School of Journalism & Communication

College of Humanities, Language Studies, Journalism and Communication

A STUDY OF AUDIENCE'S RECEPTION OF ETV ARABIC NEWS REPORT: FOCUS ON ARABIC SPEAKING AUDIENCE IN ETHIOPIA AND BEYOND

BY

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ADVISOR

Anteneh Tsegaye (PHD)

September 2022

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APPROVED BY THE BOARD OF EXAMINERS

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Chair of Department or Graduate program Coordinator

Declaration

I declare that this thesis "A STUDY OF AUDIENCE'S RECEPTION OF ETV ARABIC NEWS REPORT: FOCUS ON ARABIC SPEAKING AUDIENCE IN ETHIOPIA AND BEYOND" is my own work and I have duly acknowledged the sources of materials I have used.

Name: Sadia Bedru Seman Signature: ---------- Date: September, 2022

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Acknowledgment

First and foremeost, I would like to thank God for enabling me with all the tools and grit necessary to complete this piece of work. Secondly, this would not have been possible without my advisor Anteneh Tsegaye's (PhD) constructive comments and advice so my deepest gratitude goes to him.

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Abstract

The primary objective of this study was to analyze the ways in which viewers of the ETV Arabic news report program on the ETV Languages channel perceive the content of the program. In order to accomplish this goal, data collection was carried out utilizing a combination of qualitative and quantitative approaches. The data was collected electronically through the use of Google Forms, which is a platform for the administration of online surveys. After collecting the responses, the quantitative data from these responses were entered into Google Sheets in order to undergo data cleaning and statistical analysis using terms such as percentages, median, and frequencies. Various types of graphs, such as pie charts and line graphs, were used to illustrate the findings of this investigation. According to the findings, the program could be accessed rather easily through various channels of media such as Facebook and television, despite the fact that it did not have a presence on key platforms such as YouTube and Twitter. The respondents stated that the program does not broadcast quality content with the Arabic speaking audience in mind, and that the majority of its airings are unoriginal and directly copied from their Amharic counterparts. In addition, the respondents voiced their annoyance with the broadcast time of the program, describing it as being extremely inconvenient. The study gathered a variety of different aspects on the program's strengths and weaknesses by utilizing the qualitative data. Following the collection and analysis of this data, recommendations were established that can assist the program in enhancing the experiences of its audience.

Chapter One

1. Introduction

This chapter gives an insight into the background of the study, discusses the problem at hand and dives deep into what questions the research is actually answering. Furthermore, the objective, significance, scope and limitation of the study will be discussed.

1.1 Background of the Study

Historically, reception analysis or audience reception theory refers to the reception or interpretation of the audience of a given piece of information that is relayed to the masses; this can be through text, audio, and video mediums. The first person responsible for proposing this theory or field of study was Stuart Hall, who in 1973 introduced the theory, later publishing it in 1980 (Proctor, 2004). It was Hall who conducted the first audience perception study on a BBC television program called Nationwide. It is widely believed that Hall came up with this theory due to his early upbringing in Jamaica, which was still under British rule. He noticed early on how different people (decoders) got different meanings from the same messages due to their difference in personal backgrounds.

When studying how audiences interpret messages from the media, Livingstone (2000) put forward three ideas that can help us understand how different audiences might interpret the news from the media. The first idea is that audiences must first interpret the message, to even decide whether it is orderly or not. The second idea informs us that different audiences might be susceptible to interpreting the same message differently. And lastly, Livingstone puts forward that audiences use their personal life experience, knowledge and history to form their own meanings. Now with this knowledge at hand, making sense of how different audiences perceive the ETV Arabic News Report became more easier.

The researcher chose to make the focus on the ETV Arabic news report program due to an already existing extensive experience in the Arabic language, having obtained a bachelor's degree in Arabic from the Addis Ababa University. Furthermore, the researcher constantly watches Arabic

news channels from abroad like Al Jazeera and Sky News Arabic, which led the researcher to observe shortcomings in ETV Arabic, igniting a need to carry out this research.

The ETV Arabic News program is broadcasted by the Ethiopian Broadcasting Corporation on their ETV Languages channel. ETV Languages is a TV station dedicated to promoting diversity and acknowledging the existence of vast culture inside Ethiopia. The channel uses four main local languages of Ethiopia; namely Oromigna, Somali, Tigrigna and Afargna. Furthermore, it also has programs for a more international audience using the languages French, Arabic and English.

1.2 Problem Statement

Different theories and ideas exist on the role of audiences in the media. One example of such theories is the Hypodermic model. Proposed by Harold Laswell in the 1920s. In this theory, Harold sees the audience as passive and weak, easily suggestible to any messages the conveyor wanted to portray. It implies that a media text has the ability to 'inject' or 'fire' ideas, values, and attitudes into a passive audience, who may then act on them. According to this theory, a media text has only one message that the audience must pick up on. According to this theory, the audience has no way of resisting the message's impact, which can be dangerous in some cases. This seemed to be the case in Nazi Germany in the 1930s, leading up to World War II. German films like Triumph of the Will (Riefenstahl, Germany, 1935) appeared to use propaganda methods to 'inject' ideas supporting the Nazi cause into the German audience. Vane Packard, an American theorist working in advertising at the time, published The Hidden Persuaders in 1957. According to this book, advertisers were able to manipulate audiences and persuade them to buy things they did not want to buy. This implied that advertisers wielded power over their target audiences. In fact, because modern audiences are so sophisticated, this model has proven to be untrustworthy. This theory is based on a fear of the media, and it gives the media far more power than it should have in a democracy. It also ignores the obvious fact that not everyone in an audience acts the same way.

Another theory that also treats the audience as passive is the cultivation theory. It implies that repeated exposure to the same message – such as an advertisement – will influence the audience's attitudes and values (James, 1997). Desensitisation is a similar concept that proposes that long-term exposure to violent media makes the audience less likely to be shocked by violence. Because the audience is less shocked by violence, they may be more likely to engage in violent behavior. This theory is criticized because screen violence is not the same as real violence. Many people

have been exposed to screen murder and violence, but there is no evidence that this has made audiences less shocked by real-life murder and violence. Furthermore, this theory considers the audience to be passive, which is an outmoded concept.

Katz and Lazarsfeld anticipated a slightly more engaged audience. They implied that messages from the media travel in two distinct directions (Elkin, 2002). First, opinion leaders receive messages from the media and pass on their own interpretations in addition to the actual media content. The information does not flow directly from the text into the minds of the audience, but rather is filtered through opinion leaders, who then pass it on to a more passive audience. The information received directly from the media is then mediated by the audience through the ideas and thoughts expressed by the opinion leaders. They are influenced by a two-step flow rather than a direct process. This theory appeared to reduce the power of the media, and some researchers concluded that social factors played a role in how audiences interpret texts. This sparked the concept of active audiences.

This model is based on the idea that audiences are a complex mix of individuals who choose media texts that best suit their needs. According to the users and gratifications model, media audiences are active and make active decisions about what they consume in relation to their social and cultural context and needs. Theorists summed it up. This means that audiences prefer to watch programs that make them feel good (gratifications), such as dramas and sitcoms, or that provide them with information that they can use (uses), such as news or information about new products or the world around them.

Lastly, Reception analysis is an active audience theory that examines how audiences interact with a media text while keeping their ‘situated culture' – their daily life – in mind. Professor Stuart Hall proposed this theory in 1974 in 'The Television Discourse - Encoding/Decoding,' with subsequent research by David Morley and Charlotte Brunsden. According to the theory, social and daily experiences can influence how an audience reads and reacts to a media text.

With all these theories and ideas at hand, our focus would be to gather a diverse set of audiences and have them listen to the ETV Arabic News Report and use the theories we have discussed to analyze the audience’s reception and put forth some suggestions.

1.3 Research Questions

In light of what is mentioned in the problem statement, this research shall address the following research questions:

1. How do the audiences perceive the ETV Arabic News Report in terms of content quality and relevance?
2. What is the level of satisfaction/dissatisfaction of the audience in respect to the ETV Arabic News Report Program?
3. What are the strengths and weaknesses of the program?
4. What is the level of exposure of the program and how accessible is it to its target audiences?

1.4 Research Objectives

1.4.1 General Objectives

The main purpose of this study is to investigate the audience‘s reception of ETV Arabic News reporting broadcasted on ETV Languages Channel.

1.4.2 Specific Objectives

The specific objectives of the study are listed below and this paper shall address each and every one of them in a structured and holistic manner.

1. Describing and analyzing the audiences of the ETV Arabic News Program.
2. Studying how the audience perceives said program.
3. Examine audience satisfaction/dissatisfaction of said program.
4. Analyze the strengths and weaknesses of the program, by means of surveying audiences.
5. Study the level of exposure of the program and its accessibility to its target audience.
6. Highlight how government bodies can better represent Ethiopia’s interests to the Arabic speaking world.

1.5 Significance of the Study

This study shall serve as a vital piece of research that examines audience perception of the ETV Arabic News program. To first understand the significance of the study, it is important to establish who the stakeholders are and how this study is relevant to them. The first stakeholder being the ETV Arabic news department and this study can help them understand the audience's reception to the program. Secondly, Arabic reporters and journalists can make use of this study to improve their existing styles and tendencies when presenting the news material. Furthermore, Arabic Studies students and graduates can utilize this study to better understand the state of the potential career avenue they can explore. Finally, government bodies with interest in the Arab world can use this study in order to understand how they can better represent Ethiopia's interests to the Arab speaking parts of the world.

The findings from this study can help the stakeholders get a clear understanding of the strengths and weaknesses of the ETV Arabic News Report program. The stakeholders can then use these finding to better understand their audience and tailor the content material to better suit the audience's needs.

Furthermore, this study highlighted the history of Arabic in Ethiopia and explained in detail the relationship Ethiopia has had with the Arab World. This will serve as a reference to future studies that look to research related topics.

1.6 Scope of the Study

With that being said, this study mainly focused on the News Report Program of ETV Arabic and investigated its audiences' reception. The audience looked at majorly resides in Ethiopia and comprises of Arabic speaking Ethiopians and expats from the Arab world. Furthermore, the study also attempted to try and reach to audiences residing beyond Ethiopia and analyze how they perceive the program.

1.7 Limitations of the Study

When gathering the data for the study, the researcher used digital (online) methods in order to get access to the audiences. This can be seen as a limitation as there exist several Arabic speaking Ethiopians living in the countryside who could not be reached online. Further studies could alleviate this by arranging in-person visits to the countryside and administer questionnaires.

Chapter Two

2. Review of Related Literature

2.0 Introduction

This chapter dissects the relevant literature researched for this study and begins by providing important background history that will heavily inform the rest of the study. The theoretical approaches, frameworks, and ideas that will aid in the analysis of the news report program will be discussed next. Finally, it will attempt to highlight previous audience perception studies and analyze them in order to understand what could have been done better and to draw inspiration from areas in which they performed well.

2.1. History of ETV Arabic

ETV Arabic was founded in 2008 as a result of the Ethiopian government's efforts to cater to international Arabic-speaking audiences, many of whom were based in Addis Ababa as a result of international institutions such as the African Union and foreign embassies. Apart from the government in general, Ass. Proff. Mohammed Said (Head of the Arabic department at Addis Ababa University) played a critical role in the formation of ETV's Arabic division. He claimed during an interview performed for this research that he offered his services for free. His contributions included charting the organizational structure of the entire department and creating handwritten and oral examinations for prospective reporters, broadcasters, and editors.

ETV Arabic broadcasts its programs for one hour every day (from Monday to Friday) at 4 pm Local Time. 18 to 25 minutes of this daily broadcast is dedicated to news while the remaining is split between other programs like talk shows. Reruns of this daily program happen at 12 AM midnight. As for Saturday and Sunday, the program is broadcasted from 12 to 1 PM local time and there are no reruns for weekend broadcasts. As far as content type goes, the following are the various types of contents the program offers:

- International News
- National News
- Regional News

- Sports News (sometimes)
- Weather Report
- Exchange Rates Information
- Talk Shows

There is an ongoing plan to include business news and also two programs; Tourism and Investment. These two programs were available before but they were discontinued for some reason. The program has went through drastic changes in regards to broadcasting times; from 6PM to 12PM then from 2PM to lastly 4PM. This frequent swing in broadcasting times confuses audiences and results in ultimately losing a bunch of them.

The program was initially broadcasted using Nilesat and later changed to Arabsat. This change was good for the program as Arabsat had an already existing wide array of Arabic speaking audiences in which the program could target. However, the program then made the switch to Ethiosat. This meant that the program was only available in Ethiopia and no Arabic speaking countries had access to it through their television.

The ETV Arabic program has its own face book page (Etv /عربي/ Etv Arabic); in which its programs are posted. It doesn't have its own YouTube channel, however some of its programs are posted on Ethiopian Broadcasting Corporation (EBC) YouTube channel.

2.2 The history of Arabic language in Ethiopia

Christianity has been inextricably linked to the Ethiopian state for the last seventeen centuries. Indeed, before the 1974 revolution, the two institutions were identical, such that any external threat directed at one was viewed as a threat to the other on an equal footing. To all intents and purposes, church leaders were an integral component of the state apparatus, completely participating in the elevation of rulers to power, the making of state decisions, and the administration of territories, among other functions. Due to its strong association with the state of Alexandria, the church also played a historic role in preserving Ethiopian relations with the outside world, particularly with Egypt, Palestine, Syria, and, to a lesser extent, Europe (Bairu Tafla, 2000).

Ethiopia has a long history of contact with Arabic culture, stretching back to the time before the

rise of Judaism, Christianity, and Islam (Mohammed Seid, 2019). This was owing to active trade and subsequent Arab migration to Ethiopia, which was rich in forests, spices, ivory, and leather, as well as to Abyssinia's geographical location. The Red Sea, which separates Abyssinia from the Arabian Peninsula, proved to be no hindrance to this relationship, since sailors from both sides of the sea found it quite easy to travel back and forth.

Through a process of give and take, this connection shaped cultures, linguistics, and civilizations on both sides of the Red Sea. The words Habesha and Geez have origins that the majority of people are unaware of. The name "Habesha" is derived from the name of an Arabian tribe named "Habshet" that originated in southeastern Yemen and was mostly based in the Hadhramaut Kingdom (Eduard Glaser, 2013). Additionally, the Ethiopian language Geez was called after the migration of one of the Arab tribes known as "Agazian," which in Arabic means "free people." (1985, Alexander Ferenc).

Although Ethiopia is predominantly Christian, it is home to a vibrant Islamic and Arabic culture with a long history. As a result, Arabic influence is evident both in literature and in everyday life, just as it is in any other Muslim society (Andreas Wetter, 2006).

Arabic language entered Ethiopia way before the major European languages (Dr. Omer Abdulfetah, 2008). He mentions that we can look at the development of Arabic inside Ethiopia in three stages:

- **Before Islam** – This stage dates back to times before Christ, where Arabic found its way to Ethiopia by means of geographical proximity with Arabic speaking countries around the Red Sea, especially at a point called Bab Al Mandab where the two sides of the intersected. Bab Al Mandab saw citizens crossing over to both sides for economical and political reasons with many Arab tribes finding Abyssinia as a refuge with the Habshet/Habsat and Agaez (meaning free people) people being one of these tribes; the terms ‘Habesha’ and ‘Geez’ stems from these respective tribes.

- **After Islam** – This was when Arabic was the most prosperous and also when Islamic Sultanates started to flourish inside Ethiopia. During this time, Arabic was a business and working language, was given at schools and many people (Muslims and Christians) were using Arabic. Arabic was also declared a Lingua Franca during this period.

- **After the downfall of Islamic sultanates** – This period was when the usage of Arabic started to decline. After the fall of the Sultanates and the rise of the Emperors, Arabic was stigmatized and linked with Islam which further regressed its growth.

2.2.1 Arab Migrations into Ethiopia

Arabs began migrating to Ethiopia centuries before the birth of Christ. Since the fifth century BC, Arab migrations to Ethiopia in general, and southern Arabian migrations in particular, have occurred in succession in the territories of Adulis and as far as the environs of Axum. These migrations took place for a number of reasons, including political, economic, and religious factors. A desire to reside in Ethiopia was one of the elements that brought successive waves of Arabs to the country, as Ethiopia had a reputation for being a stable, peaceful, and just society. The immigrants brought Semitic dialects, Sabean texts, as well as architectural and agricultural abilities with them.

Centuries later, in approximately 525 A.D., another incident occurred that permanently entwined Arabic and Ethiopian connections. Dhu Nawas succeeded Dhu Shanatir as Yemen's new monarch in 522 A.D. after assassinating the former ruler. Dhu Nawas was a converted Jew who was well-known for his hostility toward other religions, notably Christians. This pervasive hostility was the impetus for the invasion of Najran, a city known for its significant Christian population, and the persecution of thousands of Christians. He set fire to churches and executed anyone who refused to surrender their Christian beliefs in this country. Stories of the atrocity swiftly spread across the Roman and Persian empires, and refugees from Najran made their way to the court of Roman Emperor Justin I, asking with him to avenge the martyred Christians.

Emperor Justin I then dispatched a letter to the Abyssinian King of the time (King Kaleb), begging with him to intervene in the Najran crisis. As a devout Christian, the Ethiopian monarch made it his personal mission to bring justice to the people of Najran. He gathered a vast army and attacked Yemen in 525 A.D., putting an end to Dhu Nawas' hegemony in Yemen. Dhu Nawas is supposed to have ridden his horse to the sea and drowned himself, unable to endure the prospect of his life being at the mercy of foreign invaders. Ethiopia then dominated Yemen for seven decades, during

which time the two cultures became inextricably linked and several customs and traditions were transferred. (Sirat Ibn Hisham, 1995). The Axumite Abyssinian colonial presence in Yemen (524-590 AD) has also resulted in language contact influences (Haggai, 2007: 13).

On the other side, there were significant Ethiopian communities throughout the Arab world, particularly in the city of Hijaz. These communities lived there as ambassadors, promoting Ethiopia's commercial interests to the Arab world, and they had a considerable impact on both sides of the world's economic, social, and linguistic development. As a result, the Arabic language has numerous words with Ethiopian roots, such 'Tselot' (Arabic Salat), 'Wereqet' (Arabic Waraqa), and 'Mismar' (Arabic Mismar).

Islam arose in Mecca during this vigorous reciprocal commercial movement and active ties between Ethiopians and Arabs when the Prophet Mohammed began teaching monotheism to the Quraysh community. This constituted a direct danger to the Quraysh people's identity, as they had been practicing a pagan religion for generations. Soon afterwards, Mohammed began to amass a sizable following, which the people of Quraysh found intolerable. They immediately began persecuting those who dared to follow Mohammed and his teachings. As many of his followers were fearful for their lives, Mohammed decided to send them to Abyssinia, promising them that the King there would be just and that they would be safe.

Ethiopia became the world's first country to house Arab communities, complete with their Islamic beliefs, as a result of this migration in 512 A.D. Ethiopia had become home to a number of Arabic communities and kingdoms by the end of the ninth century. Among these were the Rabi'ah and Qahtan tribes, who settled in the Beja area, and the Makhzumite clan of the Quraysh tribe, which established the first Ethiopian Sultanate in Shewa, Abyssinia.

2.2.2 Arabic Influence in Ancient Ethiopian Literature

Arabic had a major influence in how early Christian literature took shape in Ethiopia. Back then, Ethiopia depended on the Copts from Egypt for guidance related to the matters of religion. As Arabic found its way in full force in Egypt, eventually the religious leaders translated most of their books into the Arabic language. Which is why most of the ancient Christian books written in Ge’ez

were originally translated from Arabic. These books include Metshafe Genzet (a prayer said before the dead are buried), Wudase Mariam (prayer showing gratitude to Mary), Metshafe Kidan (teachings of Jesus Christ to his apostles, also known as Kidase Egzi') and Gibre Himemat (invocations said after Palm Sunday) (Deacon Solomon Yohannes, 2009). Kebra Nagast and Fetha Negast are also some of the books that were translated from Arabic to Ge'ez (Ontario, 2000, Tzadua, 2009, Fetha Negast, 1990). Lastly, the Ge'ez bible was revised by the guidance of the metropolitan Abba Selama the Translator (not to be confused with St. Freumentius) who used an Arabic Bible to render the revised one in Ge'ez (Mikre-Sellassie, 2000). Taddesse Tamrat (Church and State) explains this in his book by saying:

" … No doubt the first thing these Syrian monks (group of monks) set out to do was to translate the Bible and other religious books into Ethiopic."

Furthermore, lots of translations were made during 13the century AD. For instance, Zena Eskendir (The history of Alexander), Taamre Mariyam (The Miracles of Mary), Cannon of Almuallaka (The Cannons of 33 stories), Mas'hafe menekosat (The Book of Monks), Haymanote Abew (The Faith of the Fathers), and Barlaam and Josafat (Barlawaam wa-Yawasef) (Alexander Ferenc, 1985).

Additionally, there exist manuscripts written in indigenous languages utilizing the Arabic letters (Ajami), as well as original intellectual works produced in Arabic by indigenous intellectuals across a range of disciplines. It is important to note that there are more primary sources for understanding the history of Arabic in Ethiopia in Western libraries than there are in the nation (Mohammed Seid, 2019).

