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Media Language Use in Reporting Rural Social Life: In the Case of Amhara Mass
Media TV Program

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Declaration

The researcher declares that this thesis is my own original work and all the sources of the materials used for the thesis have been duly acknowledged.

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List of Acronyms

AIDS: Acquired Immune Deficiency Syndrome

AMMA: Amhara Mass Media Agency

ATA: Agricultural Transformation Agency

CD4: Cluster of Differentiations 4

CTA: Technical Center for Agricultural and rural co-operation

FAO: Food and Agricultural Organization (United Nations)

FGD: Focus Group Discussion

FTC: Farmers Training Center

GDP: Growth Domestic Product

HIV: Human Immunodeficiency Virus

ICT: Information Communication Technology

ITU: International Telecommunication Union

MOA: Ministry Of Agriculture

U&G Theory: Use and Gratification Theory

List of appendices

Appendix I: Interview Guidelines for Focus Group Discussions (FGDs) and in-depth interview.

Appendix II: Journalists profile those who prepared the program

Appendix III: Farmers' participation during FGD.

Appendix IV: Farmers who participated on *ye arso ader weg* program in different time & place.

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Abstract

*Although appropriate media language use, in reporting rural social life is crucial for the improvements of rural development, mass media has a strong social, cultural and political impact upon society and can play an effective role to bring positive change in the rural society. Unfortunately, the current media establishments are not concentrated on rural information's it is urban centered. Even some programs prepared by the media for rural society have a limitation. Language use and dialects are some of the problems. Therefore, this study, under the title of “**Media language use: in reporting rural social life, the case of Amhara Mass Media TV program**”, is interested how the media disseminate information by yarso ader weg /farmers talk show/ program. To achieve the aim, in-depth interview, FGD with farmers were performed in three parts of the region (Gonder, Gojam and Shewa). And through systematic random sampling five consecutive months of ye arso ader weg (farmers talk show) program collected for thematic analysis. At the beginning the research has a key target to identify language use that is vague and ambiguous when disseminating information's for rural societies. However in this study the researcher identified that the farmers' dialects in different zones are major problems to understand the message. Even though all the farmers are Amharic speaker, there is confusion due to their religion and cultural different. The media and its practitioners have a huge responsibility to prepare guidelines and simplify words when reporting rural social lives.*

Chapter one

1. Introduction

1.1 Background

We are living in a world which is totally networked with communication. With the advent of fast technology, the world has become a global village. The information sharing among various groups in society at national and international levels has become very smooth, effective and efficient (Bodla, 2011 p.1).

Communication is a social process based on dialogue using a broad range of tools and methods. It is about seeking change at different levels including listening, building trust, sharing knowledge and skills, building policies, debating, and learning for sustained and meaningful change (FAO, 2013 p.13).

In addition to this, Communication is a processes, techniques, and media to help people gain a full awareness of their situation and their options to change, to resolve conflicts, to work towards consensus, to help people plan actions for change and sustainable development, to help people acquire the knowledge and skills they need to improve their condition and that of society, and to improve the effectiveness of institutions (FAO, 2013 p.14).

The mass media can bring rural development at the grassroots through proper and effective dissemination of information. This is particularly true of those rural developments which are concerned with making changes in human values, attitudes, behavior patterns, cognitive skills, productive capabilities, life styles and life quality (Ocheni &Nwankwo, 2012 p.11).

Because the mass media are very useful in audience penetration it can deliver message in both national and local languages and, therefore capable of penetrating both the literate and illiterate segments of the rural population. The easiest way the government can penetrate the rural populace in terms of effective mobilization for national rural development and transformation is through the mass media, especially the electronic media such as radio and television. Therefore, mass media can play a vital role in rural information system by maintaining effective and efficient delivery of information and messages especially in the area of improvement of rural life-quality and of the total rural human situation (Basil & Nwankwo, 2012 p.12)

In addition to this, the mass media in a developing country plays an important role in rural information system by being involved in promotion of unity among the different segments of the rural populace in the country with a diversity of language, culture, religion and social institutions (Basil & Nwankwo, 2012 p.12).

The media has a strong social, cultural and political impact upon society and can play an effective role to bring positive change in society. We are of the opinion that the traditional roles of the media are to inform, educate and entertain people through various types of media which include radio, television and newspapers. The role of the media in disseminating information has become increasingly more important. Media can be used as a tool to empower human beings including people staying in rural areas. (Sibanda and Mafa, 2015 p.11)

Rural communication is one of the most vital plans for an effective combat against poverty. Communication between farmers, developmental agents is made possible by exchange of information experience or effective use of communication technologies and communication devices. Communication tools make it possible to ensure that the voice of the people in the countryside is heard. The growth of the rural development most important role of traditional communication (Sharma, 2014 p. 343).

