከስነምግባር ውጪ ለሆነ ነገር የተጋለጠ ነው ለሚለው እስማማለሁ ወይም በጣም እስማማለሁ ብለህ/ሽ ከመለስክ/ሽ ምክንያቱን
 ይግለፁ _____

ክፍልአራት

1. ቃና ቴሌቪዥን የአንተን/ችን ወይም የቤተሰብህን/ሽን አባላት የስራ እንቅስቃሴ እንዲስተጓጎል ያደረገይመስሎታል?

1 አዎ

2 አይደለም

አዎከሆነመልስዎምክንያቱን

ይግለፁ _____

2. በቃና ቴሌቪዥንን በመመልከት ምክንያት የቤት ውስጥ ስራ የተስተጓጎለ ይመስሉታል? ለምሳሌ ከማዕዳት፣ ምግብ ከዘጋጀት፣ ልብስ ከማጠብ ...ወዘተ1 አዎ 2 አይደለም አዎ ከሆነ መልስዎ ምክንያቱን ይግለጹ

3. በቃና ቴሌቪዥን እይታ ምክንያት ከስራ ባልደረሰሽ/ህ ወይም ጓደኞችህ/ሽ ጋር ችግር አጋጥሞሽ/ህ ያውቃል?
1 አዎ 2 አይደለም አዎ ከሆነ መልስዎ ምክንያቱን ይግለጹ

Appendix D

Interview guide questions for the professionals

1. Have you ever come across family problems brought to your attention as a result of Kana TV viewing? What sort of problem do you think excessive Kana TV Viewing can bring to the families? In light of children, spouses, siblings.
2. Various studies reveal that TV can unsettle family relationships. What is your take on Kana TVs effect in disrupting family relationships?
3. If families come to you and asked you for advice for their problem of within a family as a result of watching television particularly Kana TV what possible advice would you give them.
4. If you have any more idea please mention. Please do so?

Interview guide question for the families

1. What sort of changes has come to your family's relationship as a result of Kana TV viewing?
2. Do you think Kana TV has affected your children? In terms of study time, behavior, play time.
3. Do you think Kana TV has affected your relation with your spouse?
4. Does watching Kana TV affect your work, house chore, and daily activity?
5. Did Kana TV watching bring a change to the sibling relationships?
6. Have you come across a time when family relationships have been disrupted due to Kana TV watching?

Declaration

I, hereby declare that this thesis is my original work, has not been presented for a degree in any other University and that all sources of materials used for the thesis have been duly acknowledged.

Manayeh Gurmecha_____

School of Journalism and Communication
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