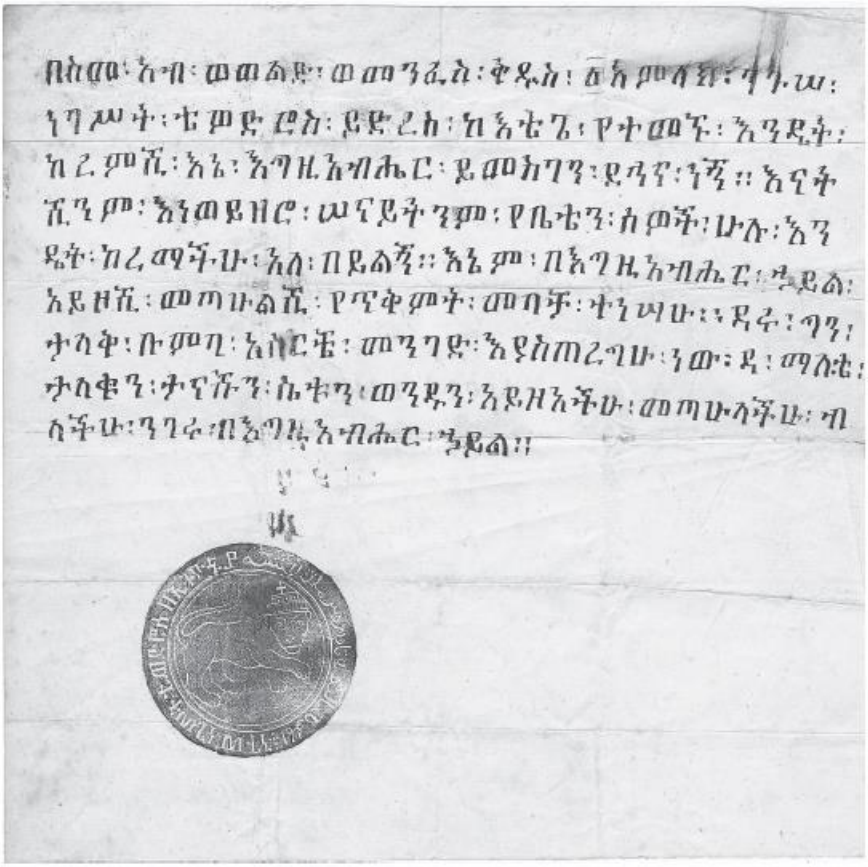
There are divine scholars who have dedicated their lives to spreading Islamic education and the Arabic language throughout the country. Some of them excelled in Islamic knowledge and Arabic fields: Quran Interpretation, Hadith, Fiqh (Islamic Jurisprudence), language (grammar, morphology, and rhetoric), and some of them mastered in religious sciences and writing poems, with dedicated teaching and authorship. The scholar Sheikh Muhammad Taj al-Din described the miserable life of scholars through his poems (Mohammed Seid, 2019).

Some marginal paratexts found in Christian Ethiopian manuscripts in Ge'ez and Amharic include Arabic words, sentences, and short fully-fledged texts written in Ethiopian and/or Arabic scripts.

Many Arabic words and expressions can be found in Christian Ethiopian astronomical and calendar treatises (for example, the Bahrä Hassab, 'The Sea of Calculation') (Gori, 2019).

Through the Coptic church of Egypt, Christian Arabic literature has had a strong cultural influence on the development of Christian theological teachings and literature, as well as the production of historical and hagiographical texts, which began around the end of the 13th century. During the Ethiopian period of intellectual development initiated by Emperor Zara Yaeqob in the mid-fifteenth century, a massive translational work from Arabic was completed (Ullendorf 1965: 146). In fact, the Ethiopian church was directly dependent on the patriarchate of the Arabic-speaking church in Alexandria until 1958, when Ethiopia was able to free itself from the foreign Church's bonds (Haggai, 1990). The archbishop and his entourage spoke Arabic not only for communication but also for liturgical purposes. The Amharic version of the Bible was created from the Arabic equivalent, the Christian kings of Ethiopia used Arabic as a diplomatic language in their correspondence with foreign and domestic entities (Gori, 2003). Arabic, sporadically attested also in Christian Ethiopian documents of the period, was the language of record in the Islamic sultanates of Ethiopia-Eritrea, and all the medieval documents produced in those societies were written in the language (Samantha Kelly, 2002). In recent history, the last Prime Minister of the Imperial regime, Aklilu Habtewold, was a fluent Arabic speaker (Mohammed Seid: 2019).

Emperors were also known to have spoken Arabic and used it in various letters to other Arab nations. Emperor Tewodros was especially fluent in Arabic and his personal seal also included Arabic words (ملك ملوك الحبشة) meaning king of kings of Habesha. This can be observed in the letter (academically referred to as the Shapiro Letter) attached below which was addressed to Etege Yetemegnu.



2.3 Arabic Usage in Ethiopia

Arabic has played a significant role in Ethiopia's social and literary life from ancient times. The Horn of Africa's geographic proximity to the Arabian Peninsula has facilitated cultural and linguistic exchanges between the two sides of the Red Sea. As a result, the Arabic language has had a significant impact on Ethiopia's languages and literature. However, only a small portion of the accessible data has been examined to date.

Ethiopia has a vibrant Islamic culture with a long history. The result of Arabic influence could be seen both in literature and in very day life.

Eastern Ethiopia, with the ancient city of Harar as its cultural center, the majority of the Oromo region in the east and southeast, as well as in the southwest around the city of Jimma, the eastern part of Wällo in the northeast, the Somali and Afar regions, parts of the Gurage-Silte region, and the Beni Shangul region in the far west, on the Sudanese border, are predominantly Muslim areas

of Ethiopia (Andreas Wetter, 2006).

In these mentioned Muslim populated areas, the Muslims predominantly receive religious education which entails the reading, writing and speaking of Arabic. Although most of them do not end up pursuing Arabic as a profession or education, it is safe to deduce that Ethiopia does not have a shortage of people who understand and speak Arabic. And, indeed the Capital city Addis Ababa is a city where people from all the above mentioned areas, with diverse background and geographic origins are living; among them, there are a lot of Arabic speaking people. Addis Ababa is also a diplomatic center; where among these diplomatic bodies there are Arabic speaking people. Nowadays, there are also Syrian refugees, living in Addis Ababa, also Arabic speaking people.

2.3.1 Use of Arabic Media in Ethiopia's Diplomatic Efforts

Diplomacy, according to different scholars, can take on a different meaning. According to Siddique and Alam (2009), diplomacy is honorable spying, as well as lying (an honest man sent to lie abroad for the good of his country). White (2001) argues that diplomacy is a process of communications and negotiations between states and other international actors. Berridge (1995) put forth that "diplomacy is the conduct of international relations by negotiation rather than by force, propaganda, or recourse to law, and by other peaceful means". Lastly, Griffiths and O'Callaghan (2002, p.79) gave diplomacy a more general term putting forth that diplomacy is the conduct and content of foreign affairs as a whole. Depending on their goals and positions, countries can take choose to take part in various types of diplomatic efforts. Listed below are 8 of the main diplomatic approaches available to countries:

- **Politics of Pacification**: this diplomacy is at its essence based on pacification, that is the unwillingness to aggravate or even mention contradictions that exist between the countries.
- **Gunboat diplomacy**: is completely reliant on demonstrating a country's strength and might to achieve foreign policy goals.
- **Dollar Diplomacy**: is when a country uses economic incentives like loans, grants and aids to achieve their diplomatic goals.
- **Public Diplomacy**: is a tactic used by countries targeting citizens of other countries and influencing them through attractive offers, rather than through bribery or coercion.
- People's diplomacy: In a broad sense, people's diplomacy refers to a historically

continuous process of communication, mutual knowledge, influence, and enrichment of cultures and people.

- **Intermediary diplomacy**: Intermediary diplomacy is one method of peacefully resolving disputes between states that involves a series of negotiations with the participation of a third state based on the conditions advanced by it.
- **Economic Diplomacy**: Economic diplomacy is a subset of modern diplomatic activity concerned with the use of economic issues as an object, means of conflict, and means of cooperation in international relations. It entails diplomatic service activities aimed at increasing exports, attracting foreign investment, and participating in the work of international economic organizations, i.e., actions aimed at reaffirming a country's economic interests on a global scale.
- **Digital Diplomacy**: It is the application of the Internet and other information and communication technologies to the resolution of diplomatic issues. New media, social networks, blogs, and other global media platforms are used in the context of digital diplomacy. The primary goals of digital diplomacy are the promotion of foreign policy interests and the dissemination of information via the Internet.

When visiting Ethiopia's foreign policy, it can be observed that different leaders had different stances and ideologies in dealing with other countries. Lij Eyasu favored the central powers over the allied powers mainly because of his intention to incorporate Eritrea, Djibouti and Somalia. He also took it upon himself to reconciliate the country's two largest religious groups: Islam and Christianity (Lockot, 1989). During Ras Tafari's period, the foreign policy was one that favored development over stagnation and traditionalism. Lots of advancements happened like the railway and airplanes and Ethiopia was also admitted to the League of Nations. In 1924, Ras Tafari made a grand tour throughout Europe, which was further indicative of his desire of national development through the means of foreign diplomacy. During the DERG period, foreign policy shifted from supporting the USA to the USSR. This was because of the DERG's tendency from the very beginning to the Marxist-Leninist ideology ass well the decision of the USA's decision under President Carter to cease supplying arms to Ethiopia (Arka Abota, 2002).

The current foreign policies of Ethiopia, especially in regard to Arab speaking countries is listed

briefly below:

- **Eritrea**: Eritrea has the most in common with Ethiopia in terms of cultural, historical and religious ties. Nonetheless, Ethiopia considers the benefit that is to be gained from Eritrea quite minimal in both economic and democratic fronts with Ethiopia's foreign policy goal being avoiding conflict with Eritrea.
- **Somalia:** Ethiopia and Somalia have never had a healthy relationship ever since Somalia gained independence. Since Somalia has become a breeding for terrorism, Ethiopia's foreign policy stance is to make the necessary efforts to curb any potential terrorist acts arising from Somalia.
- **Sudan**: In respects to the general safety and development of the country, Ethiopia believes that the positive relationship between Sudan and Ethiopia is of the utmost importance.
- **Djibouti**: Ethiopia is of a firm understanding that even though it has to explore other avenues in terms of port usage, Djibouti's ports are critical to the economy of Ethiopia and this relationship should be further cultivated.
- **Israel**: Ethiopia and Israel have had many ties throughout the ages. This dates to the time of Hailesellasie when Israeli advisors trained an Ethiopian paratroop unit belonging to the Fifth Division (also called the 'Nebelbal' Flame Division). It was this unit that crushed a coup while the emperor was on a visit to Brazil in December 1960. During Mengistu's reign, Israel continued to aid Ethiopia by providing arms and training to its soldiers. In return, Mengistu provided assistance to Operation Moses, which saw 10,000 Ethiopian Jews being evacuated to Israel in 1984. Other sensitive issues with Isreal include the case of Dayr-Sultan, a monastery found in Israel which was gifted to Ethiopia and is now in contention with Egypt as to who it belongs to.
- **Middle East**: Ethiopia has cultural, historical and religious ties to the Middle East that date back several centuries. The Middle East contains the country Egypt, with whom Ethiopia has been in contention with over the Nile River over the past decade. It also contains countries very rich with resources like oil so it is in Ethiopia's interest to cultivate a positive relationship with the Middle East as a whole and attract investments into the country.

The rift between Egypt and Ethiopia is not an occurrence of recent times and it has been going on since the late 18th century (New York Times, 2021). Egypt was then a vassal state of the Ottoman

Empire, all the way through 1805 until Mohammed Ali seized power. Ever since then, Egypt had become an independent state governing herself. In 1863, Mohammed Ali's grandson Ismail Pasha became the Khedive of the Egyptian state. Ismail was an ambitious young leader, who after annexing Sudan, set his eyes on Ethiopia. He tried to conquer Ethiopia twice, on the battle of Gundet and Gura, both times his forces being massively annihilated at the hands of Ethiopians with the leadership of King Yohannes IV. After this, the two countries remained in a constant state of tension up to 1884 where the Hewett treaty was struck up and the rift between the two countries largely abated (The Guardian, 2021).

In recent times, the conflict again boiled up when Ethiopia announced plans to construct a dam around the Blue Nile in early 2011 (The African Report, 2021). For Ethiopia, the Nile is matter of national sovereignty while Egypt believes the river has historically belonged to her by way of the British Colonial rule. Things appear to be getting worse day by day as threats of military actions continue to be thrown from both sides. Keeping in mind the seriousness of the issue, it is clear that Ethiopia direly needs a platform to make her side of the story heard to the Arab world, in Arabic.

As observed from the above list, Ethiopia has crucial relations with Arabic speaking countries. As Nelson Mandela once said, " If you talk to a man in a language he understands, that goes to his head. If you talk to him in his own language, that goes to his heart." With this principle in mind, it is important that Ethiopia works towards cultivating a new generation of Arabic speakers that will carry Ethiopia's flag high and proud in the Arabic speaking world. Aklilu Habtewold is a perfect example of an Arabic Speaking Ethiopian politician. He was fluent in Arabic and served as Ethiopia's foreign minister from 1947 to 1958 (Mohammed Seid).

Currently, the Ethiopian government has ten embassies and four consulates in Arab countries. Out of these fourteen entities, only the emissaries sent to two of them actually speak Arabic (Omer, 2022). This speaks volumes about the level of reluctance from the Ethiopian when it comes to selecting competent ambassadors who are dedicated to promote the country.

The Ministry of Foreign Affairs used to have a monthly Arabic magazine which highlighted all the political and cultural policies Ethiopia had with Arabic countries. This magazine was printed

out and sent to all of the Ethiopian embassies in Arab countries. Since its discontinuation in 2011; the ministry has chosen to take a digital approach mainly using Twitter (474,108 Followers) and Facebook (505,000 Followers).

2.4 History of Arabic in Ethiopian Journalism

One might deduce that Arabic usage in Ethiopian journalism has been nearly non-existent. D Google searches on this subject return no results. After extensive research, it was discovered that the only instances of Arabic usage in Ethiopian journalism occurred in underfunded TV and radio segments on some media stations, which were typically run by one or two people and drew a small audience due to the minimal effort that went into produce them. Al Alam Newspaper (weekly) and an hour-long radio program which was famous for showcasing Sudanese songs on EBC were the earliest instances of Arabic usage in Ethiopian journalism dating back to the 1970's at the time of Haileselassie. Even though the two have been in existence for more than 50 years, only a few people know about it to this day.

Just recently, a rise of independent Arabic speaking journalists is being witnessed whose main purpose is to tell Ethiopia's story in the current hydro politics issue the horn is facing. One valiant example of this is Mohammed Al-Arusi, who has appeared in renowned stations like Aljazeera and single-handedly defended Ethiopia amongst a barrage of debaters who all were speaking for either Egypt or Sudan. Efforts like this need to be commended by the government and works need to be done in order to inspire a new generation of Arabic speaking Ethiopian journalists.

2.5 Arabic Language Education in Ethiopia

Regardless of its rich history in Ethiopia, efforts that were being made in regard to the advancement of the Arabic language have been quite minimal. This is mainly due to the societal misassumption that Arabic is only reserved to the followers of the Islamic religion. This single fact has been detrimental to the development of the language inside Ethiopia, and it is only as of recent that is has been given the attention it deserves as Ethiopia is dealing with diplomatic issues with a number of Arabic speaking countries. In this section, the history of Arabic education in Ethiopia will be analyzed to gain an understanding of how much far behind the country has been in terms of developing the language.

When discussing Arabic Language education in Ethiopia, it is observed that it first officially started at the University level. The ideal way would have been to start at the Elementary level but there are several underlying factors which prevented that from happening such as lack of teaching manpower to cater for all the schools public and private in Addis Ababa. This forced the program to be started at the University level inside Addis Ababa University twenty years ago.

Fast forward to now, these universities have produced the manpower that lacked then and it is now more than viable to start teaching Arabic government wide throughout all public schools. This will help in increasing the quality of education at the University level as new students would have already known the basics and will be ready to move on to more advanced topics.

Back in 2002, in a magazine released by the Ministry of Education, a new education policy was being drafted which gave all students the option to choose to learn from one of two foreign languages: Arabic and French. However, what followed was rather opposite from this plan. The government never implemented this strategy, but some private schools started teaching Arabic or French to students. The government then responded these schools under the pretense of spreading religion, in respect to specifically the teaching of the Arabic Language. So it is of high time now that the government starts considering incorporating the teaching of Arabic language in Elementary and Secondary levels throughout Ethiopia.

It is however worthwhile to mention that some schools have been teaching Arabic starting from Elementary level such as Abadir School, Awelia, Yemen Community School, Sudan Community School and Al Maktoum Association which has branches in Addis Ababa and Oromia. It is also worthwhile mentioning the now defunct Sindibad Arabic School which was founded by Ustaz Seid Ahmed, Ustaz Burhan Ahmed, Ustaz Nurhusen and his sister Ustadha Bedria as a PLC in partnership with Khartoum International Institute and gave out diplomas in Arabic to lots of students which helped them gain entry into the Arabic Degree program at Addis Ababa University. On the other hand, Awelia School has also been giving out diplomas in Arabic for 15 years before starting to give out a Degree in Arabic in the past two years with teachers like Shaikh Omer Mohammed Wele, Shaik Ahmed Mohammed Bushra and Ustaz Remedan playing crucial roles.

Furthermore, traditional schools in mosques referred to as Madrasas have also played a significant role.

2.5.1 Arabic in Addis Ababa University

The Arabic department is Addis Ababa University was established in 2003 by the sole efforts of Assistant Professor Mohammed Seid Abdullah. On an interview conducted with him for this study, he mentions that he first got the idea in 1999 when he visited the university to collect some data. There, he noticed that there existed a Foreign Language and Literatures department and he thought to himself that maybe Arabic was one of them. He was disappointed to find out that it was not indeed part of them. After that incident, he made it his mission to have the Arabic language taught at Addis Ababa University. After lots of challenged and mishaps, he finally accomplished his mission in 2003 and Arabic started to be taught as a common course alongside other languages like French and German. Finally in 2008, it became its own fully fledged bachelor's program with two pathways: day and night. The day pathway took 4 years to complete while the night pathway took five years. His efforts reached other universities and currently more than 8 governmental universities across Ethiopia have Arabic departments and a curriculum for teaching Arabic on the Master's level is currently in the works.

2.6 The concepts of Perception and Audiences.

The main purpose of this study is to investigate the audience's perception of ETV Arabic News reports. It then becomes pivotal that the relationship between perception and audiences is analyzed and critiqued. Perception studies involve a vast variety of interdisciplinary media and audience study principles ranging from audience studies, sociology, cultural studies and sometimes they also encompass medium specific methodologies such as television studies, radio studies, etc. (Zabrowski, 2016).

With that being said however, scholars have failed to come to a common understanding when it comes to what the word perception actually means. This is due to the word taking on a variety of meanings depending on the context it is being used. And hence for the remainder of this research, perception shall take on the following meaning deduced from the contexts that are dealt with in this study. Perception in journalism refers to how an audience reacts to the media and deals with

how different individuals interpret similar messages.

With the definition of perception now out of the way, it becomes imperative to give a solid definition to the term audience as well. One definition of the term refers to the audience as recipient, target, reader, listener, decoder, or communicant (Luhur, 2018). This definition tries to encompass all other possible definitions of the term audience and is somewhat exhaustive and hence, it was the definition that was used for this research.

When discussing audiences, it is important to solidify that audiences are key actors in the communication process and thus, they should not be ignored as the success of a communicative process is heavily reliant on knowing who the target audience is.
In mass communication studies, audiences are classified in two categories. Hadi (2008) states that audiences are classified into passive and active audiences.

- **Passive audience**: this category treats the audience as passive, highly gullible and suggestible. It assumes that this audience cannot form their own opinions about things they see in the media and absorb messages right as they are. This form of thinking was rather prevalent in the earlier days of mass media studies but as the science did some evolving, it has been more or less agreed upon that perception studies or theories should base their hypotheses based on the next category of audiences: Active Audiences.
- **Active Audiences**: Active audiences are those who actively receive media information and interpret it in light of their social and personal contexts. They listen to media messages rather than hearing them. Active audiences, on the other hand, actively receive media information, but the act of receiving media information is unintentional. As a result, active audiences pay close attention to receiving information and interpreting it in order to provide feedback. People, content, action, and time-oriented listening are the most common listening styles.

2.7 Theoretical Approaches Towards the Study of Audiences

There exist different kinds of theories and ideas which scholars have put forth into understanding an audience's perception of a certain messages. These theories have evolved through time and

went through significant changes and have now become a discipline of their own in understanding how audiences interact with messages. In this section, all the significant theories and ideas of audience perception will be analyzed.

2.7.1. Uses and Gratifications Theory

The term "uses and gratifications" was coined in the 1940s as researchers began to investigate why people choose to consume various forms of media. For the next few decades, research on uses and gratifications was primarily focused on the gratifications sought by media users. Then, in the 1970s, researchers focused on the outcomes of media use as well as the social and psychological needs that media satisfied. Today, the theory is frequently attributed to Jay Blumler and Elihu Katz's 1974 work. As media technologies proliferate, research on uses and gratifications theory is more important than ever for understanding people's motivations for selecting media and the gratifications they derive from it.