To communicate with rural society we have to know the rural social life focusing on how rural people and communities are socially, culturally, politically, and economically organized (Jaffe, 2017 p.1).

And rural development concerns on determining what rural people need in order to move up the socio-economic ladder. Most interventions revolve around investments and technologies that would improve livelihood, and the inputs necessary to put these technologies into use. While these are considered necessary conditions to help bring about development (FAO, 2014 p.12).

According to (Gillette, 1922:6), cited in (Jaffe, 2017 p.2) the great business of rural social life is, and perhaps ever will be, the attainment of a sympathetic understanding of the life of farming communities and the application to them of rational principles of social endeavor.

It is apparent that adequate and timely information is relevant for better understanding of rural activities. One of the primary aims for stimulating rural development is through disseminating

relevant information to farmers. Mass media constitute the main vehicle for wide and rapid transmission of information to farmers. It is believed that a well-informed society is an organized society because government will be more responsive to their needs and they will be eager to participate in the nations' development program (FAO, 2017 p. 56).

1.2 Statement of the Problem

Rural communities in Africa constitutes the larger percentage of the population whose information and developmental needs are not adequately met and consequently they have not been able to productively participate in the development process and enjoy the benefits (Chester and Neelameghan, 2006) cited in (Ogidi, 2015).

Communication for development can be applied in the rural sector as a crosscutting approach to address key interrelated issues such as natural resource management, agricultural innovation, food and nutrition security, climate change adaptation, disaster risk management, and rural social life as a whole. Such issues can only be addressed in an integrated manner through collective decision making and collaboration among different actors (FAO, 2017 p 15).

For each type of development such as social, economic, religious, political and educational, communication has its important place similarly for the all-round development of rural society the communication process also deserves its significant role (Chauhan, 2007 p 3).

There is no doubt that media and communication technologies have influenced educational circumstances for rural societies more than any other categories (Asnafi, 2008) cited in Nazari and Hassan, 2011 p. 931). And Radio and television have been acclaimed to be the most effective media for diffusing the scientific knowledge to the masses (Nazari and Hasbullah, 2008) Cited in (Nazari and Hassan, 2011 p.932).

Especially the main reason for the popularity of television lies in its simplicity for the audiences. Since people intend to choose the easiest way for learning the simplest way can be found in television educational programs (Buren, 2000) Cited in (Nazari and Hassan, 2011 p.932).

However the current media establishments are not only concentrated in the urban centers but also where media content is determined by urban-based urban-oriented media practitioners who are,

arguably, ignorant or indifferent to the plight of rural dwellers, only a haphazard information about the rural areas would be disseminated (Ocheni &Nwankwo, 2012 p.13).

Generally, mass media can play a vital role in rural information system by maintaining effective and efficient delivery of information and messages especially in the area of improvement of rural life-quality and of the total rural human situation (Ocheni &Nwankwo, 2012 p.13).

In addition to this language is essentially a means of communication among the members of a rural society. In the expression of culture, language is a fundamental aspect. It is the tool that conveys traditions and values related to group identity (Sirbu, 2015 p.405).

The purpose of this research is to show that the problem of television as a rural media through identifying words that are vague and ambiguous when disseminating information's for rural societies. Particularly on new agricultural words and some technological words however not only the technological and the new agricultural words but also farmers dialects in different zones are a major problem to understand the message. Even though all the farmers are Amharic speaker due to their religion and cultural different language and dialects make confusion for the wider audiences.

Therefore, the media language use, in reporting rural social life: in the case of Amhara Mass Media, TV Program in Focus is the instance to deal the problems.

1.3 Reserch Questions

This study was undertaken guided by the following research questions:-

1. Do the media prepare the content in appropriate language?
2. Do the rural societies easily understand the language?
3. Do Journalists simplify technical language when reporting rural social life?
4. Do the media manage discrepancies of language use which are caused by cultural difference of various localities?

1.4. Objectives of the Study

This research has the following general and specific objectives.

1.4.1 General Objective

The general objective of the study is to examine the media language use in reporting rural social life in the case of Amhara mass media TV program.

1.4.2 Specific Objectives

1. To identify the main challenges of language use when rural social life reporting is done.
2. To assess the farmers understanding about the media language use in reporting rural programs.
3. Exploring whether Journalists replace jargon /local/ words when reporting rural programs.
4. To look in to how the media manage discrepancies of language use which are caused by cultural differences of various locality.

1.5. Significance of the Study

Media in rural social life has multiple functions. While building public opinion, policy advocacy, setting research agenda etc., are the larger functions of media, the role of media in transmitting knowledge and information from a source, generally a research or extension agency, to the receiver or the end user, i.e., the farmer, is what is holding the key in operationalizing sustainable development (Balamatti and Biradar, 2016 p.1).

Especially Television is acknowledged as the most important medium for communicating with the rural populations of developing countries (FAO, 2001) Cited in (Nazari and Hassan, 2011 p.932). However media scholars are usually more interested in producing programs that are of high commercial value. Most often, the few agricultural programs are not timed to suit the farmers. Consequently, most rural society's /farmers/ constrained to rely on third parties for agricultural information, which may often be biased (Nazari and Hassan, 2011 p.934).

Considering the fact that rural people are great part of the population of a country, the researcher want to deal with the main challenges of language use when the rural social life is reporting and

to assess the farmers understanding about the media language use as well as to exploring how the journalists simplify jargon words and communicate to the rural society particularly in the case of Amhara Mass Media, *ye arso ader weg* /farmers talk show/ TV Program in Focus. Then, after investigation, the study expected to alert the media practitioners for preparing a program in appropriate language to disseminate information's for rural society without language distortions and makes our farmers benefited.

Generally after conducting the reaserch it is a lesson for journalists to consider culture, religion, tradations and simplify jargons when reporting rural programs and that helps the station to prepre gudlines regradinig with the program and then farmers comfortable and easily understand the message when the program broadcasted.

1.6. Scope of the Study

The study focus on *ye arso ader weg* /farmers talk show/ TV program in Amhara Mass Media Agency (AMMA) that broadcasted for five months starting from 1st September 2018 to January 3rd 2019 and the research design included a focus group discussion /FGD), for farmers and in-depth interviews for journalists those who prepared *yearso ader weg* program in AMMA. And thematic analysis is used to examine the implicit and the explicit meanings across the data.

1.7 Limitation of the Study

The researcher used a focus group discussion /FGD/ as one of a primary data source. And this data was collected in Amhara regional state in three parts of the region (South Gonder Zone Dera Woreda Jigna Kebele surrounding Gumara River, East Gojam Zone Gozamin Woreda Wenka Kebele and North Shewa Zone Deberbrhan surrounding woredas Chole kebele). Due to shortage of time and resource the researcher could not make the focus group discussion /FGD/ in Wollo. As of this, the result may not be generalizable for the place that does not take place the FGD.

Chapter Two

2. Review of Related Literature and Theoretical Framework

Introduction

In this chapter, the researcher tries to review some related literatures in the study area to give background to the problem more manifestly, to show the link of the study with other previous studies, and to know more about what needs to be done in the study. Generally, the chapter discusses how media is very important to reform a social change in different aspects.

2.1 Overview of Media and Rural Society

Mass media offer effective channels for communicating rural societies, which can increase knowledge and influence behavior of audience members. Broadcast media have the capacity to disseminate information to large audiences efficiently and television can be a particularly important channel (Nazari & Hassan, 2011 p.934).

According to (Nwanko & Ochen, 2012) cited in (Sibanda & Mafa, 2015 p.11) the media have often ignored the rural areas by reporting on what is taking place in the urban areas. When journalists write about the rural communities they do so from the urban perspective. The hardships faced by people in rural areas are not reported in the media.

Also (Chester & Neelameghan, 2000) cited in (Sibanda & Mafa, 2015 p.11) observed that most people in African countries reside in the rural areas where their needs are not adequately met. The kind of information that the rural people are exposed to through the media is very much system oriented in such a way that they fail to interpret the media messages, as a result they do not understand or benefit from media messages (Kamba, 2009) cited in (Sibanda & Mafa , 2015 p.11) .

In most media, Communication for rural society is not seen as a major priority at either national or international level and the role of the media as an effective player in rural development is undervalued. Reporting on rural social life is largely restricted to natural disasters, food shortages and rising food prices. Some argue, however, that the media has a potentially broader

role in raising the profile of rural development in communicating farmers' needs (Christiana, 2015, p.4).

Yet, the rural people are great part of the population in most countries who managed the huge sector agriculture. This sector has undergone many transformations over thousands of years. Still it plays a great role for Gross Domestic Product (GDP) in every country all over the world. More than 60% of the world's populations depend on agriculture. It can help reduce poverty, raise incomes and improve food security for 80% of world's poor society (FAO, 2013 p.5). It should continue to play its vital role for the world population that added by 79 million in every year and will grow to 8.3 billion in 2030 and 10 billion in 2050 (FAO, 2013 p.5).