The theory of uses and gratifications is based on two assumptions about media users. For starters, it portrays media consumers as active participants in the selection of the media they consume. People, according to this viewpoint, do not consume media passively. They are involved and motivated in their media choices. Second, people are aware of their motivations for choosing various media options. They make media choices based on their understanding of their motivations in order to meet their specific wants and needs.

Based on these principles, uses and gratifications proceeds to outline five assumptions: that the use of media is purposeful and thus people are compelled to watch media, media is chosen with the expectation that it will meet specific needs and desires, influence from the media on behavior is filtered through social and psychological factors, for an individual's attention, media competes with other forms of communication and that people are usually in control of the media and are thus unaffected by it.

Taken together, uses and gratifications theory emphasizes the individual's power over the power of the media. Individual differences act as a moderator in the relationship between media and its effects. As a result, media effects are influenced just as much by the media user as by the media content itself. As a result, even if people receive the same media message, they will not all be

affected in the same way.

The study of uses and gratifications has revealed several motivations for people to consume media. Force of habit, companionship, relaxation, passing the time, escape, and information are examples of these. Furthermore, a newer body of research investigates people's use of media to meet higher order needs such as meaning and value consideration. From radio to social media, studies on uses and gratifications have included a wide range of media.

The emphasis on individual differences in Uses and Gluttony has prompted researchers to investigate how personality influences people's motivations for using media. A study conducted by Virginia Polytechnic Institute and State University, for example, looked at personality traits such as neuroticism and extroversion to see if people with different traits identified different motivations for watching television. The researcher discovered that participants with neurotic personalities were motivated by passing the time, companionship, relaxation, and stimulation. Participants with extraverted personalities experienced the opposite effect. Furthermore, while neurotic personality types favored companionship as a reason to watch TV the most, extraverted personality types strongly rejected this motive as a reason to watch TV. These findings were deemed consistent with these two personality types by the researcher. Those who are more socially isolated, emotional, or shy showed a particularly strong preference for television. Those who were more sociable and outgoing, on the other hand, saw TV as a poor substitute for real-life social interactions.

Scholars have observed that new media contains several characteristics that were not present in older forms of media. Users have more control over what they interact with, when they interact with it, and the content they interact with. This expands the range of gratifications that new media use can provide. An early study on the uses and gratifications of the internet published in the journal CyberPsychology & Behavior discovered seven gratifications for its use: information seeking, aesthetic experience, monetary compensation, diversion, personal status, relationship maintenance, and virtual community. Because it is not found in other forms of media, virtual community could be considered a new form of gratification. Another study, published in the journal Decisions Sciences, discovered three gratifications to internet use. Two of these gratifications, content and process gratifications, had previously been discovered in studies of television uses and gratifications. However, a new social gratification associated with internet use

was discovered. According to these two studies, people use the internet to meet their social and communal needs.

There has also been research into the gratifications sought and obtained through social media use. Another study published in CyberPsychology & Behavior, for example, discovered four needs for Facebook group participation. These needs included socializing by staying in touch and meeting new people, entertainment by using Facebook for amusement or leisure, self-status by maintaining one's image, and information by learning about upcoming events and products. Researchers discovered that Twitter users gratified their need for connection through the social network in a similar study. Increased usage, both in terms of the amount of time spent on Twitter and the number of hours per week spent on Twitter, increased gratification of this need.

While uses and gratifications is still a popular theory in media research, it is not without criticism. For example, the theory minimizes the significance of media. As a result, it may overlook the ways in which the media influences people, particularly unconsciously. Furthermore, while audiences are not always passive, they are also not always active, which the theory does not account for. Finally, some critics argue that uses and gratifications is too broad to be considered a theory and should instead be viewed as an approach to media research.

2.7.2. Social learning Theory

Albert Bandura's social learning theory emphasizes the importance of observing, modeling, and imitating the behaviors, attitudes, and emotional reactions of others. Social learning theory takes into account how environmental and cognitive factors interact to influence human learning and behavior.

Albert Bandura conducted a series of experiments in 1961 and 1963 to see if social behaviors (aggression) could be learned through observation and imitation. The study, which involved children watching a model punch an inflatable doll, appeared to support the idea that children mimic their behavior by watching others. These experiments were collectively known as the Bobo doll experiments.

Bandura developed the social learning theory in 1977, based on his findings from the Bobo doll experiments. In 1986, the theory evolved into the social cognitive theory, which postulates that learning occurs in a social framework with an ever-changing and shared interaction between the person, environment, and behavior.

Four mediational processes in social learning help determine whether a new behavior is acquired:

- **Attention**: The degree to which we pay attention to the behavior. Before we can imitate a behavior, it must first capture our attention. Given the number of behaviors we observe and do not imitate on a daily basis, it is clear that attention is critical in determining whether a behavior influences imitation.
- **Retention**: Refers to how well we recall the behavior. We cannot perform the behavior if we do not recall it. So, while a behavior may be observed, the observer will not perform the behavior unless a memory is formed. And, because social learning takes time, retention is essential for behavior modeling.
- **Reproduction**: The ability to replicate the behavior. This is the ability to imitate a behavior that we observe. It influences our decision about whether or not to attempt the behavior. Even when we want to imitate an observed behavior, our physical abilities limit us.
- **Motivation**: is the desire to imitate the behavior. This type of mediation is known as vicarious reinforcement. Rather than direct experience, it entails learning by observing the consequences of actions on other people.

One of the primary strengths of social learning theory is its adaptability in explaining differences in a person's behavior or learning, i.e., when a person's environment changes, so does the person's behavior.

Another advantage of the social learning theory is that it allows for multiple modes of learning. A person can learn through direct experiences or through observation.

Where the theory falls short is in its disregard for the significance of accountability in one's actions. By emphasizing the environment, the theory assumes that one's behavior and actions are determined by society rather than how a person handles or processes information. The social

learning theory also disregards normal developmental milestones. Although children do not mature at the same rate, some normal developmental milestones may occur regardless of the environment. Furthermore, the theory fails to account for all behavior, particularly when there is no obvious role model for the observer to emulate.

2.7.3 Reception Theory

In 1973, Stuart Hall developed reception theory, also known as Audience Theory or reader's reception theory. His essay, 'Encoding and Decoding Television Discourse,' focuses on the encoding and decoding of content provided to the audience through various media such as magazines/papers, television/radios, and games. Today, theorists who analyze media through reception theory frequently derive results from the experience of an audience created by watching a film, game, or reading a book. The reception theory concept asserts that even if a movie, book, or game event has no/some inherent meaning, the audience who watches or experiences it creates meaning. The audience gains an understanding of the events depicted in the text or on the screen.

The creative work is received by the audience, and its content is perceived in either a similar or different way. The message's meaning can change depending on how they interpret it in their social context. Encoded messages typically include shared rules and symbols with other people. As a result, the (encoder) sender must consider how the message will be perceived by the receiver. Decoding would be a successful deliver only if the encoder's message was completely understood to its intended content.

Messages sent with verbal/nonverbal cues and gestures do not always produce the same result as intended by the sender, resulting in an entirely different meaning and insight to the concept sent. As a result, the distortion occurs when the audience is unable to comprehend the concept of having a different perspective on the conclusion itself. Such distortion can occur as a result of the audience's age, gender, religion, race, political beliefs, ethnicity, class, culture, and mood, among other factors. It is difficult to gather the information required to analyze each individual audience's experience as a mass. As a result, media outlets and other social media platforms serve as a useful tool for reaching out to a larger audience in order to learn about their experiences and understanding. Press releases, as well as other forms of publicity such as advertisements, fan

letters, celebrity words, fan message boards, and reviews, are useful materials for analysts to assess how well the product has been received.

When audiences go through the process of decoding a message, they usually take on three stances: Dominant, Negotiated and Oppositional (Farhadipour, 2016).

- **Dominant** - They are the audience members who take in the work as directed by the director, with no additional notes. A direct message would be a teacher asking a student to submit their assignments or a parent implying on the child to clean their room. The messages are properly understood by the child, and he or she follows them.
- **Negotiated** - The negotiated audiences are those who thought they knew and were aware that the acts depicted in the film were bad and wrong accept that it is okay because there is a reason for it. As a result, even if the author's message contradicts the audience's personal beliefs, they accept it. For example, many video games/comics contain content that is contrary to our personal beliefs, but we continue to read, enjoy, and accept the content because of the situation depicted on it.
- **Oppositional** - The author's perspectives on the film's concept or the subject matter are not well received by the audience. It could be morally wrong, emotionally disturbing, unnecessary adult content of violence and blood gore, religious beliefs, political viewpoints, and so on, which would cause the audience to reject the idea. For example, in Indian films from 1970 to 1980, smoking was portrayed as a symbol of prestige, image, wealth, power, and flourishing happiness, despite the fact that it causes cancer. And the pleasant sensation of smoking is nothing more than a contrast to what is actually an unpleasant odor and is perceived as a very unhealthy habit.

It is important to note that no particular theory fully defines how an audience perceives messages. It is then up to the researcher’s discretion to deduce the most ideal combination of theories that perfectly describe how different audiences experience a certain program.

2.8 Review of Similar Studies

Several studies exist such as this one which try to analyze an audience’s perception of a certain

program. Among these, Tasew (2021) analyzed how the people of Gelan and Dukem towns viewed the ETV Afan Oromo News Program. His findings showed that the program's audiences were generally aware of the program's runtimes which increases the program's exposure. Moreover, it was found that more than fifty percent of the surveyed audience believed that the program was relevant to them and stated that the quality of the program was good, however criticized its lack of quality when choosing pictures and videos for the programs.

Similarly, Abrham (2021) undertook the task of analyzing audience perception on the Negen Zare talk show program. It was found that a vast majority of its audience felt that the program was really beneficial to their day to day lives and relied on it to make decisions. With that being said however, most of the audiences did not find the program to be as accessible as they would have liked.

Nigussie (2013), researched the impact of the government sponsored documentary titled 'Jihadawi Harakat', which attempted to portray Islamic political leaders such as Abubeker Ahmed and Kamil Shemsu as terrorists. After analyzing the findings, the researcher concluded that audiences are not merely passive participants but are actively involved and interpret the broadcasted messages according to their own reality.

Girma (2015), analyzed EBC's political coverage of issues inside Ethiopia. He concluded that the program's content did not satisfy the audience's needs, which led the program to lose credibility over time. Also, the program did not include any real involvement of the public opinion, often times marginalizing the voices of minorities and other targeted sections of the public.

Belay (2021), attempted to analyze the "Netsa Hasab" program presented on Walta TV in relation to investigative journalism principles. In summary, Belay concluded that investigative journalism culture is not enshrined within the policies of Walta and as a result, fewer resources are allocated to its journalists who carry out investigative journalism. Due to the lack of clear-cut editorial guidelines, the investigative programs are not thoroughly researched and often include significant gaps in their stories.

Finally, it is important to also look at Ejigu's (2011) work on audience reception of the EBC

program, “Chilot”. The researcher concluded that the audience were actively involved in interpreting the messages interpreted to them. This was evident in the audience’s acceptance of the some of the messages, while actively rejecting or negotiating with the others.

Chapter Three

3. Research Methodology

3.0 Introduction

The purpose of this chapter is to undertake an examination of the research design and technique employed to achieve the objectives of the study. This section discusses the research design, the selection of the target audience, the data collection methods, and the analysis of the collected data. This chapter concludes by discussing the ethical considerations that were taken into account when conducting the research.

3.1 Research Design

Research design can be viewed as the structure of any research; it is the glue that binds together all of the parts of a research effort. It is a brief outline of the planned research project. There are numerous definitions. There are numerous definitions of what research design truly entails. Cook (2015) defined it as the design of settings for the collection and analysis of data in a way that aims to strike a balance between research purpose relevance, efficiency, and method. It is the plan, structure, and research concaved so as to ensure the question search and variation management. According to Manheim (2016), the study design not only anticipates and describes the seemingly innumerable decisions required in data collection, processing, and analysis, but it also gives a logical justification for these decisions.

When it comes to research designs, there are three primary approaches: quantitative, qualitative, and mixed. Quantitative research, which is defined as the systematic investigation of phenomena, is founded on the collecting of measurable data and the application of statistical, mathematical, or computational methods. Quantitative research, such as online surveys, online polls, questionnaires, and the like, can yield numerical results. Quantitative research collects data from present and future customers through sampling techniques and the distribution of online surveys, online polls, and questionnaires, among other techniques (Jilcha, 2019). After carefully evaluating these numbers, one is able to project what the future holds for a product or service and make improvements accordingly. Templates for quantitative research are often objective, exhaustive, and exploratory.

This research methodology yields results that are logical, statistical, and objective. Data was acquired using a systematic method and larger samples that are representative of the entire population. Among the qualities of a quantitative approach to research are the following:

- **Structured tools**: Utilizing structured instruments such as surveys, polls, and questionnaires, quantitative data is collected. Using such structural methods facilitates the collection of actionable information from survey respondents.
- **Sample size**: The quantitative research is conducted on a representative sample size of the target market. To strengthen the study purpose, the sample must be derived using appropriate sampling strategies.
- **Close-ended questions**: Depending on the purpose of the study, closed-ended questions are formulated. These questions aid in the collection of quantitative data and are therefore often employed in quantitative research.
- **Quantitative data**: Quantitative information is typically presented via tables, charts, graphs, or other non-numerical formats. This makes it simple to comprehend the collected data and to demonstrate the reliability of the market research.
- **Generalization of results**: The results of this study approach can be extrapolated to an entire community in order to take the necessary corrective measures.

Qualitative research is a form of market research that focuses on gathering data through conversational and open-ended dialogue. Qualitative research is grounded in social science fields such as psychology, sociology, and anthropology. Therefore, qualitative research methods permit in-depth probing and subsequent questioning of respondents depending on their responses, with the interviewer/researcher also attempting to comprehend their motivations and emotions. Understanding how your audience makes decisions can aid in market research conclusion-drawing.

Qualitative research methods are aimed to expose the behavior and perceptions of a target audience in relation to a specific topic. Various qualitative research methodologies are typically employed, including in-depth interviews, focus groups, ethnographic research, content analysis, and case study research. Below is a discussion of the main methods of qualitative research.

- **One-on-One Interview**: In-depth interviews are one of the most used qualitative research techniques. It is a personal interview conducted individually with each respondent. This strategy is totally conversational and encourages respondents to provide detailed responses. One of the benefits of this strategy is the possibility to collect exact information about what people believe and what motivates them. If the researcher has extensive experience, asking the appropriate questions can aid in the collection of useful data. The researchers should ask such follow-up questions to obtain additional data if they require additional information. These interviews can be conducted in-person or over the phone and typically run between thirty minutes and two hours. When doing an in-depth interview in person, it is easier to read the body language of the respondents and match their responses. In this study, the researcher interviewed several individuals with expert knowledge on the matter. They include Mohammed Al-Arusi -Indepent Journalist and Member of Parliament, Mohammed Taha Tewekel -Al Jazeera Arabic Ethiopia Manager, Ammar Ahmed Ibrahim -Counselor at The Embassy of the Republic of Sudan in Ethiopia, Omer Ahmed - Counsellor at Ministry of Foreign Affairs, Assistant Professor Mohammed Seid -Arabic Department Head at Addis Ababa University, Yonathan Abebe - Senior Production Director at Ethiopian Broadcasting Corporation(EBC), Anwar Ibrahim -Journalist at Al-Ain Ethiopia, Zahid Al-Harari -Journalist at Al-Arabi Ethiopia, Kewser Siraj -Chief Editor at ETV Arabic, Tesfaye Geleta - Digital Media Officer at Mega Projects**,** Abduselam Ansar -Journalist at Ethio FM 107, Mohammed Shafi -Chief Editor at OBN Arabic.
- **Case Studies**: In this strategy, data is acquired by analyzing case studies in depth. This method's ability to evaluate both simple and complicated subjects demonstrates its versatility. This method's strength lies in its judicious use of a combination of qualitative data collection approaches to derive judgments.
- **Record Keeping**: This approach utilizes already existing reputable documents and similar information sources as its data source. This information can be utilized in the new study. It is comparable to visiting a library. There, one can examine books and other sources of reference to acquire data that can be used for study.

Consequently, it is also becoming more popular to blend quantitative and qualitative methodologies in order to fully appreciate the research issues (Wimmer & Dominick, 2011).

Recently, research procedures have become more flexible in their application of methods, with mixed-methods becoming more widespread and recognized. In this context, Creswell and Clark (2007) describe a mixed-methods research technique as one that collects both numerical data (e.g., from instruments) and textual data (e.g., from interviews) so that the final dataset includes both quantitative and qualitative data.

The primary purpose of this study is to investigate the audience's perception of ETV Arabic television newscasts. Research aims and questions determined the selection of the study design. To achieve the objectives of the study, the researcher opted for a mixed sequential explanatory approach to investigate Ethiopian and worldwide audiences' perceptions of the news report. The researcher utilized both quantitative and qualitative methods to obtain data. Following the collection of quantitative data via closed-ended questions, respondents were given the option to explain qualitative data using open-ended questions. Thus, open-ended questions were used to further discuss the findings of the technique of closed-ended questions.

3.2 Research Target Setting

The primary purpose of this study is to evaluate the audience's perception of ETV Arabic news programs. For this purpose, several Ethiopian towns with a potential concentration of Arabic speakers were selected as the study's location. Addis Abeba, Harar, and the Oromia region, for example, have a high concentration of Muslims, Arabic Language schools, and Arabic-speaking foreigners. Beyond Ethiopia, the study was also conducted in the United States, South Africa, Yemen, Sudan, Saudi Arabia, Kuwait, Eritrea, and Syria in order to gain valuable international perspectives, as broadcasting standards vary by country, and it was necessary to include a wide range of backgrounds in order to formulate concrete recommendations.

There are various tried-and-true, methodical approaches to determining the target audience for the researched issue. Before selecting the target audience, it is advisable to divide the audience's characteristics into numerous factors. The study considered measures (metrics) such as age, gender, race, ethnicity, geographic location, level of education, types of entertainment favored, preferred medium of information and access to internet or cable television in order to pinpoint the target audience. Classifying the audience based on these data unquestionably brought us closer to

identifying the intended audience. As a result, the target audience was the primary focus of the survey, which made it more reliable and relevant to the whole research than if the audience had been selected by mere guesswork.

3.3 Sampling

Sampling is the process of picking a limited number of cases (sample) from a collection of units constituting the subject of study (the population) based on criteria that allow extrapolation of the results to the complete population (Corbetta, 2003).

A sample is a small portion of a population selected for observation and analysis, whose characteristics enable the researcher to draw certain conclusions about the sample's population. According to Taherdoost (2016), there are two types of sampling strategies: probability or random sampling and non-probability or non-random sampling. Under probability sampling, each item in the population has an equal chance of being included in the sample. Probability or random sampling gives the greatest absence of bias but may represent the most time- and energy-intensive sample for a given sampling error level.

Random sampling was the sampling technique used in this research. Despite it being time consuming and energy intensive, it allowed the collected sample to be least biased and further enhanced the overall accuracy of the study.

3.4 Sources of Data and Instruments

When investigating the audiences' perception of the ETV Arabic News Report to achieve the objectives of this research, data was gathered using an online survey administration software called Google Forms. A questionnaire is one of the methods of data collection, which refers to a set of question which prompts the user to read the questions carefully and give coherent answers. It is one of the primary methods of collecting quantitative and qualitative data in a standardized way which allows the data to be consistent and easy to analyze.

The questionnaire was developed to collect relevant information which is directly related to achieving the initial objectives of the study. It was carefully designed in a way to extract all the

necessary information from the audience in respects to their perception on the ETV Arabic News report. The survey had different sections and they are mentioned as follows:

- Part 1- Demographics
- Part 2- Access and Level of Exposure
- Part 3- Relevance and Quality
- Part 4- Satisfaction and Dissatisfaction
- Part 5- Strengths and Weaknesses

The questionnaire was prepared in three different languages to account for the different demographics of the audience. It was deployed in Arabic, English and Amharic and this decision propelled the reach of the questionnaire. After the different forms were successfully filled out, the results were aggregated into a single form using the English language. Administering the questionnaire digitally made this process smooth and efficient.

In-person interviews were also conducted with ten important figures in the Arabic journalism scene, both from Ethiopia and abroad. This allowed the research to be informed with expert opinions and helped derive more accurate recommendations.

3.5 Procedure of Data Collection

Firstly, the researcher organized the instruments necessary to carry out the survey and it was approved by the advisor of this project. After the approval from the advisor, an ethics approval letter was obtained from the School of Journalism and Communications Department which facilitated the collection of primary data. Finally, the form was distributed to various groups of audiences including religious congregations, Arabic embassies and Arabic schools. The forms were left open for 20 days between April 2 and April 22 after which the necessary data was collected, and hence the forms were closed.

3.6 Techniques of Data Analysis

The data gathered through the structured survey was analyzed using the tools provided by Google forms. Firstly, the data was cleaned, and this process involved several steps beginning from

removing duplicate entries to fixing structural errors, filtering unwanted outliers, handling missing data and finally validating whether the data makes sense. The data was then put through a statistical analysis pipeline and the results were presented visually using pie charts, bar graphs and line charts.

3.7 Ethical Considerations

After receiving the ethical approval letter from Addis Ababa University's School of Journalism and communications, the researcher contacted the different relevant institutions and individuals legally and obtained the required information. The purpose of the study was made crystal clear for all the participants with no hidden agendas. Any communications with all concerned parties were carried out voluntarily with prior consent and every information gathered in this project was kept confidential.

Chapter Four

4. Results and Discussion

As stated initially, the main objective of this research was to investigate the audience's perception of the ETV Arabic News Report. Several research questions were derived in order to achieve this objective which was used gain understandings on the program's level of access and exposure, relevance and quality, satisfaction and dissatisfaction and strengths and weaknesses.

4.1 Level of Access and Exposure

One of this project's primary goals was to analyze and describe the audience's level of exposure and access to the ETV Arabic News Report program. This goal was achieved by means of the online survey and below is the analysis of the responses from the audience.

Table 1 Responses to Level of Access and Exposure Questions

No.	Statements	Responses			
		Strongly Disagree	**Disagree**	**Agree**	**Strongly Agree**
1	I am extremely familiar with the time or schedule of the ETV Arabic News report	12 (11.11%)	18 (16.66%)	64 (59.25%)	8 (7.40%)
2	Residents of my town have access to the ETV Arabic news report via television	6 (5.55%)	20 (18.51%)	69 (63.88%)	13 (12.03%)
3	ETV Arabic news is easily accessible through social media platforms such as Facebook and YouTube	10 (9.25%)	19 (17.59%)	73 (67.59%)	6 (5.55%)
4	The transmission timing of ETV Arabic News is ideal for the audiences in my immediate vicinity.	12 (11.11%)	64 (59.25%)	27 (25%)	5 (4.62%)
5	ETV Arabic News Report is a vital source of trustworthy information for me	10 (9.25%)	48 (44.44%)	40 (37.03%)	10 (9.25%)

6	The amount of time allotted for ETV Arabic News Report is sufficient.	12 (11.11%)	82 (75.92%)	6 (5.55%)	8 (7.40%)
7	I follow and watch ETV Arabic News Report on TV	6 (5.55%)	52 (48.14%)	42 (38.88%)	8 (7.40%)
8	I follow and watch ETV Arabic News Report on Facebook	10 (9.25%)	9 (8.33%)	79 (73.14%)	10 (9.25%)
9	I follow and watch ETV Arabic News Report on YouTube	13 (12.03%)	89 (82.40%)	3 (2.77%)	3 (2.77%)

Table 1 shows how the general public reacted to the ETV Arabic News in terms of its level of access and exposure. The following deductions and summaries have been derived from the audiences' responses and they are presented as follows:

- The majority of the audience (67%) is familiar with the schedule of the program. This indicates that the program has a good level of exposure, and the audiences find it easy to follow the program; as knowing the transmission times of programs is a key indicator of level of access and exposure. According to Journal of Psychology (2022), people feel most safe, secure and comfortable when they are aware of the schedule and routine of the things around them. With that in mind, it can be argued that 67% familiarity is rather low, and the program should aim to increase its audience's familiarity with the schedule to at least 90%.

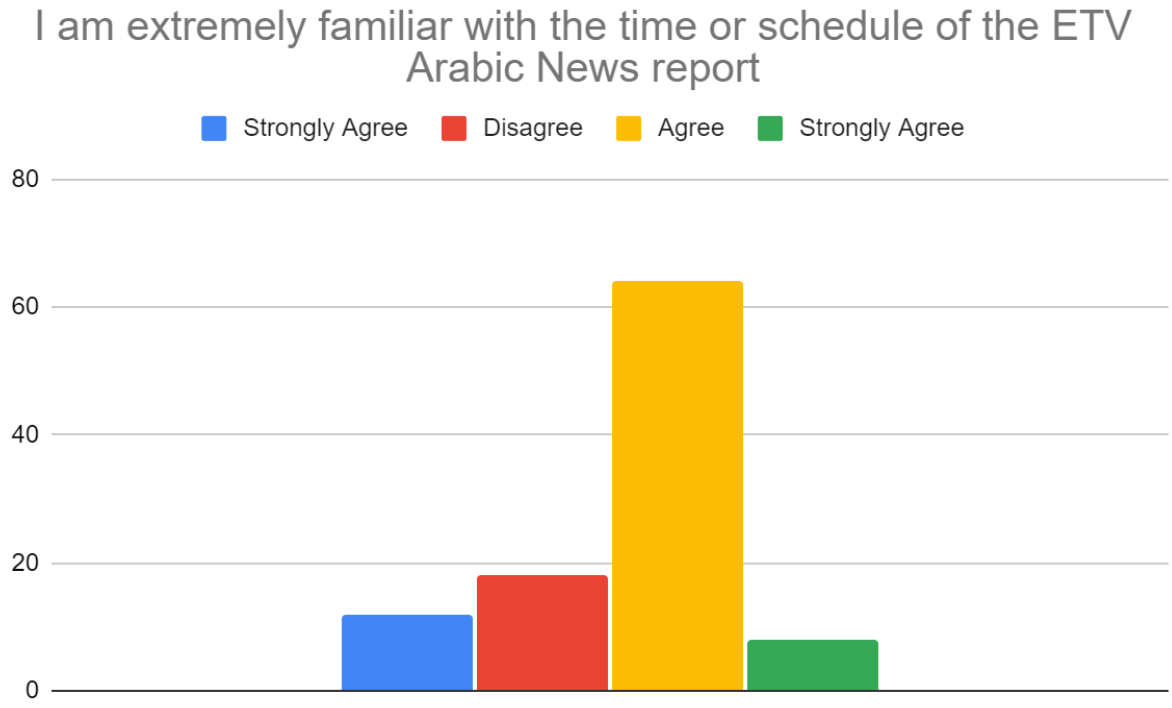


Figure 1: Familiarity with the program's schedules

- The majority of the audience (75%) stated that they had easy access to the program via television, with the rest (25%) stating that they could not access it using their TVs. This could be due to 15% of the overall responders being outside of Ethiopia (Sudan, Eritrea, United States, Yemen, Saudi Arabia, South Africa, Kuwait, Syria…) and they do not have means to access the program via their satellites as the ETV channels are no longer in Arabsat or Nilesat, but exclusively in Ethiosat, which specifically caters to audiences inside Ethiopia.

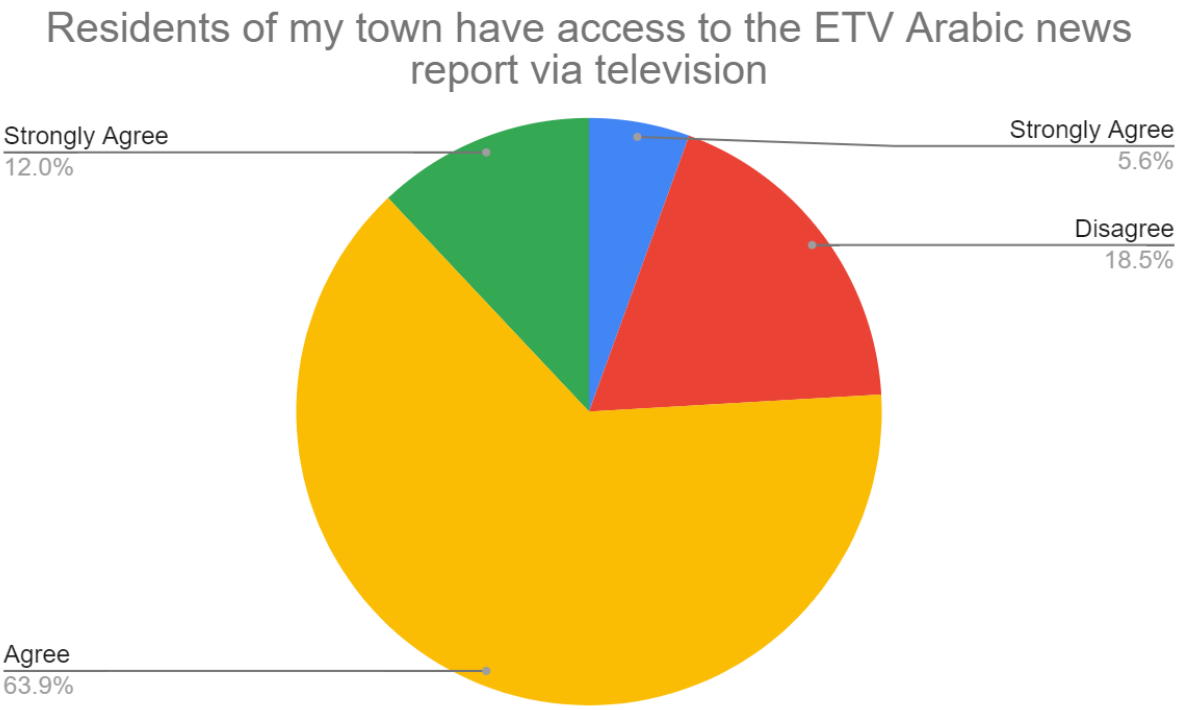


Figure 2: Access to the program via Television

- The majority of the respondents (73%) felt that it was easy to access the program on social media channels, specifically on Facebook. The program's Facebook page constantly uploads recent airings to its audiences and has quite a large following which mostly comprises of audiences outside of Ethiopia. 27% indicated that the program was not easily accessible on social media. This is justifiable as most audiences inside Ethiopia do not feel the need to go online in order to access the program as they can easily use their television to do so.

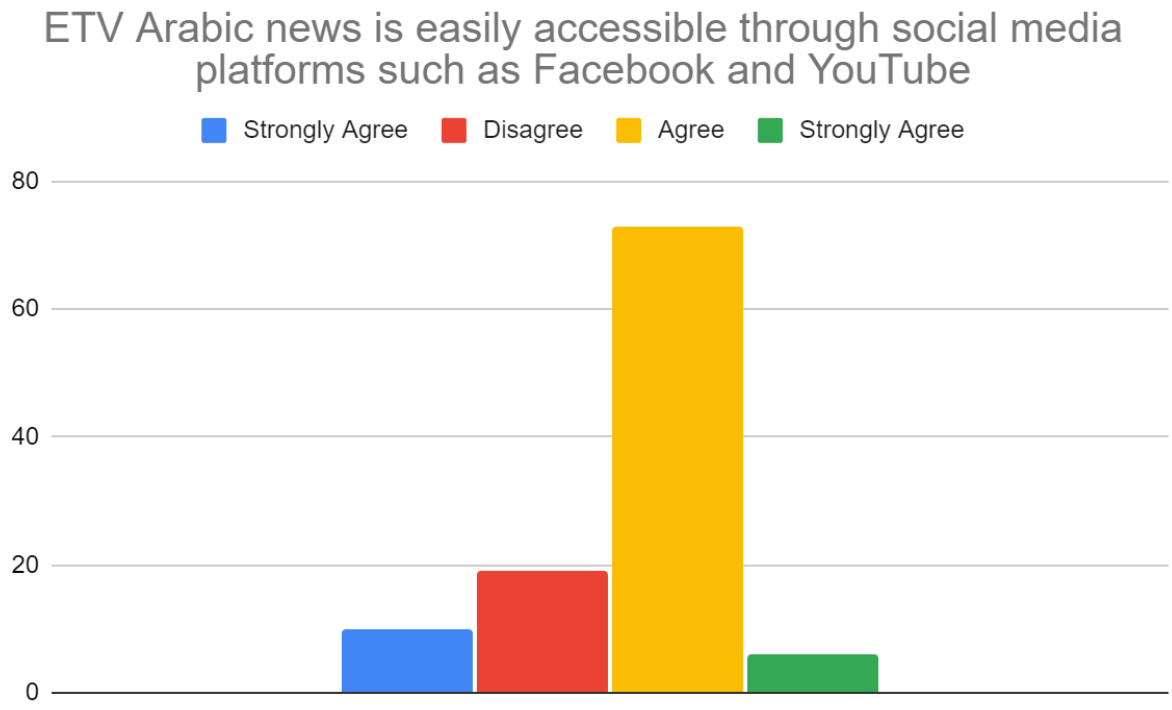


Figure 3: Access of the program via social media channels

- Most of the audiences (70%) felt that the time in which the program is transmitted is not ideal to the location their living in. The current hour of broadcast is at 4 P.M during weekdays and at 12 P.M during weekends. These hours are at the peak of human activity where everyone is thriving to make ends meet and barely has time to check the news. Furthermore, reruns are broadcasted at 12 A.M when most people are usually asleep, making broadcasting hours even more unfavorable. The rest (30%) indicated that they are okay with the broadcasting hours of the program.

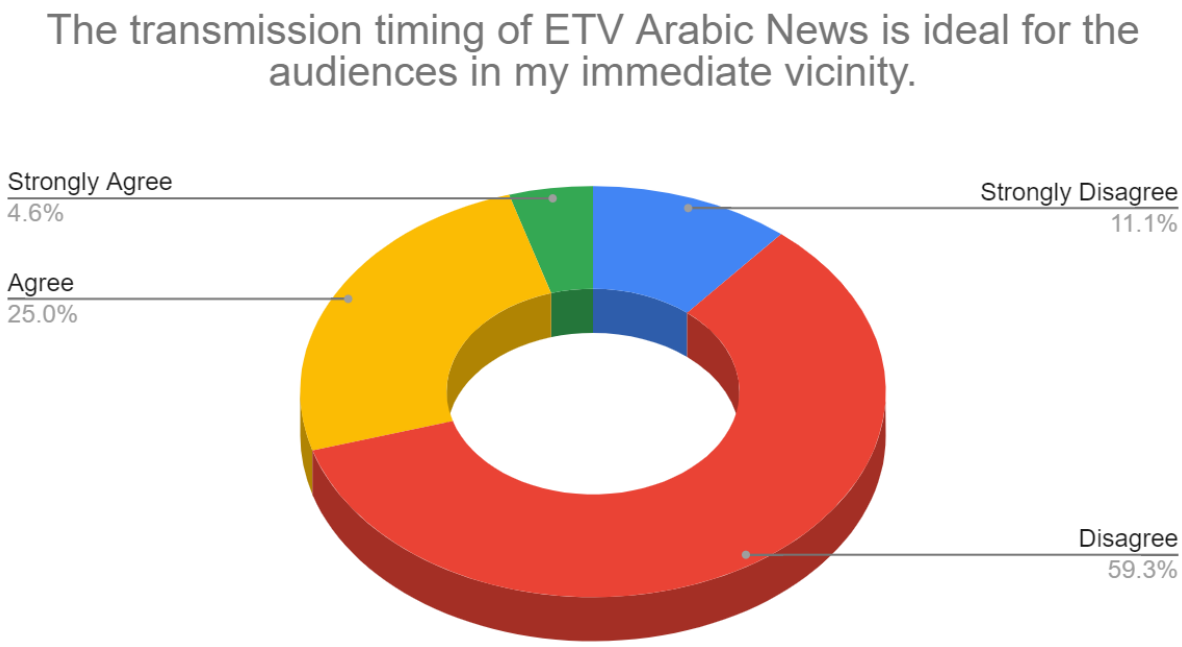


Figure 4 Broadcasting hours of the program

- When it came to whether ETV Arabic News report was a source of reliable source of information, the result was more or less polarizing. 56% of the respondents felt that the program was indeed a reliable source of information and that they turn to it to get their daily dose of fresh news. However, 46% indicated that they could not count on ETV Arabic News Report as a reliable source of information. This indicates the lack of consistency of the program and more work needs to be done in order to constantly put out reliable sources of information.

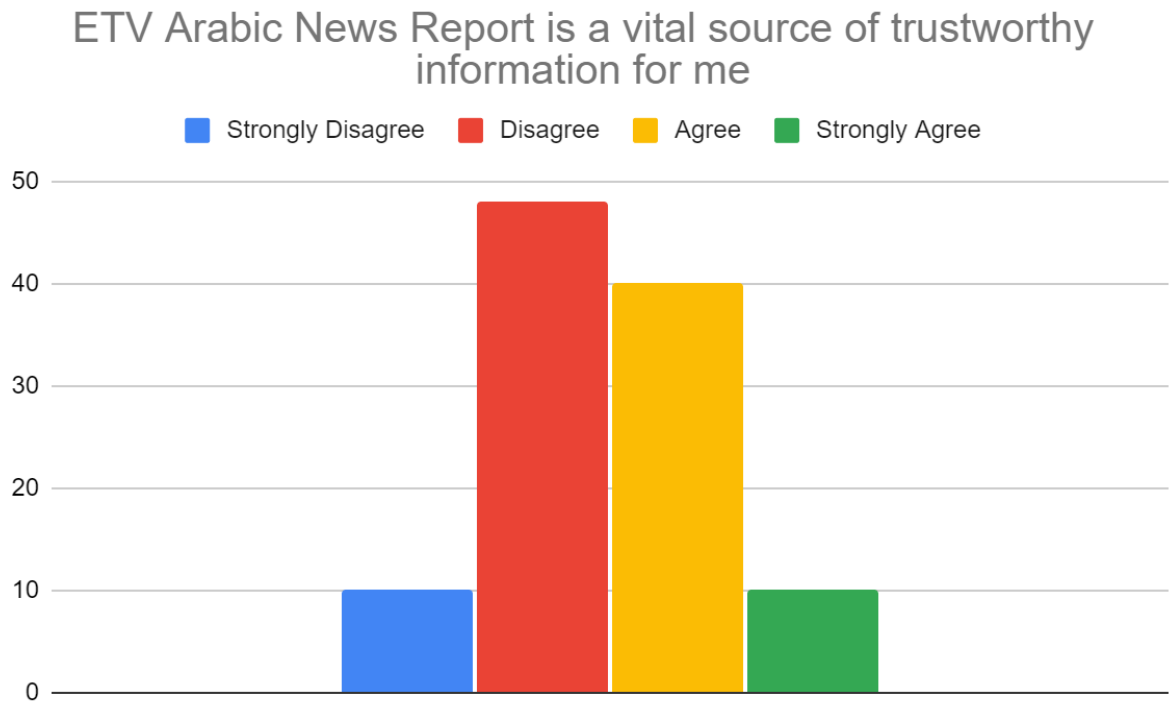


Figure 5: Is ETV Arabic News a reliable source of information?

- An overwhelming 87% of respondents indicated that they did not feel that the time allotted for the program was enough. As mentioned in the previous chapter, the program runs for 30 minutes, and the audience absolutely do not feel like this is enough. This clearly shows that the Arabic News program gets the least attention from the show runners at ETV Languages Channel. 13% felt that the program gets enough runtime, but their opinion gets trumped by the majority here.

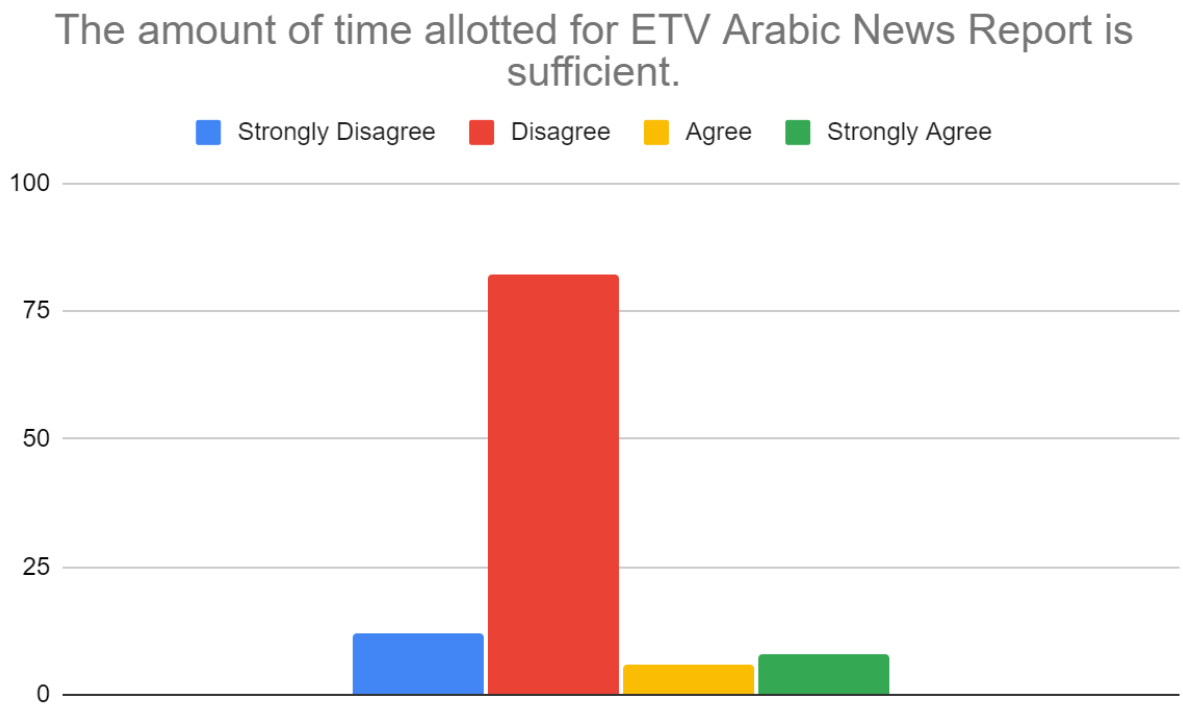


Figure 6: Amount of time allotted for ETV Arabic News Report

- Some of the questions in the survey were directed at the audience in order to determine how they usually consume the program. When the audience was asked if they follow and watch the program using TV, 54% indicated that they do not, with the remaining 46% indicating that they indeed use their television to watch the program. This shows an equal split between television and other sources of media.