To keep going its great role the rural society needs all round development including the improvement of lifestyle of rural people that implies the interaction between physical, environmental, technological, economic and socio-cultural aspects (Haloi, 2015 p.241).

And this should be realized when we improved the current communication philosophies because the channels of communication that are currently used by various agents to disseminate information to rural societies are elitist and urban centered. This, therefore tend to further widen the information gap between the agents and the users. There is need for proper classification of information and assessment of information acquisition and dissemination channels to bridge the gap between information providers and information agents and rural dwellers (Armstrong, 2015 p.46).

Because, media and information are fundamental to build social and economic development. In recent years, there have been incredible advances in technologies that have facilitated communication and the flow of information. The explosion of new information and communication technologies on to the rural development scene offers an opportunity to extend the reach of current information systems. ICTs can amplify the efforts of extension and advisory service providers in disseminating various kinds of information to large (Godfrey, 2015, p. 7).

In addition to this, the mass media perform several important functions for the rural society, and individuals, by providing not only information, but also offering an even ways of escaping the problem that confronts. Its function of surveillance has to do with gathering and disseminating

information on local, national and international issues. Such issues could range from the political, to the economic and the social (Christina, 2015, p.4).

According to, (Christiana, 2015 P.15) the most suitable modes of presenting rural information to the farmers include group discussions, entertainment program and television drama series presentations. Especially, television proved a powerful, medium for farmer-to-farmer-extension and to expose rural communities to new ideas and practices. (Van, 2009) Cited in (Christiana, 2015, p. 14).

As of this, the role of the media for rural society and rural development was the world agenda and the topic of the 2009 annual seminar of CTA (Technical Centre for Agricultural and Rural Co-operation), an institution which works in the field of information for development. Journalists, communication specialists and development practitioners gathered in Brussels to discuss the constraints, challenges and opportunities for the media to promote rural development. This is the idea of passing information or communicating to a very large number of people inhabiting in different locations or places at the same time. The distances between the various people are never a barrier neither do they affect the content and structure of the message (Oluchukwu, 2004:156). Cited in (Christiana, 2015 p. 4).

Finally the main aim of communication for rural people is used for people's participation and community mobilization, decision-making and action, confidence building, for raising awareness, sharing knowledge and changing attitudes, behavior and social lifestyles for improving learning and training and rapidly spreading information via effective forms of communication (FAO, 2006 p. 10).

2.1.1 Role of Media to Promote the Health of Rural Society

Nowadays the mass media has a great role in promoting the socio-economic development. One such socio-economic development by mass media is the field of health. Health issues and health care is an important field in the development of the country. The death rate is declining day by day due to the improvements in the field of health care (Rutuja & Balamurugan, 2018 p.38).

According to (Rutuja and Balamurugan, 2018 p.39) mass media can turn negatives to positives the mass media change the negative behavior of people into positive behavior regarding the

health issues. It can dismiss the negative thoughts about health issues in the minds of people and create awareness about the various health issues and solutions. Reaching out to large population, the mass media has a wide range of scope in reaching to the masses.

Radio, television, newspapers and various other forms of mass media are able to create awareness to a large number of people for adopting new behaviors and create a positive attitude in them towards health care and solutions to the health problems. The mass media not only inform the people about new spreading diseases but also keeps them updated. The most renowned form of mass media is the audio-visual medium, television, which creates an impact on a large number of people. Television is an important communicating force to deliver health care services' messages via its programs on health and the advertisements (Rutuja & Balamurugan, 2018 p .43).

The mass media campaigns on health are a very beneficial tool in promoting the health services at national as well as rural level. It is better to stop arguing on the fact that is mass media an effective channel in promoting health since it is obviously a very important tool that reaches a large number of population and delivers a vast amount of knowledge about health issues and health care. The knowledge and awareness about various serious health issues like HIV, cancer, cardiovascular diseases, diabetes, etc., can be promoted via mass media which will help a lot of people to get aware of such health problems and diseases (Rutuja & Balamurugan, 2018 p. 43).

2.1.2 Role of Media for Family Planning in Rural Society

Currently money and time are being expended for the purpose of educating people about the advantages of having fewer children and motivating parents to adopt family planning. The use of mass media to achieve this objective has recently increased and both governmental and private media are involved and implementing programs through the use of media facilities (Parlato, 1990) cited in (Akininola, 1994 p.1).

The proponents of this approach have argued that the increasing availability of radio, television and print media in developing countries can be effectively used to influence people's behavior regarding with family planning (Akininola, 1994 p.1).