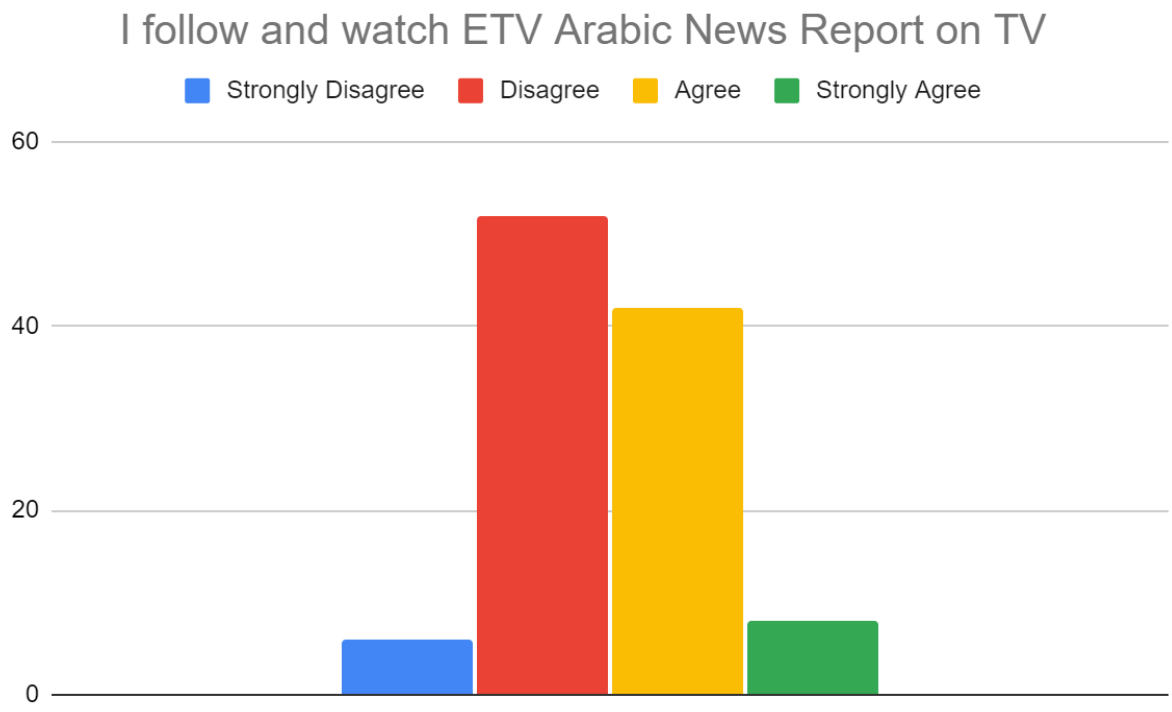


Figure 7: Do audiences watch the program using TV?

- The majority of the respondents (84%) indicated that they constantly use Facebook to follow and watch the program. This shows that the majority of the respondents find it easier to follow the program using Facebook over other sources of media. The rest (16%) indicated that they do not follow nor watch the program using Facebook.

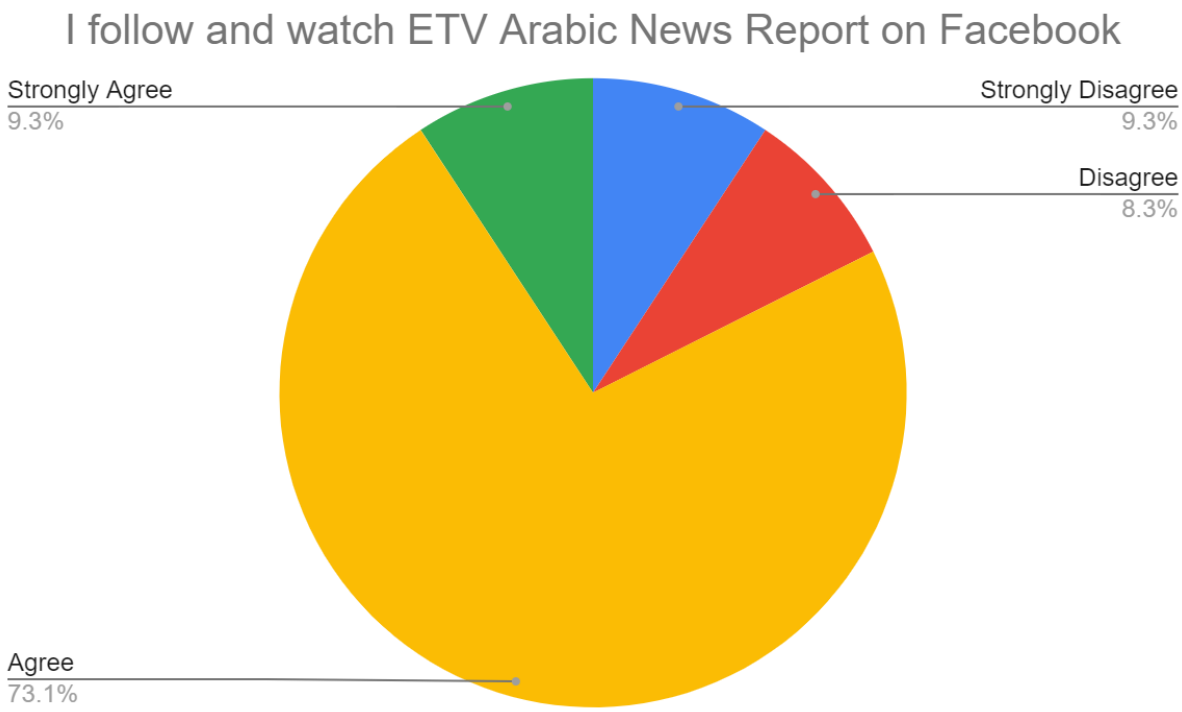


Figure 8: Engagement of the program's Facebook page

- Almost all of the respondent's (95%) indicated that they do not use YouTube to keep up with program's airings. This statistic goes hand in hand with what was discovered during the primary research phase of this project: the program does not have its own YouTube page but instead its contents are posted on its parent channel's (ETV) YouTube page. It is clear that the Arabic news channel is given little priority and the latest news posted dates back to two years ago in late 2019.

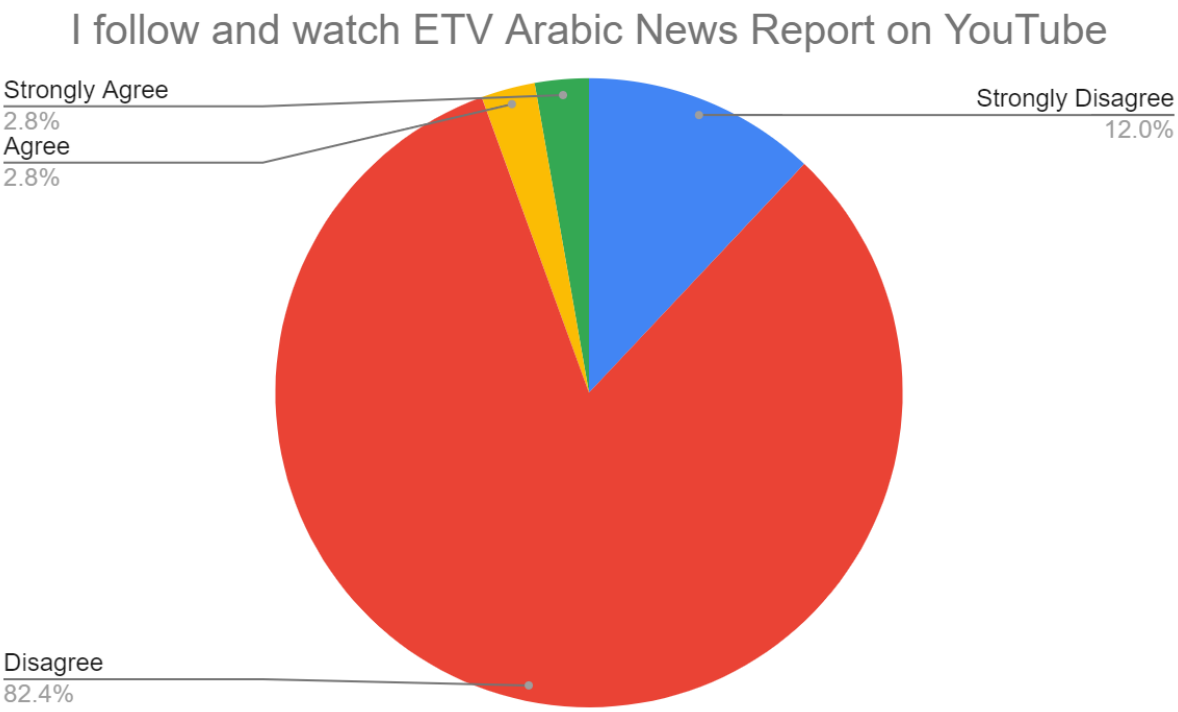


Figure 9: Engagement of the program's YouTube page

4.2 Relevance and Quality

Another specific aim of this research is to investigate the perception of the audience when it came to the relevance and quality of the ETV Arabic news report. The impact of a program can be assessed from many different angles, with relevance and quality being at the pinnacle of them. Below is the result form the survey when the audience was asked of their perception in terms of relevance and quality of the ETV Arabic news report.

Table 2 Responses to Relevance and Quality Questions

No.	Statements	Responses			
		Strongly Disagree	**Disagree**	**Agree**	**Strongly Agree**
1	To my mind, the news/message broadcast on ETV Arabic News Report is **of high quality**.	19 (17.59%)	35 (32.40%)	39 (36.11%)	15 (13.88%)
2	I find the contents/messages of ETV Arabic's news report program to be relevant for me & for Arabic speakers in general	14 (12.96%)	32 (29.62%)	39 (36.11%)	23 (21.29%)
3	ETV Arabic News keeps me up to date **on regional** concerns.	20 (18.51%)	32 (29.62%)	40 (37.03%)	16 (14.81%)
4	ETV Arabic News keeps me up to date on **national** issues.	17 (15.74%)	30 (27.77%)	41 (37.96%)	20 (18.51%)
5	**International** news broadcast by ETV Arabic News Report is of interest to me.	21 (19.44%)	35 (32.40%)	34 (31.48%)	18 (16.66%)
6	I get up-to-date information regarding the **Great Ethiopian Renaissance Dam** on ETV Arabic News	14 (12.96%)	23 (21.29%)	45 (41.66%)	26 (24.07%)
7	I get timely information on **diplomatic** issues regarding Ethiopia on ETV Arabic News	19 (17.59%)	28 (25.92%)	41 (37.96%)	20 (18.51%)
8	I watch ETV Arabic News Report to stay current on **business** news.	18 (16.66%)	37 (34.25%)	36 (33.33%)	17 (15.74%)
9	The ETV Arabic News Report delivers up-to-date and relevant information about current **sports** events.	19 (17.59%)	41 (37.96%)	32 (29.62%)	16 (14.81%)
10	ETV Arabic News Report keeps me informed about the **weather in my**	20 (18.51%)	29 (26.85%)	44 (40.74%)	15 (13.88%)

	country/city in a credible and timely manner.				
11	ETV Arabic News broadcasts a variety **of topics and stories.**	14 (12.96%)	25 (23.14%)	52 (48.14%)	17 (15.74%)
12	The ETV Arabic News is **visually attractive** to viewers.	21 (19.44%)	35 (32.40%)	35 (32.40%)	17 (15.74%)
13	The Arabic used by the reporters is of the highest standard and uniform **(fus'ha)** to a variety of Arabic Speakers	15 (13.88%)	22 (20.37%)	47 (43.51%)	24 (22.22%)

Table 2 shows the audience's reaction to the ETV Arabic News in terms of its relevance and quality. The following deductions and summaries have been derived from the audiences' responses and they are presented as follows:

- When asked about the program's broadcast quality, the respondents gave a polarizing response with a 50-50 split. This shows a strong indecision between the respondents, and it speaks volumes about the program not being consistent enough with the quality of the content that is being put out.

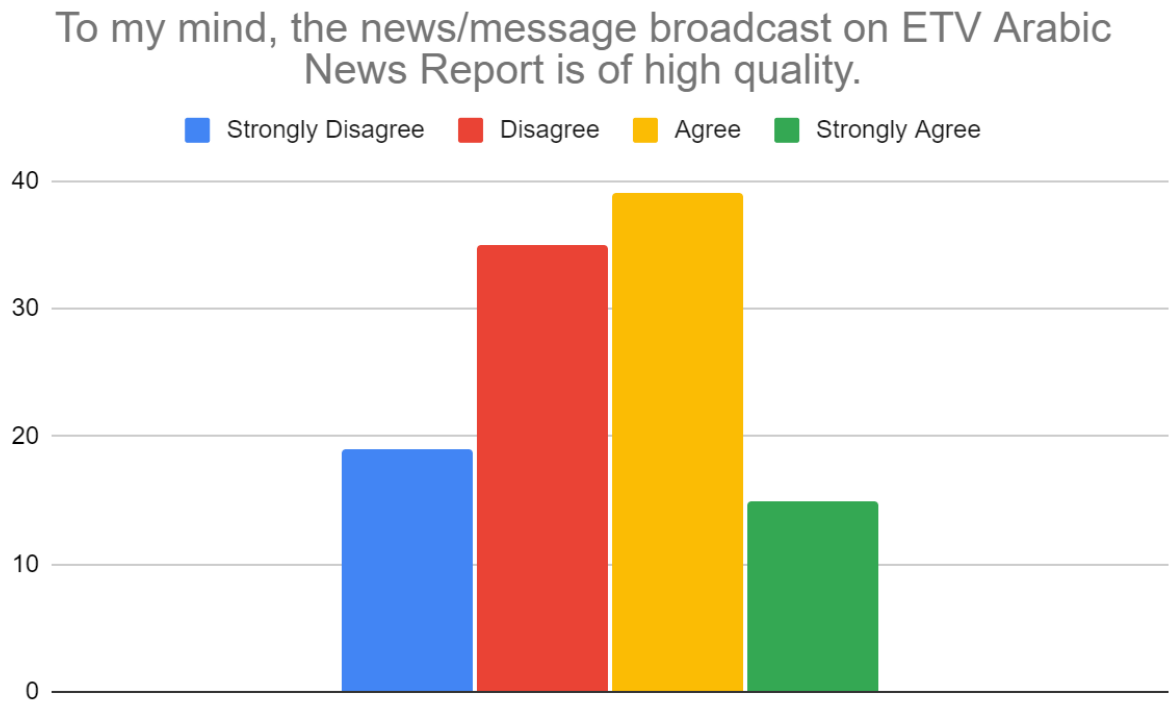


Figure 10: Quality of the program

- The majority of the respondents (58%) indicated that they felt the program's content was relevant to them and to Arabic speakers in general. This is positive feedback, and it signifies that even though there was a disparity within the audience about the quality of the program, most of them could agree that the program was indeed relevant to them.

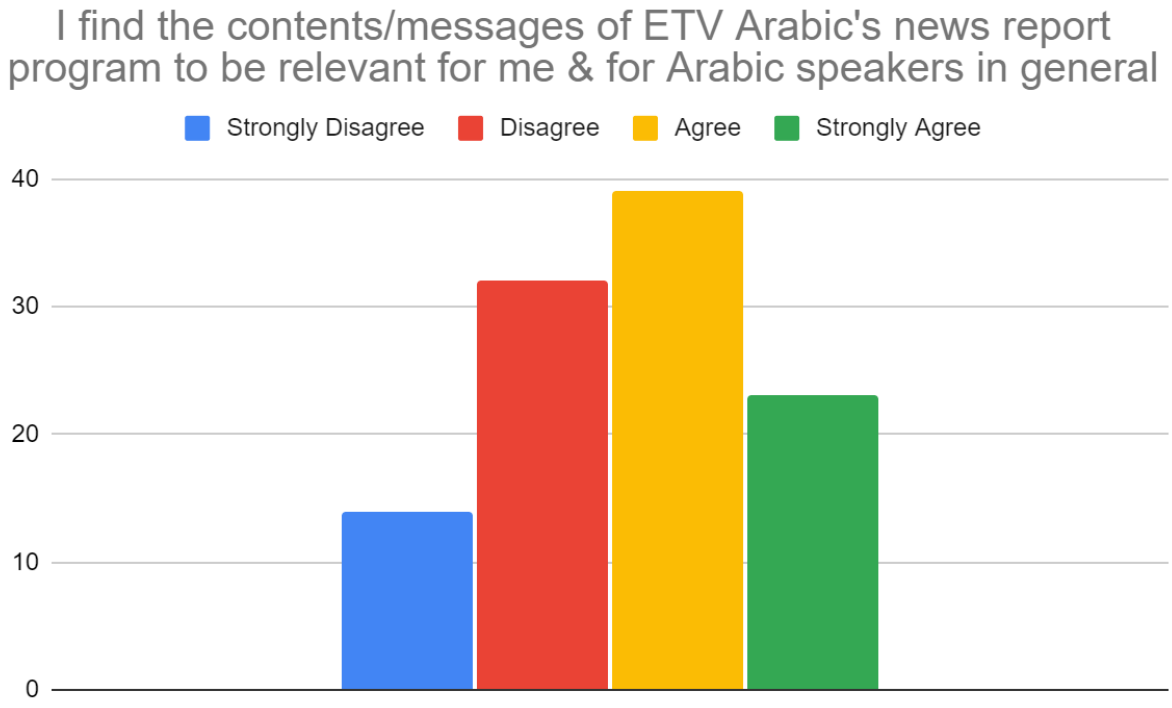


Figure 11: Relevance of the program

- Regarding whether the program keeps its audiences up to date in regional concerns, the majority of the respondents (53%) indicated that it indeed helps them stay informed about issues in the different regions of Ethiopia. The rest (47%) indicated that they do not feel that they could rely on the program to get updated on regional concerns and this could signify that the program's news does not cover as many regions as the audience need.

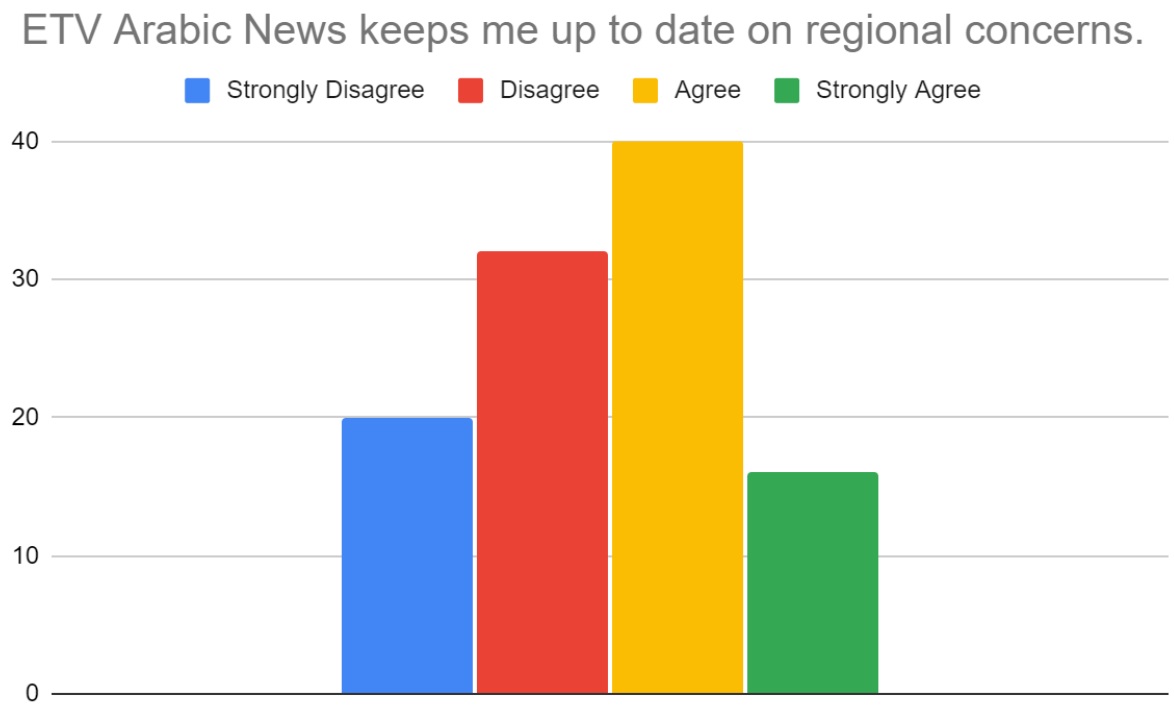


Figure 12: Program's coverage on regional issues

- The majority of the respondents (57%) signaled that they feel reliant on the program to keep them up to date on national concerns. This shows that the program is making significant effort in order to deliver timely news regarding occurrences inside Ethiopia. The rest (43%) stated that the program does not keep them up to date regarding national concerns, this could be due to the fact a significant portion of respondents were residing outside of Ethiopia.

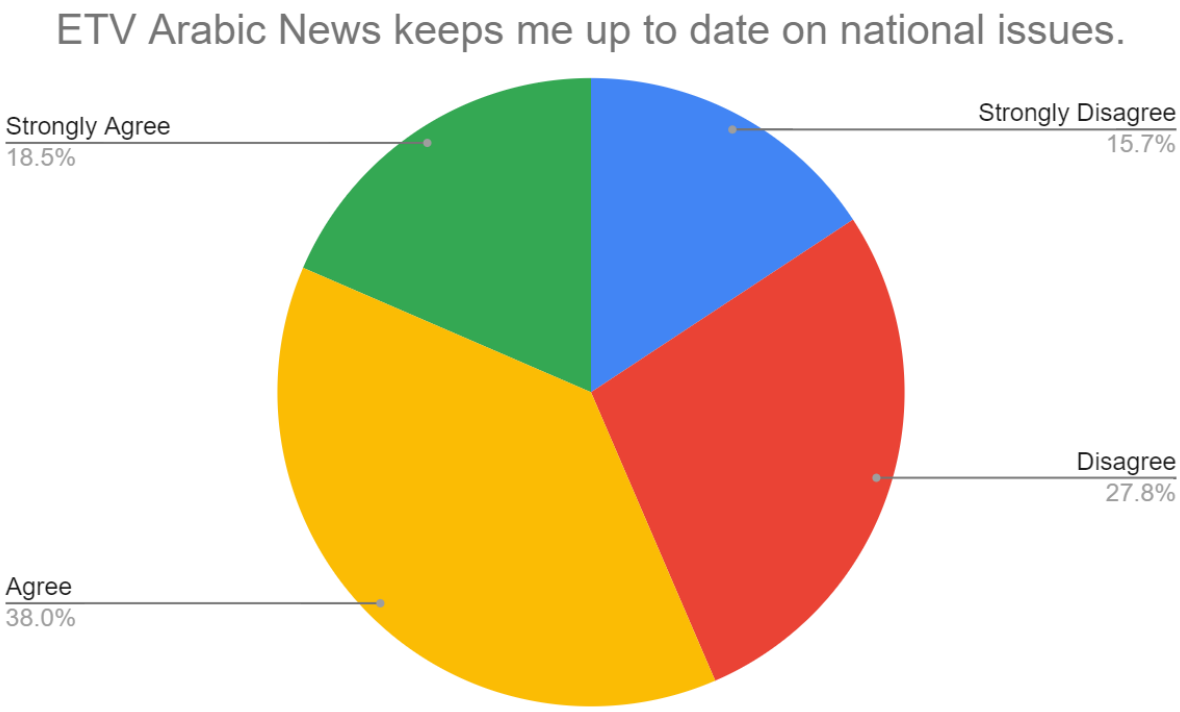


Figure 13: The program's coverage on national issues

- In regard to whether the program's international news is of interest to them, the majority of the respondents (53%) indicated that it does not have that much significance to them, while the rest (47%) signaled that they are indeed interested in the program's delivery of international news. This again signifies the inconsistency in quality of the program.

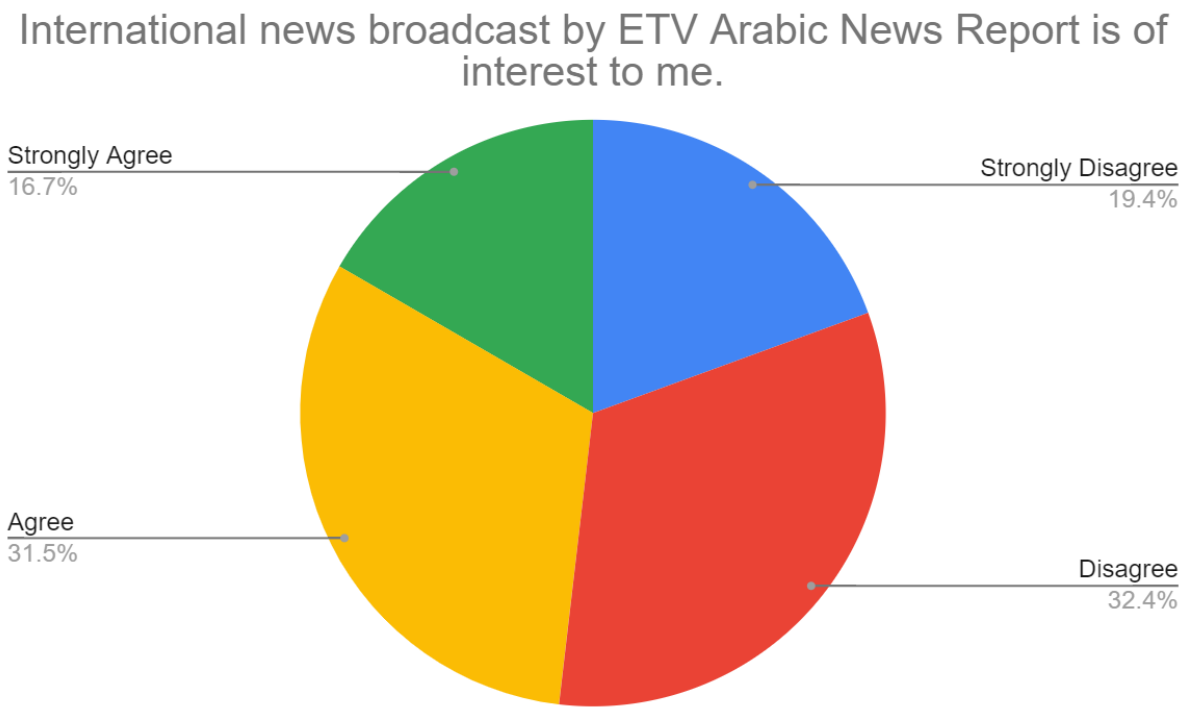


Figure 14: the program's coverage on international news

- When asked about whether the program keeps the up to date on issues regarding the Great Ethiopian Renaissance Dam (GERD), the majority of the respondents (66%) indicated that the program indeed delivers them up to date information regarding the dam. This is crucial as the dam is one of the largest disputes Ethiopia faces with the Arabic speaking world and it is important that Ethiopia is telling her side of the story using Arabic.

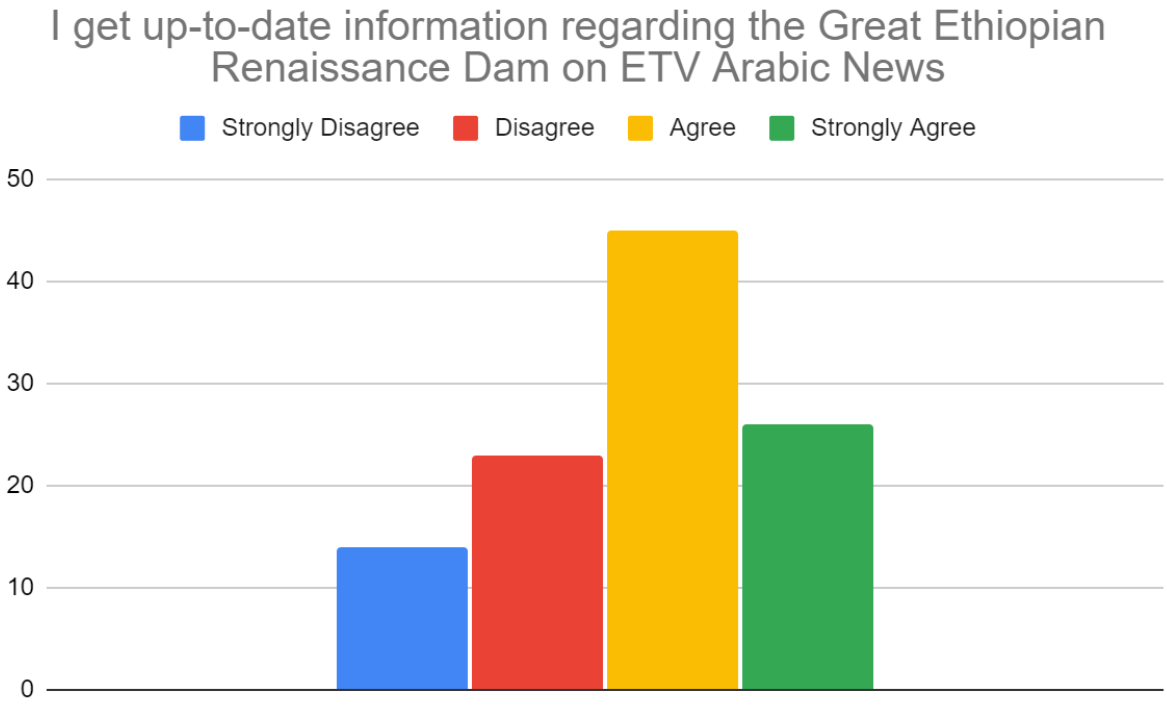


Figure 15: Program's coverage on the GERD

- On the question about whether the program provides up to date news on diplomatic concerns regarding Ethiopia, the majority of the respondents (57%) indicated that the program does indeed provide them with the necessary diplomatic news regarding Ethiopia.

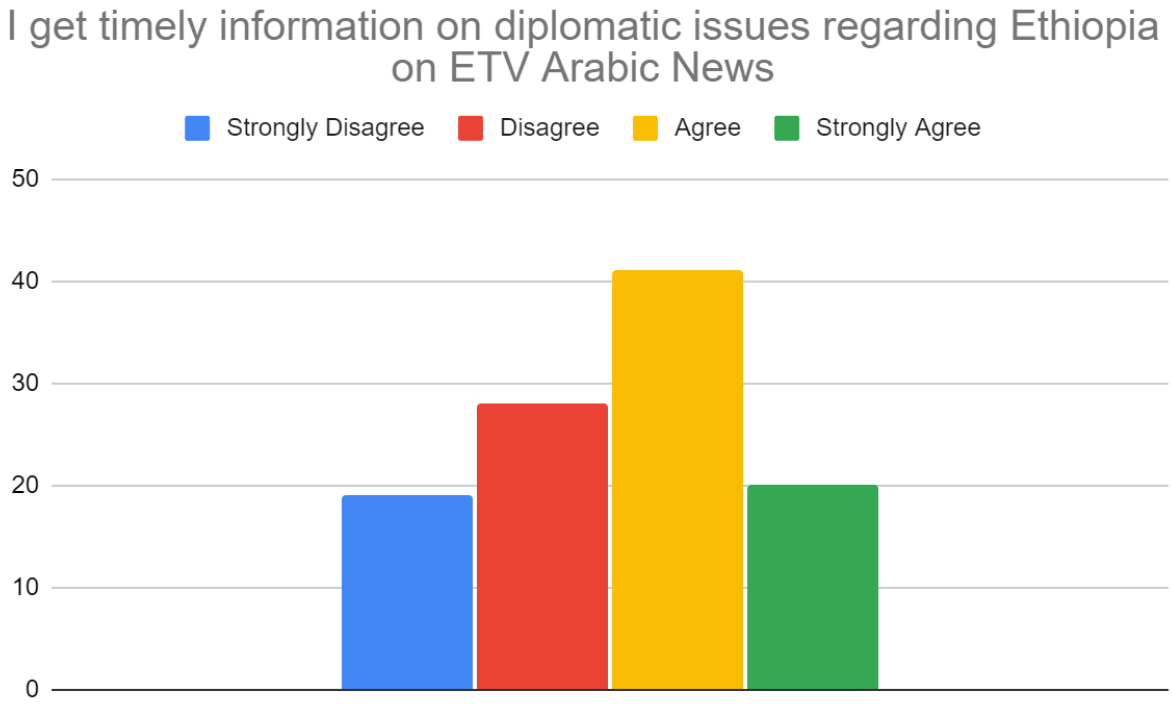


Figure 16: Program's coverage on diplomatic issues

- The respondents gave a polarizing response when it came to whether they relied on the program to stay current on business news. 49% of the respondents indicated that they do indeed rely on ETV Arabic for their daily dose of business news while the rest (51%) signaled that the program was not reliable when it came to delivering current business news.

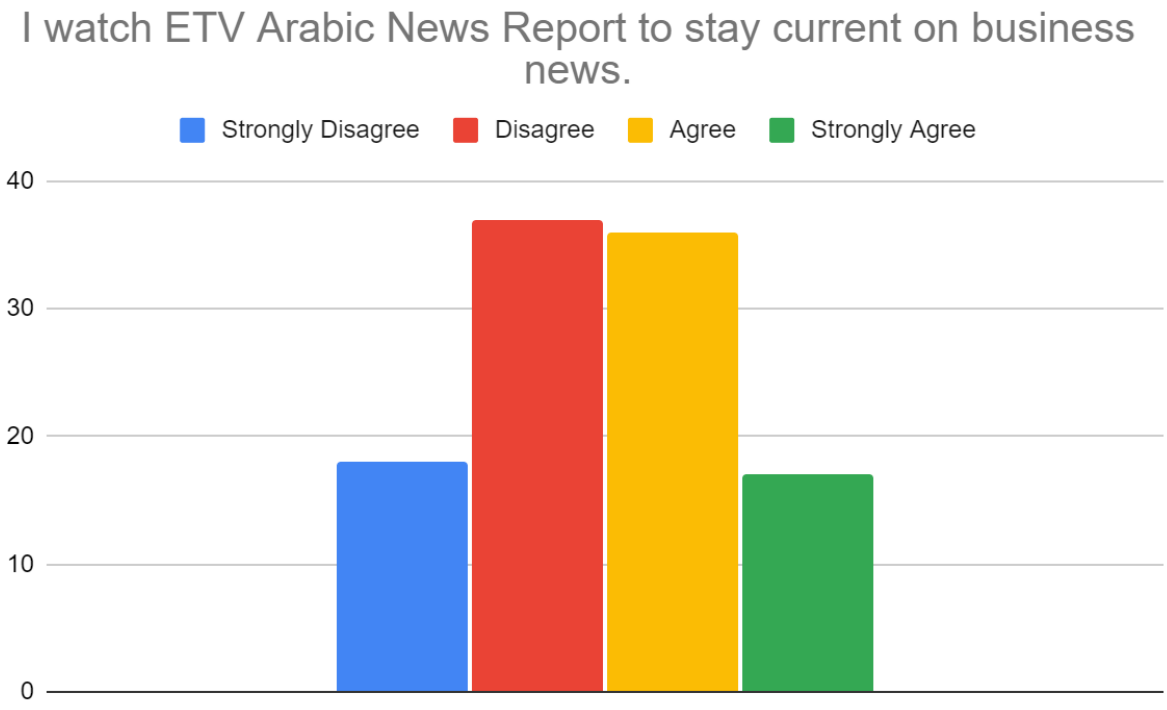


Figure 17: the program's coverage on business news

- The majority of the respondents (66%) indicated that the program could not be counted on to deliver quality and up to date information regarding sports. As the program has little runtime (30 minutes), the show runners have chosen to focus on other types of news, and it is evident that sports get the least attention.

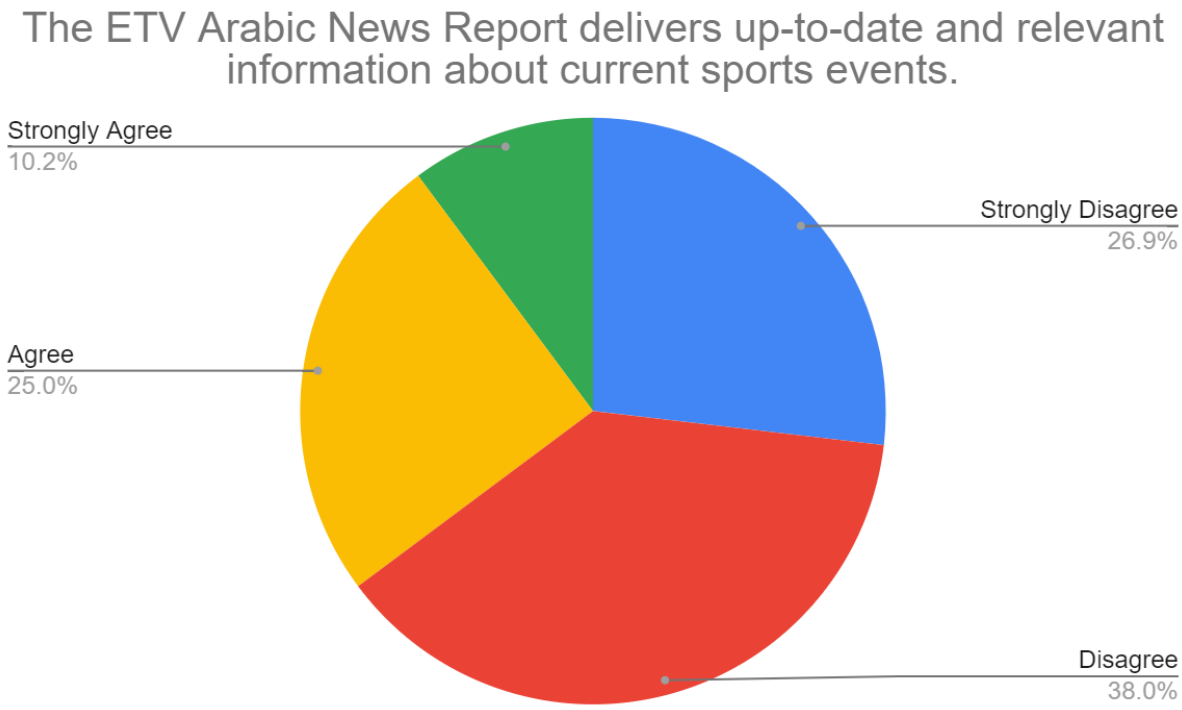


Figure 18: The program's sports coverage

- The majority of the respondents (55%) indicated that the program gave them up to date and credible information in regard to weather news for the city they were living in. The rest (45%) indicated that the program did not cater weather news for their place of living. This is evident as the respondents hailed from a set of different countries.

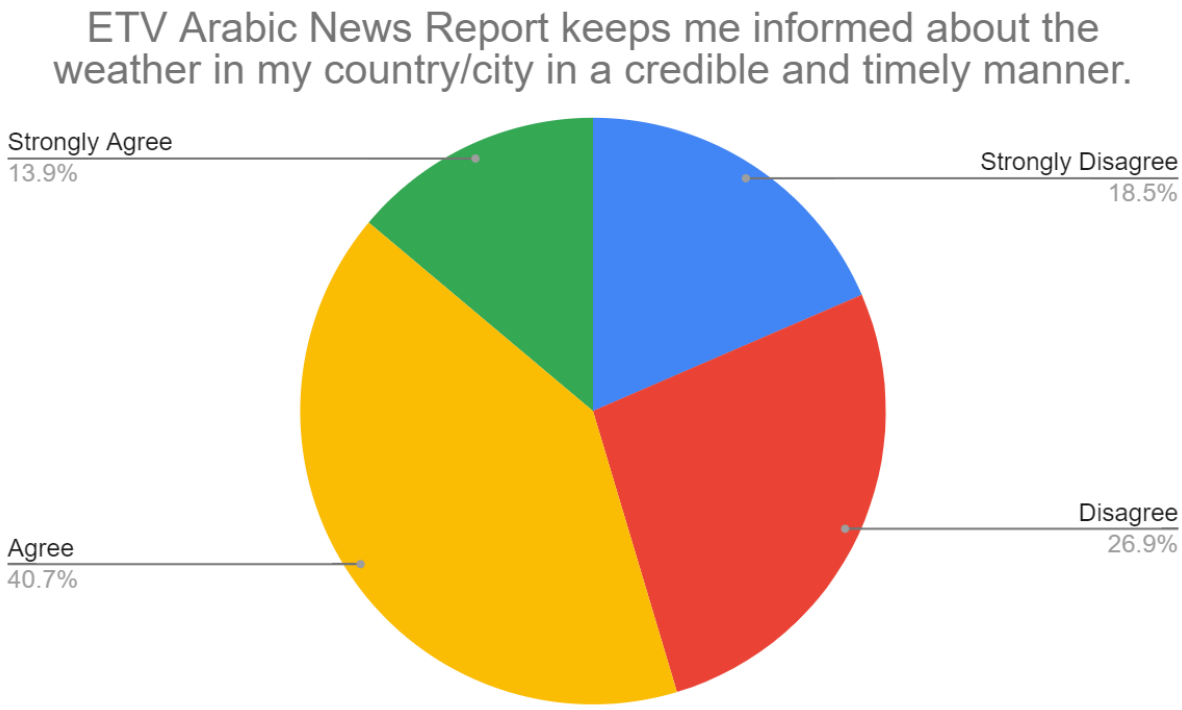


Figure 19: The program's weather coverage

- The majority of the respondents (64%) signaled that program provided its audiences with an array of diverse topics and stories. This is a positive response as it shows significant effort from the showrunners in order to bring the audience different flavors of topics and stories.