Giving birth is something in which mankind and animals are equal But rearing the young, and especially educating them for many years is something which is a unique gift and responsibility of a man. It is for this reason that it is important for human beings to put emphasis on caring for children and the ability to look after them properly, rather than thinking only about the number of children and the ability to give birth. For it often happens that man's ability to give birth is greater than their ability to bring up the children (Julius Neyerere, cited in Stevenson, 2010 p.1).

According to (Stevenson, 2010 p.77) Africa is a place where many families grapple with the challenges of malnutrition, infant mortality, road accidents, armed robbery, sexually transmitted diseases, maternal mortality, kidnapping, unemployment, hunger, civil strife, among others.

As of this, (Akininola, 1994 p.1) Argues that a well-designed media campaign can be effective in creating a positive social environment for a behavior by bringing about a shift in popular opinion. And in addition to this, (Piotrow, 1990) cited in (Akininola, 1994 p.1) note that mass media can be a power full tool not only for creating awareness about new technology but also for stimulating people's desires for more information and facilitating their efforts to apply the information to their own behavior.

2.1.3 Role of Media to Educate the Rural Society

It would not be an exaggeration to say that the existence of human beings is fruitless without education. An educated person has the ability to change the world, as he/she is brimming with confidence and assured of making the right moves. It makes better citizens, ensures a productive future, opens new vistas, spreads awareness, helps in decision-making, and bolsters confidence (Preeti, 2014 p. 174).

In the world of today, media has become almost as necessary as food and clothing. It is true that media is playing an outstanding role in strengthening the society. Its duty is to inform, educate and entertain the people. It helps us to know current situation around the world. The media has a strong social and cultural impact upon society. Because of its inherent ability to reach large number of public, it is widely used to convey message to build public opinion and awareness. Mass media is one such potent force in the social environment of education. Through modern

electronic techniques and technologies, mass media prove that education is, really comprehensive not confined within four walls of the classroom (Preeti, 2014 p. 174).

In addition, mass media prove as an important means for the education to all. Mankind gets a great deal of information from the widespread mass media i.e. newspaper, TV, radio, magazines, journals, films, etc. Mass media and print media and its usage play an important role for the development of rural education various forms of mass media such as television, radio, handy video cameras, interactive video, computer and print media (newspapers, magazines, leaflets) can be used for the development of rural education (Preeti, 2014 p. 175).

2.1.4 Role of Media for Nutrition Use in Rural Society

Having appropriate nutrition, good health and effective medical care are essential for the smooth functioning of society. Media has a strong social, cultural and political impact upon society and can play an effective role to bring positive change in society. We are of the opinion that the traditional roles of the media are to inform, educate and entertain people through various types of media which include radio, television and newspapers. The role of the media in disseminating information has become increasingly more important. Media can be used as a tool to empower human beings including people staying in rural areas media literacy in both journalists as well as the public is important so as to have a smooth flow of interactive communication (Sibanda & Mafa, 2015 p.11).

The mass media helps health communicators to expand their audience reach, which is crucial considering the fact that face-to-face channels of communication often require too many human resources and reach only a small number of people in large, underserved rural areas. The mass media provides an important link between the rural residents and vital national information. The mass media, in the form of the radio and television, are an effective way to persuade target audiences to adopt new behaviors, or to remind them of critical information. Besides informing the public about new diseases and where to seek help, they can also keep the public updated. Television as an effective audio-visual medium it reaches large number of population. And it is an essential communication force to convey the messages of health care services through advertisements and other health programs. Public service advertising is potentially powerful tool

in the effort to address many health services and other social challenges facing this country (Naveena, 2015 p.41).

2.1.5 Role of Media for Rural Governance

People can be aware of different problems of the society and their role in changing society through mass media. People know their rights and duties for the nation clearly (Ruksana, 2017 p.3).

Today, the media constitute a crucial source of civic education and legitimization of democratic power. Political elites legitimize themselves or join dissident discourses through their interactions with newspapers, magazines, radio and television. Notions of political authority, political values and general understanding of nation's political institutions are consolidated through the daily programs of the mass media and particularly via news. The national and international agenda emerge from daily mass media process of production and consumption. Both the concept and feeling of nation and of the world are also articulated in the production and consumption of media (Maria, 2006) cited in (Murphy, 2007 p .2).

The media have served remarkably well as a means to globalize the democracy exchange of ideas and issues capable of challenging authority and of fostering an atmosphere of optimism. And while the degree to which a civic discourse has found a way to take varies; when it does arise it is often in conjunction with citizen based media (Murphy, 2007 p 8).

2.1.6 Role of Media for Environmental Protection in the Rural Society

Environment is fundamental for all living things. Both developing and developed countries are facing serious environmental problems. While some of the problems might be alike due to their global nature (e.g. global warming, depletion of the ozone layer), others are specifically local ones. Unless the environment is protected, the existence of life on the planet Earth would eventually be impossible (Ruksana, 2017 p.2).

Therefore, to protect our environment from any harmful practices, everyone needs to understand that; environmental crisis is a result of unwise use of natural resources and unplanned development projects, promoted by rapid population growth. The main tool for creating such awareness for the rural society at macro level is by far, the media. The media used for the

investigation of environmental awareness are newspaper, radio and television programs which are widely and frequently used media (Ruksana, 2017 p.2).

The role of mass media is one of the most important factors underlying the knowledge of environmental problems this can only be true on the conditions that first, mass media are accessible to large proportions of the population, second, are spending some time on environmental issues and third, people are interested in information on ecological issues provided by the media so that they view or listen to the corresponding programs as well as read newspaper articles or other written publications dealing with environmental issues (Ruksana, 2017 p.3).

2.2 Mass Media for Ethiopian Agricultural Development

Mass media is the essence of human society, and human beings have developed the most complex systems for exchanging information. Our societies are defined by our communication systems.

There is no doubt that information and communication have influenced educational circumstances more than any other categories (Asnafi, 2008) cited in (Mohammad and Salleh, 2011 p.931.) Media is essential to human, social, and economic development. It is the motor and expression of social activity and civilization. Communication serves various functions: information, socialization, debate and discussion, cultural expression, education, entertainment, and more (FAO, 2014 p.19).

Rural societies need information all along the agricultural value chain, from knowing what to grow, how to grow, and when to sell to whom for maximum profit. Farmers require relevant localized information in languages they understand and in formats they can use. Rural populations are not only resource poor, but also information poor. They suffer from numerous access barriers to information and communication illiteracy, speaking a minority language, lack of improved roads and reliable electricity, inadequate or non-existent rural media or telecommunication services, lack of income to purchase and use radio receivers, TV, mobile telephones or computers, and, especially for women, socially constructed roles that inhibit public speech and participation in decision-making. This creates a vicious circle excluded and marginalized people are more likely to fall into poverty (FAO, 2014 p.19).

The success for rural society development in developing countries largely depends on the nature and extent of use of mass media in mobilization of people for development. The planners in developing countries realize that the development of agriculture could be hastened with the effective use of mass media (Salleh, 2010 p. 931). Radio and television has been acclaimed to be the most effective media for diffusing the scientific knowledge to the masses (Mohammad and Salleh, 2011 p. 932).

However, the media of communication that are currently used by various agents to disseminate information to farmers are elitist and urban-centered. This, therefore tend to further widen the information gap between the agents and the users. There is need for proper classification of information and assessment of information acquisition and dissemination channels to bridge the gap between information providers and information agents and rural dwellers (Armstrong, 2015 p.6).

Consequently, most farmers are constrained to rely on third parties for agricultural information, which may often be biased. Considering the fact that rural people are great part of the population of a country, it seems indispensable to set up a particular TV network for this group to meet their needs.

2.3 Modes of Information Delivery

Mass media could play an important role in disseminate information about education, health, family planning and agriculture development. Media inform the rural society about weather forecast as well as use of pesticide and indicate about flood situation and environmental changes in area.

2.3.1 Television as Mode of Delivery

Television is one of the powerful channels of the mass media, which transmit information very fast about agricultural technology among the rural community. It can be said that most important communication tools presented today is mass media through use of this technology and agriculture related information can be transferred easily to the rural societies (Abdul, Salleh, Siti & Badaruddin, 2012 p. 586).

According to (Hussain, 2005) cited in (Abdul et al., 2012, p. 286) mass communication is one of the most important methods in transferring of agricultural technology through mass media like radio, television, documentary film and print media. There is need of using the new farming technologies to enhance the productivity of agriculture. Such technologies are beneficial for farmers to increase their produce and can get good market prices (Sher, 2001) describe that significance of television for rural communities and development of agriculture cannot be denied. Television produces many rural social life programs for the rural communities in their local languages. TV producers a program for rural societies to inform new techniques and methods of sowing, ploughing, harvesting and seeding the crop.