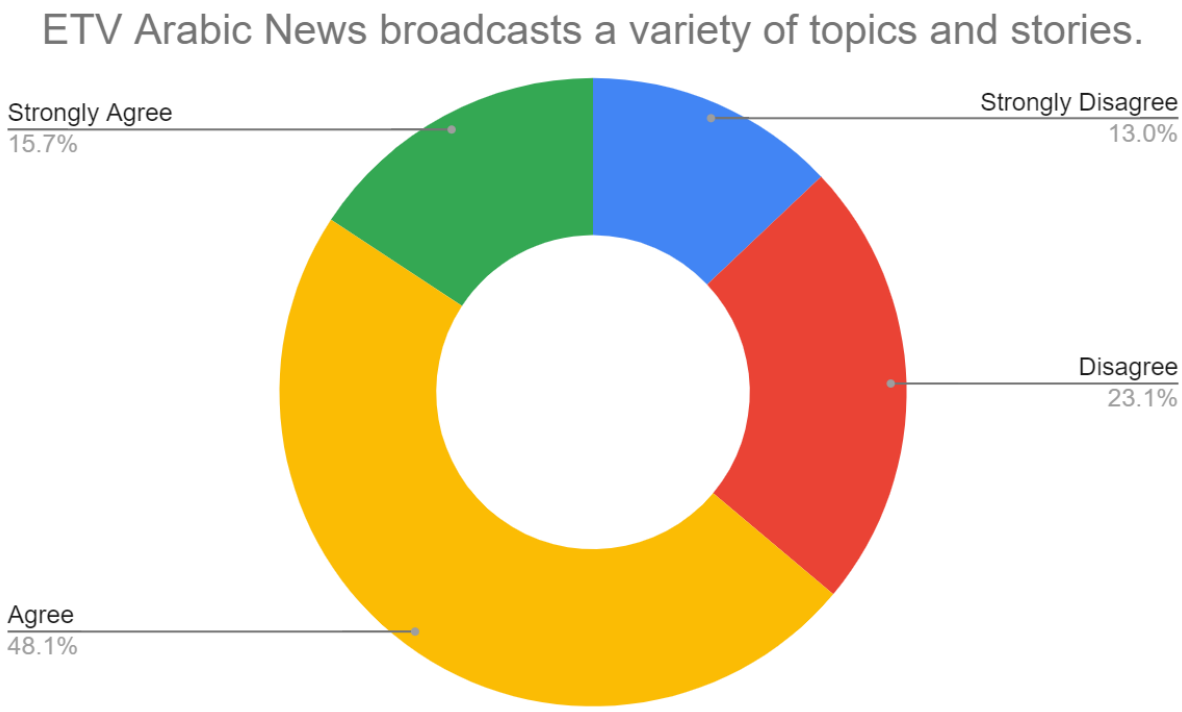


Figure 20: The program's variety of topics and stories

- The majority of the respondents (52%) indicated that they did not find the program to be visually attractive. This again comes down to the program's lack of consistency as the rest (48%) did find the program to be visually attractive.

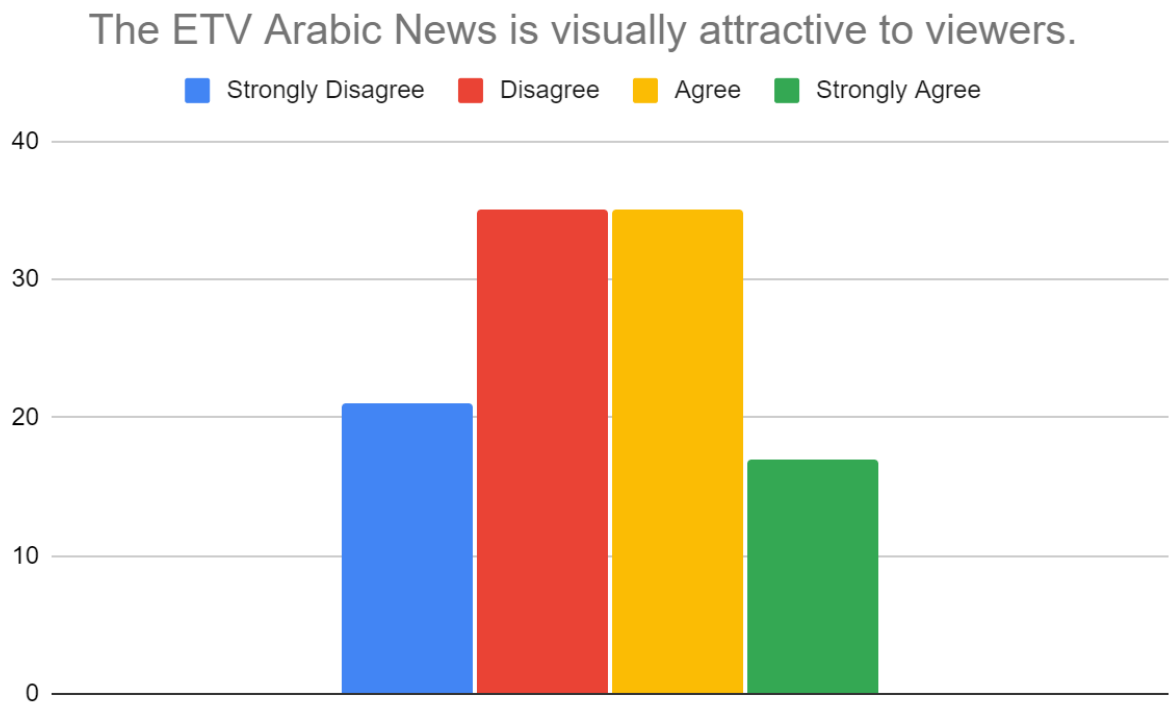


Figure 21: the program's visual attractiveness

- A vast majority of the respondents (66%) found that the reporters in the program used classical Arabic, making it easier for a speaker of any other dialect to quickly grasp the intended messages. However, some of the reporters still had tendencies to use other dialects of Arabic as the rest (34%) indicated that the reporters did in fact not use classical Arabic.

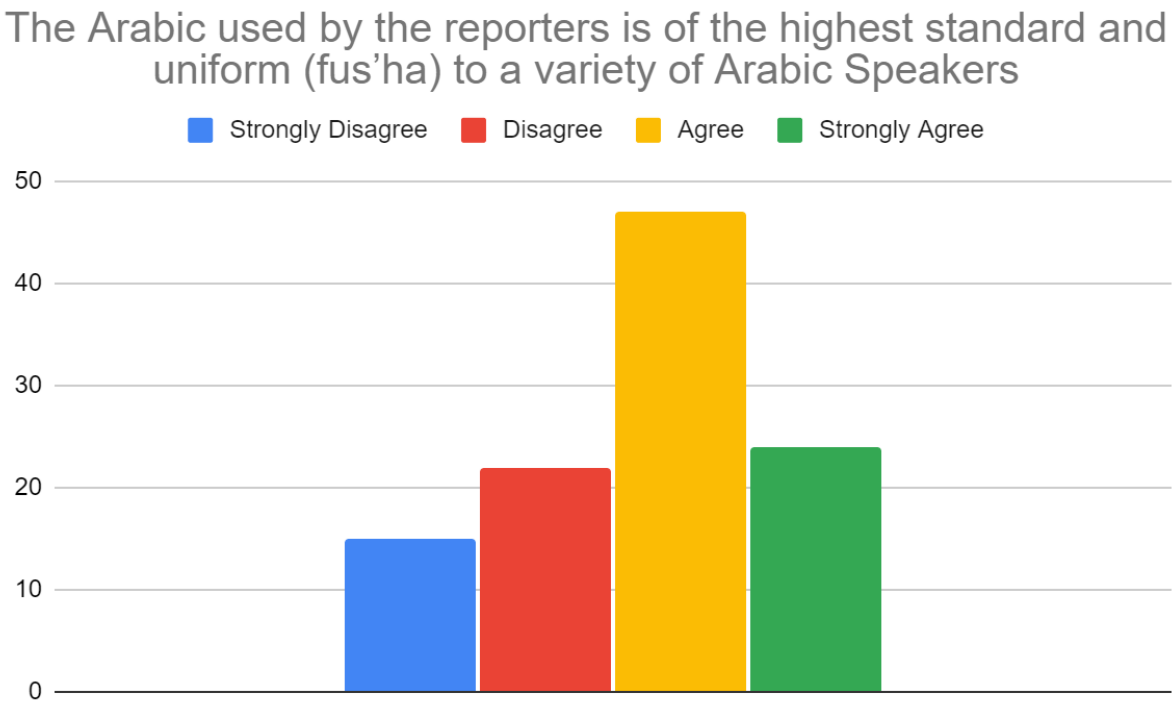


Figure 22: The program's use of Arabic

4.3 Satisfaction and Dissatisfaction

Another specific aim of this research was to investigate the perception of the audience when it came to the audience's satisfaction and dissatisfaction of the ETV Arabic news report. The impact of a program can be assessed from many different angles, with satisfaction and dissatisfaction being one of them. Below is the result form the survey when the audience was asked about their satisfaction/dissatisfaction on specific aspects of the program.

Table 3 Responses to Satisfaction and Dissatisfaction

No.	Statements	Responses			
		Strongly Disagree	Disagree	Agree	Strongly Agree
1	I am satisfied with the presentation of news information.	19 (17.59%)	34 (31.48%)	36 (33.33%)	19 (17.59%)
2	I am satisfied with my overall access and exposure to ETV Arabic news broadcast on the ETV Language channel.	15 (13.88%)	37 (34.25)	35 (32.40%)	21 (19.44%)
3	I am satisfied with the news broadcasted on ETV Arabic news program because it is current and timely.	18 (16.66%)	37 (34.25%)	36 (33.33%)	17 (15.74%)
4	I am content with the news topics/contents because they are relevant to me and for the Arabic speaking people in general.	17 (15.74%)	33 (30.55%)	36 (33.33%)	22 (20.37%)
5	I'm satisfied with the program's Arabic usage as it is extremely simple to comprehend.	17 (15.74%)	24 (22.22%)	43 (39.81%)	24 (22.22%)
6	I am satisfied because the news is broadcast at a time that is convenient for me.	20 (18.51%)	42 (38.88%)	31 (28.70%)	15 (13.88%)
7	I am satisfied with the manner in which news reporters and announcers convey information to their audiences.	16 (14.81%)	30 (27.77%)	43 (39.81%)	19 (17.51%)
8	I am satisfied with the images featured in the ETV Arabic news because they are both interesting and informative	18 (16.66%)	34 (31.48%)	30 (27.77%)	16 (14.81)

Table 3 shows the audience's reaction to the ETV Arabic News in terms of their supposed satisfaction and dissatisfaction. The following deductions and summaries have been derived from the audiences' responses and they are presented as follows:

- The audience found themselves in an exact split when asked about their satisfaction/dissatisfaction when it came to the program's presentation of news.

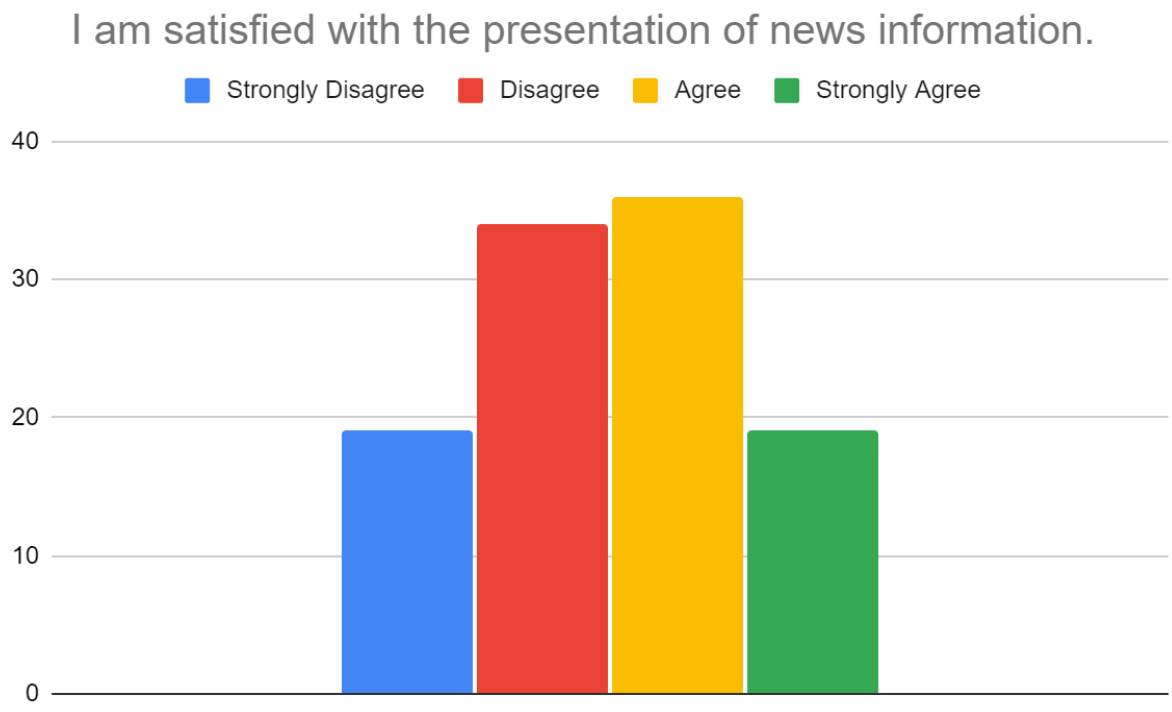


Figure 23: Audience Satisfaction regarding news presentation

- The majority of the audience (53%) indicated that they were satisfied with the program's level of access and exposure with the rest (47%) mentioning that the program still has to work on creating more ways to broaden its level of access and exposure.

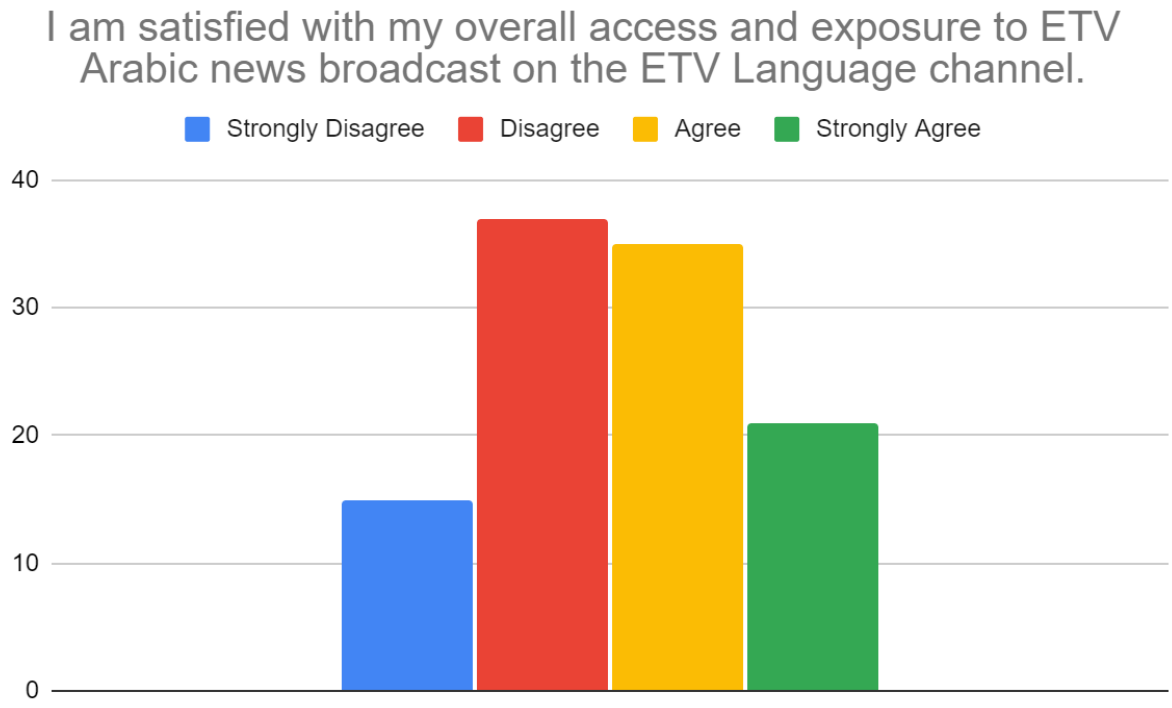


Figure 24: Audience Satisfaction regarding level of access and exposure

- The audience was equally split when asked about their satisfaction/dissatisfaction regarding the timeliness and currency of news presented by the program.

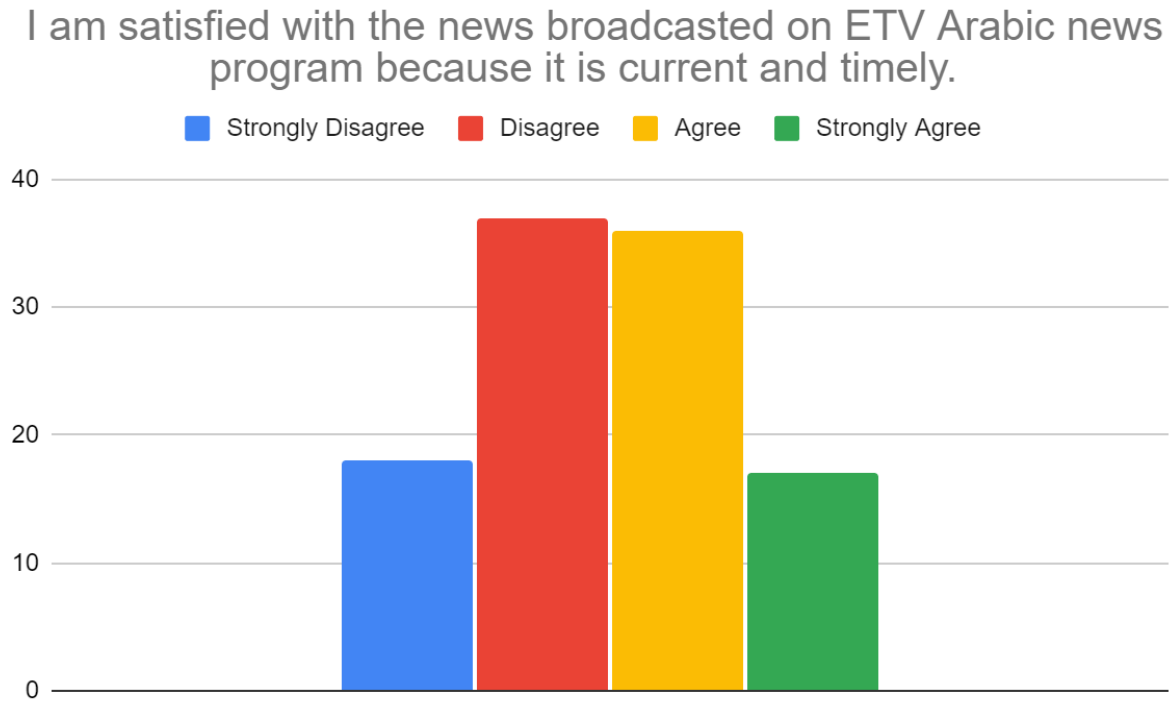


Figure 25: Audience Satisfaction regarding currency and timeliness of the program

- The majority of the respondents (58%) indicated that they feel satisfied by the program's selection of topics and contents, and they also feel that the content is relevant to them and to Arabic speaking people in general.

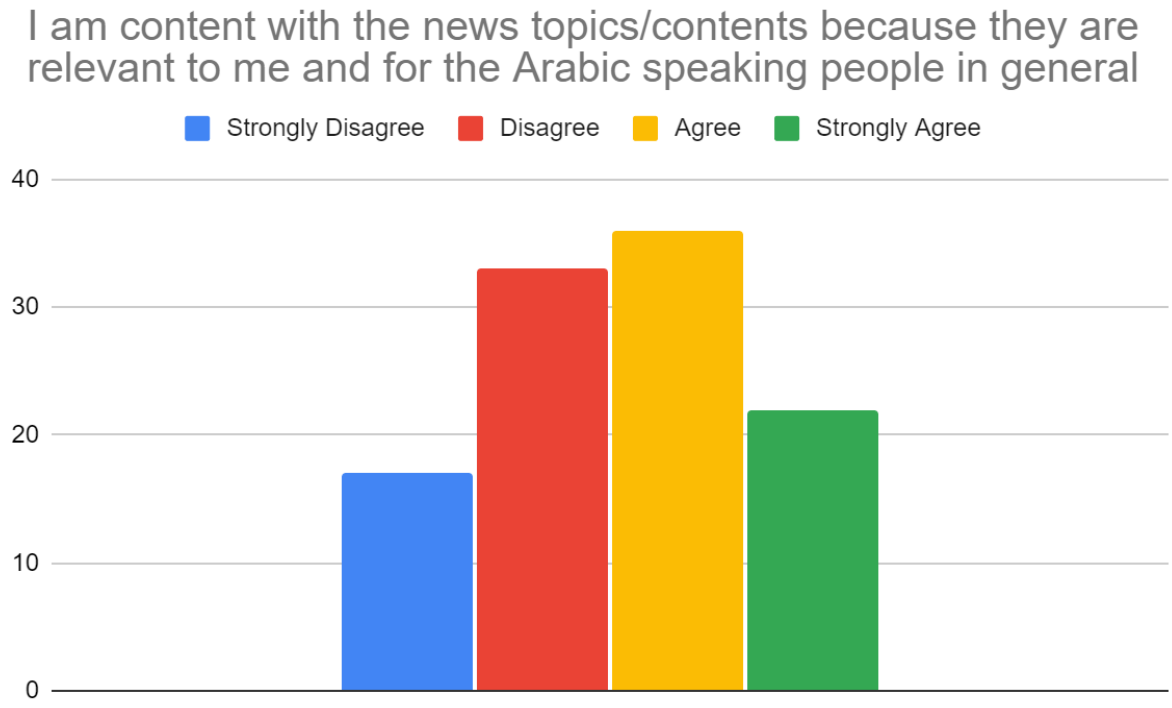


Figure 26: Audience Satisfaction regarding content relevance

- The majority of the respondents (62%) signaled that they are satisfied with the Arabic usage of the program's presenters due to its simplicity.