Radio and television have one of the most important media for diffuse the technical, systematic and scientific information to the people. In countries where literacy level is very low especially in rural areas the choice of mass media is very important. In this context the television and radio are play very major role in transfer information's to educated and uneducated rural societies within a short time (Nazari, & Hasbullah, 2008) cited in (Abdel, et al., 2012 p. 587) the mass media has an increased in the language, knowledge and information similarly has provided good output in recent years. The main reason of the popularity of television among masses is that it's simply people propose to choose the easiest way to get information and learning the simplest way can be found in television educational programs about health, education as well as agriculture development (Buren, 2000). Mass media offer powerful channels for communicating agricultural messages and related information which can enhance the capacity building of farmers. Broadcast media have the ability to disseminate information to large audiences efficiently and television can be a particularly most famous channel among rural societies (Nazari & Hassan, 2011) Cited in (Abdel, et al., 2012 p. 587).

Since their invention, radio and television have been perceived as powerful means for educating people and for spreading political propaganda. Commercial radio and television stations support themselves with paid advertisements, and consequently they are increasingly used to transmit publicity. In the last few years, due to the decreasing costs of technologies, community radio and TV stations are sprouting up everywhere, and their educational and empowering role is quite evident (Maria, 2005, p.66).

Both radio and TV can be used to transmit simple information (weather forecasts, commodity prices, the timing and content of a forthcoming conference) or to educate people on more complicated matters. They can be used to change attitudes and behavior, about nature conservation, health, family planning and so on. According to (Maria, 2005 p.68), when we need to disseminate information for the rural population especially for Educational programs to achieve the expected results it is important to remember at least some of the following potential challenges:

Geographical coverage is the area covered by each station. In several countries, due to technical or geographical problems, national coverage is not possible and only through the involvement of many local stations it is possible to reach the entire national population.

Scheduling refers to the time of the year the programs are going to be aired. In land registration programs, for example, there can be annual programming, with a concentration during the weeks before and during the field operations (Maria, 2005 p.68),

Timing refers to the time of the day the program or the spot should be aired; again, this must be planned after gaining information about the habits of the farmers. Most programs for farmers, for example, are transmitted very early in the morning, but programs for other types of stakeholders should be aired at other times of the day. This point has important consequences for the budget, because some times of the day (peak times) are very expensive.

Frequency and length are strictly interrelated and refer to how many times a week or month the program is planned and consequently the length of the program. Most information and educational programs on agriculture or the environment last from 15 to 30 minutes and have very diverse frequencies. In some countries, rural radio programs are transmitted every day, while in other countries TV programs about agriculture, environment and nutrition are presented only once a week;

Format and content: programs for rural people and/or about rural space can have different formats, from a purely informational program about weather forecasts, prices and events, to the radio or TV comedy. In between, there are broadcasts of all types, where agricultural information is combined with music, talk shows, interviews, etc. A typical list of likely contents could include: a) the news, b) a political commentary, c) a technical subject, d) a survey or inquiry, e)

an interview, f) a panel or round table, g) a comedy, h) questions and answers, i) music, documentaries, ballets, etc., according with to length of the program and the budget available.

Information spots are another way of reaching a large number of individuals with very simple messages. Clearly, this format can only draw the attention of the people or encourage them to implement some simple behavior, like contacting the local development agent. These can be used in rural development projects to increase awareness about a given problem (the scarcity of water, the risk of forest fires, a new legislation for promoting rural enterprises, land registration activities, etc.) and can precede or accompany the more labor-intensive activities, such as group contacts or individual meetings (Maria, 2005 p.69).

2.4 Relation between Media and Language

The mass media are for most people the main channel of cultural representation and expression, and the primary source of images of social reality and materials for forming and maintaining social identity. Everyday social life is strongly patterned by the routines of media use and infused by its contents through the way leisure time is spent, lifestyles are influenced, conversation is given its topics and models of behavior are offered for all contingencies (McQuail, 2010).

The modern media possess a hitherto unprecedented power to encode and circulate symbolic representations. Throughout the world, people spend a considerable proportion of their leisure hours with one mass medium or another, together totaling more hours than children spend in school or families spend in conversation. Through the media, people are positioned, or position themselves, in relation to a flood of images and information about both worlds distant in space or time as well as the world close to home (Wiley and Sons, 2001).

The media have become an integral part of our everyday lives, implicated in the structuring of our domestic practices, our social relationships, and our very identity. On a more macro level, the media makes the world in to village and became central to a broader world. Thus shows that the media play a key role in how, in our everyday lives, we understand the world around us and our place within it, as a result of those media processes.

language is for most a means of communication and communication almost always takes place with in some sort of social context this is why effective communication requires an

understanding and recognition of the connections between a language and the people who use it, retrieved from (www.cambridge.org).