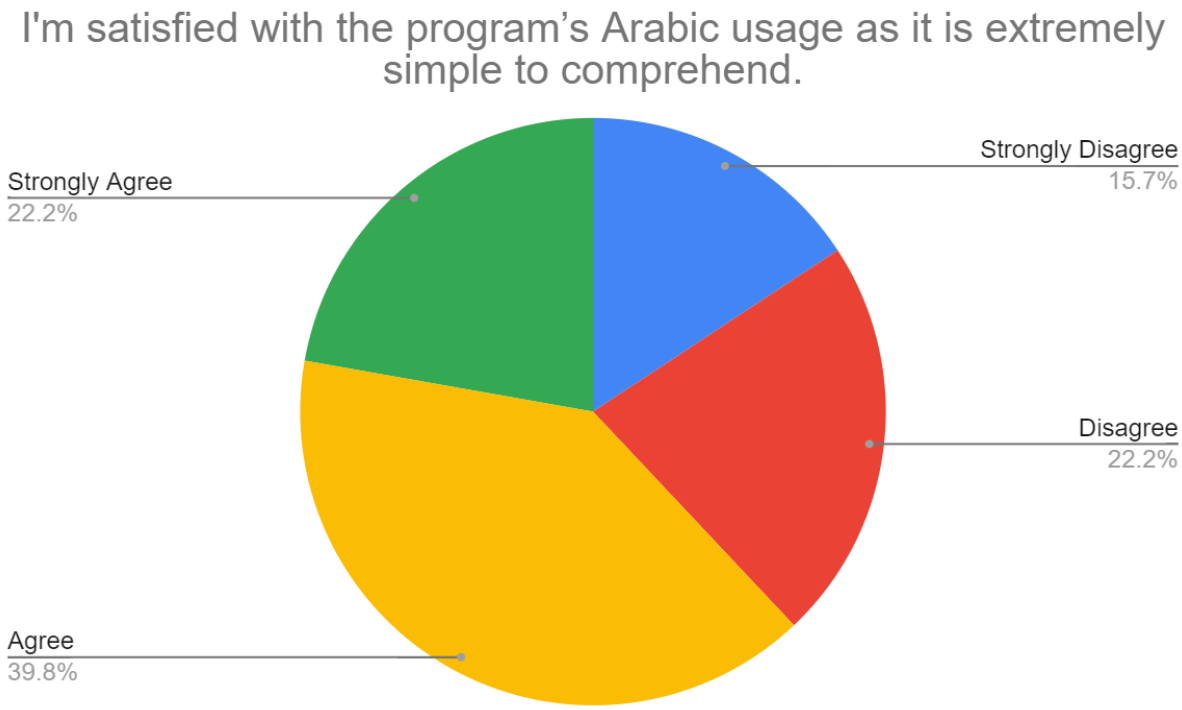


Figure 27: Audience Satisfaction regarding Arabic usage

- The majority of the respondents (60%) stated that they do not feel satisfied with the time that the program currently runs at.

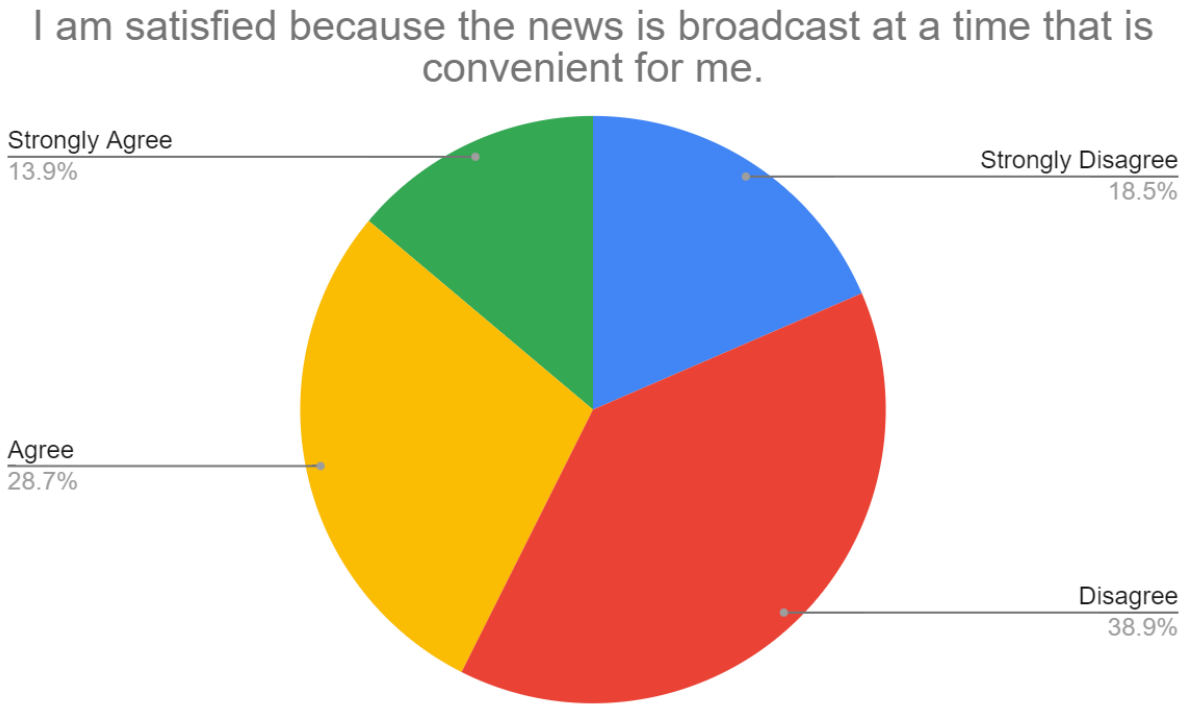


Figure 28: Audience Satisfaction regarding broadcasting hours

- Most of the respondents (58%) indicated that they are not satisfied with the mannerisms of the news reporters and felt that the reporters lacked experience because of that.

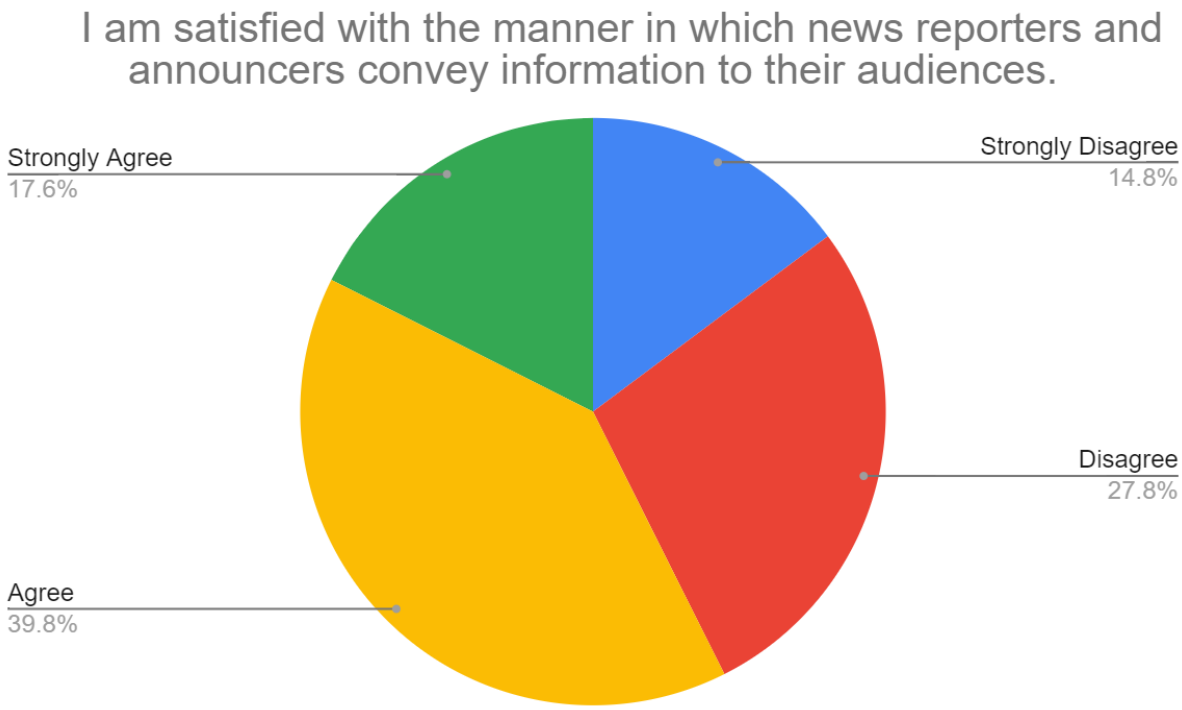


Figure 29: Audience Satisfaction regarding reporter mannerisms

- Most of the respondents (53%) stated that they are not satisfied with the images and videos chosen for the news program. They also felt that this is a crucial part of the program and that the show runners should put a significant effort in selecting images and videos that correctly portray the theme of the story in hand.

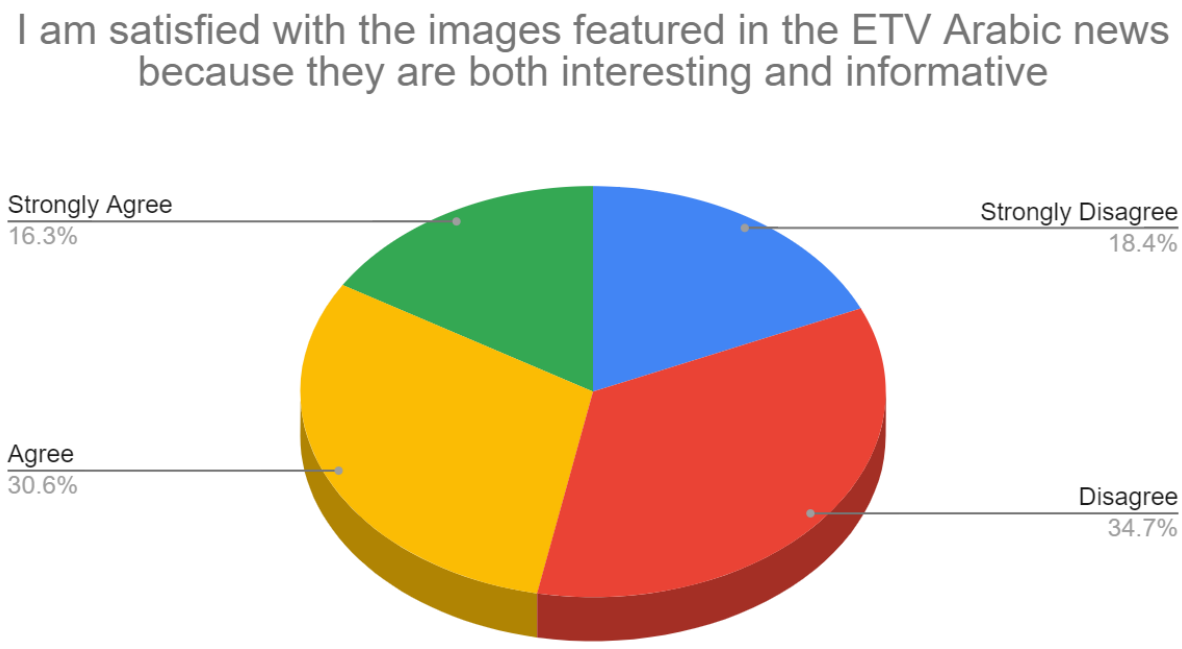


Figure 30: Audience satisfaction regarding images selected for the program

4.4 Strengths and Weaknesses

Another specific objective of the study was to analyze the strength and weakness of the ETV Arabic news report. This was achieved using an open-ended question as the end of the survey. Several responses were given to this question and this section will aggregate and present all of them.

4.4.1 Strengths

The following were the strengths of the program mentioned by the audience from the survey and one on one interviews:

- The program's social media outreach is commendable, specially on Facebook as the news is broadcast live the same way it happens on Television.
- The coverages on the Great Ethiopian Renaissance Dam (GERD) are done well and has a crucial impact.

- The usage of classical Arabic makes it easy for speakers of different dialects to understand the program.
- The program presents timely news on the daily.
- The selection of shots, especially in the metrology and foreign currency exchange sections, which makes it distinct from other Arabic speaking Ethiopian channels.
- The program gives good coverage on issues related to foreign trade and foreign direct investment.
- News readers are well prepared and convey the messages quite efficiently.

4.4.2 Weaknesses

The following were the weaknesses of the program mentioned by the audience from the survey and one on one interviews:

- Its absence on crucial satellites to the Arab community like Arabsat and Nilesat.
- The program's lack of presence on certain social media channels like YouTube and Twitter.
- The content is not highly relevant to Arabic speaking non-Ethiopians.
- The airtime allotted for the program is too short.
- Lack of on the ground reporters.
- The time at which the program runs does not allow many users to watch it.
- Lack of experts on certain topics.
- Lack of originality as most of the news is copied from their Amharic counterparts.
- The news can sometimes be redundant.
- Some of the reporters have hints of Amharic accents in their speech, with some others having an influence of Saudi and Sudani dialects.
- The program sometimes looks like a low-budget production.
- Shortage of staff.
- Lack of consistency regarding the quality of the content.

Chapter Five

5. Summary, Conclusions and Recommendations

5.0 Introduction

This chapter presents the conclusions and recommendations that were drawn based on the analysis and discussion of the gathered data in chapter four. As mentioned in the previous chapters, the main goal of this research was to investigate the audience's perception of the ETV Arabic news report program. Several tools such as questionnaires (Google Forms) were used in order to achieve this objective. This chapter then presents all the conclusions that were derived during the achievement of this objective.

5.1 Summary of Major Findings

Different findings were acquired from the analysis of the data gathered from the survey. This section of the report presents the findings in an organized manner according to the initial objectives of the research. Presented below are these findings:

5.1.2 Findings Regarding Level of Access and Exposure

The following are the major findings regarding the program's level of access and exposure:

- The study revealed that the majority of the respondents (67%) are well familiar with the schedule of the ETV Arabic news report program.
- The study showed that a vast majority of the audience (75%) had access to the program using their televisions. The rest stated that they could not access their program using their TVs as the ETV channel is neither in Nilesat nor Arabsat.
- The aggregated result showed that the audience found it easy to access the program using social media channels and particularly on Facebook. This indicates that the program is using several channels of media in order to increase their exposure.

- More than 70% of the audience felt that the time in which the program runs is not ideal to the place they currently reside in.
- The audience was split when it came to whether the program was a source of reliable information to them.
- Almost 90% of the audience believed that the time allocated to the program was barely sufficient.

5.1.3 Findings Regarding Relevance and Quality

The following are the major findings regarding the program's relevance and quality:

- The audience was equally split when it came to the program's general quality.
- 58% of the audience believed that the program was not relevant to them and to Arabic speakers in general. The program shows evidence of a lack of principles when it comes to the selection of news. Furthermore, it is important to ensure that the news is engaging and informative, in order to capture the attention of the target audience. This also ties into the program's lack of originality, with it being heavily reliant on its ETV Amharic counterpart, with almost all of its news being directly transcribed or copied. Furthermore, the program lacked clear guidelines in the supposed benefits and significances of its stories. Guidelines should be set in place that help select news which best protect and represent Ethiopia's political interests in the Arab world.
- 53% of the audience indicated that the program helped them stay up to date on regional concerns.
- 57% of the audience believed that they could count on the program to deliver them up to date on national concerns.
- 53% of the audience indicated that they found the international news section of the program interesting.
- Almost 70% of the audience felt reliant on the program to deliver them up to date information regarding the Great Ethiopian Renaissance Dam (GERD).
- 57% of the audience felt that the program delivered them relevant and up to date information regarding Ethiopia's diplomatic concerns.

- The audience was split regarding whether the program delivered relevant and up to date business news.
- Almost 70% of the audience stated they could not count on the program to deliver them relevant sports news.
- 55% of the audience felt that the program presented relevant weather reports.
- 64% of the audience stated that the program presented them with a wide array of topics and stories.
- 52% of the audience stated that they did not find the program's visual presentation to be appealing. Firstly, no use of video footages was seen when telling stories. Audiences are 72% more receptive to messages which include videos that illustrate the message (BusinessWire, 2020). Secondly, the audiences found the background of the news anchor to be somehow disturbing; and using a light blue background would have proven more engaging. Lastly, the program fails to filter out unnecessary surrounding noise. The easiest way to fix this is to conduct their interviews in more quieter scenarios.
- 66% of the audience indicated that the program used classical and easy to understand Arabic.

5.1.4 Findings Regarding Audience Satisfaction/Dissatisfaction

The following are the major findings regarding the audience's satisfaction and dissatisfaction in the program:

- The audience was equally split in their satisfaction/dissatisfaction when it came to the program's general presentation of news.
- 53% of the audience indicated that they were satisfied with the program's level of access and exposure.
- The audience was equally split regarding their satisfaction/dissatisfaction about the program's timeliness and currency.
- 58% of the audience indicated that they feel satisfied about the program's selection of topics and contents.
- 62% of the audience signaled that they were satisfied with the Arabic usage of the program.

- 60% of the audience indicated their dissatisfaction with the time the program currently is broadcasted at.
- 58% of the audience indicated that they are not satisfied with the mannerisms of the reporters.
- 53% of the audience indicated their dissatisfaction regarding the images of videos chosen for the program.

5.2 Conclusions

This section of the report presents the conclusions derived from the findings and discussions inn the research phase of the project.

The study deducted that the respondents are well aware of the schedule of the program. This indicated that the audience had a certain level of exposure to the program as audiences need to know a program's run times in order to follow up and watch it.

It was evident that the audience did not like the time of the program's regular broadcast. This brings down the program's level of access and exposure as the audience feels that the program runs at times when it is inconvenient for them to stop what they are doing and watch the program. Furthermore, the study revealed that the majority of the respondents perceived the program's allotted time to be very insufficient.

The study further revealed that the majority of the respondents watch the program on their televisions through the ETV Languages channel. Moreover, they felt like it was easy to access the program on social media channel, specifically on Facebook. This shows that the program has significant exposure and reach on Facebook and that it inherently crucial as it has audiences outside of the country who can not access the program using their televisions.

The data analysis revealed that the majority of the respondents (56%) believe that the content broadcasted in the program is relevant to them. This positive perception the audience has about the program's significance further makes audiences eager to watch the program and recommend it to their peers as well, increasing its level of exposure.

The majority of the audience agreed that the program presents its audience with a wide array of topics and contents, including regional news, national news, international news, business news,

sports news and traffic information. Furthermore, the study revealed that the audience found national and international news to be the most relevant types of content to them.

The study revealed that there are some aspects of the program that the audience were satisfied with, and some they were dissatisfied with. The audience was satisfied with the program's presentation of news, level of access and exposure, content selection and Arabic usage. The audience was dissatisfied with the program's run time, reporter mannerisms, images selected and duration.

It was revealed that the program had various strengths, such as its broad coverage of local news, availability on social media, currency and relevance of news and the diverse nature of topics covered. Likewise, some of the program's weaknesses include shortage of duration, redundancy of news, lack of consistency, lack of originality and lack of in-depth news analysis, failure to disperse current and up to date information.

5.3 Recommendations

Based on the findings and conclusions, the following recommendations are suggested which can further enhance the user experience of the program:

- It was evident that the program was more accessible to Arabic speaking audiences outside of Ethiopia when the channel was found on Arabsat and Nilesat satellites. After its switch to Ethiosat, it lost a significant number of foreign viewers, hence it would be a great move to also include the channel in Arabsat and Ethiosat as it would increase the program's level of exposure.
- The showrunners should work on the program's YouTube channel and should strive towards posting their news daily on a channel that is dedicated to the program.
- Most of the news presented by this program is a direct translation of the Amharic news and the program lacks originality because of this fact. Hence, the program should work towards producing its own original content.
- The program lacks an in-depth analysis of events. This could be improved by inviting an expert panel to deep dive into issues.

- The airtime given to the program is too little and should be expanded upon in order to provide the audiences with more quality material.
- The content should be produced with the sole intention of providing relevant material to non-Ethiopian Arabic speaking individuals.
- The program should hire its own on the ground reporters and allow them to cover stories on their own.
- Reporters should be trained not to include other accents and dialects of Arabic in their speech.
- The program should incorporate more videos to the stories being told.
- The program should choose more quiet location when undertaking their interviews.
- The program should upgrade its in-house camera and audio equipment.
- More staff should be hired as the audience sometimes get tired of seeing repetitive faces.
- The showrunners of the program should work on being more consistent with the quality of the content being put out.
- The program should give out rebuttals to claims coming from Arabic speaking countries. Furthermore, the program should create programs which takes initiative to inform Arabic speaking nationals about Ethiopia's stances on sensitive issues rather than just reporting them.

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