Language is essentially a means of communication among the members of a society. In the expression of culture, language is a fundamental aspect. It is the tool that conveys traditions and values related to group identity. A common language is one of the most important features of a community and the ceaseless use of the same language is the most certain proof of the historical continuity of a community of people. This function is strongly related to the social nature of a language, whereas there are interdependency and mutual conditionality relations between language occurrence and a society with its inherent culture (Sirbu, 2015 p.931).

2.5 Theoretical Framework of the Study

The theoretical framework is one of the most important aspects in the research process. It is the foundation from which all knowledge is constructed (metaphorically and literally) for a research study. It serves as the structure and support for the rationale for the study, the problem statement, the purpose, the significance, and the research questions. The theoretical framework provides a grounding base, or an anchor, for the literature review, and most importantly, the methods and analysis (Lysaght, 2011) cited in (Grant & Osanloo, 2014 p.12).

2.5.1 Cultivation Theory

The cultivation theory has been one of the more elaborately explained and meticulously explored approaches to mass communication effects. The idea grew in 1969 out of George Gerbner's Cultural Indicators Project (Potter, 1993) cited in (Moon & Blaney, 2007 p.3).

Cultivation theory is a still powerful theory of communication over others such as priming effects, agenda setting, social cognitive theory and diffusion of innovations because television pervades the symbolic environment. Cultivation analysis focuses on the consequences of exposure to its recurrent Patterns of stories, images, and messages (Moon & Blaney 2007 p.3).

Cultivation theory explains that how people's conceptions of social reality are influenced according to exposure to television. "The cultivation hypothesis states that the more television people watch, the more likely they are to hold a view of reality that is closer to television's depiction of reality (Moon & Blaney, 2007 P.1).

If TV cultivates perceptions of social reality among viewers, it becomes essential to know exactly what messages TV transmits. The only way to know for sure is to undertake careful, systematic study of TV content (Griffin, 2012 P. 368).

The concept of "cultivation" thus refers to the independent contribution television viewing makes to audience members' conceptions of social reality. Television viewing cultivates ways of seeing the world those who spend more time "living" in the world of television are more likely to see the "real world" in terms of the images, values, portrayals and ideologies that emerge through the lens of television (Griffin, 2012 p.370).

Now a day, Television deeply comes into our life. Our life has dramatically changed with television. As television went into each household, there were many positive and negative phenomenon's'. In the modern world, we cannot imagine without television. We can get many information and enjoyment from television. If we got rid of it right now, our life would be inconvenienced and bored. Information gleaned from television is an important part of our knowledge of how individuals act, behave, look, and feel (Morgan & Signorielli, 1994), cited in (Moon & Blaney, 2007 P. 2),

2.5.2 Diffusion Innovation Theory

According to (Robinson, 2009 p.1) Diffusion of Innovations seeks to explain how innovations are taken up in a population. An innovation is an idea, behavior, or object that is perceived as new by its audience.

This model was developed by Rogers. Rogers' diffusion of innovations theory is the most appropriate for investigating the adoption of technology in higher education and educational environments (Medlin, 2001 & Parisot, 1995), cited in (Sahin, 2006 P.1).

For (Rogers, 2003) Adoption is a decision of “full use of an innovation as the best course of action available” and rejection is a decision “not to adopt an innovation”. Rogers defines diffusion as the process in which an innovation is communicated thorough certain channels over time among the members of a social system (Sahin, 2006 P.1).

As expressed in this definition, innovation, communication channels, time, and social system are the four key components of the diffusion of innovations.

Innovation: “An innovation is an idea, practice, or project that is perceived as new by an individual or other unit of adoption”. An innovation may have been invented a long time ago, but if individuals perceive it as new, then it may still be an innovation for them. The newness characteristic of an adoption is more related to the three steps (knowledge, persuasion, and decision) of the innovation-decision process (Rogers, 2003) cited in (Sahin, 2006 p.2).

Communication Channels: The second element of the diffusion of innovations process which participants create and share information with one another in order to reach a mutual understanding. This communication occurs through channels between sources and a source is an individual or an institution that originates a message. A channel is the means by which a message gets from the source to the receiver (Sahin, 2006 p.2).

Time: According to (Rogers, 2003), the time aspect is ignored in most behavioral research. He argues that including the time dimension in diffusion research illustrates one of its strengths. The innovation-diffusion process, adopter categorization, and rate of adoptions all include a time dimension.

Social System: The social system is the last element in the diffusion process. (Rogers, 2003) defined the social system as a set of interrelated units engaged in joint problem solving to accomplish a common goal. Since diffusion of innovations takes place in the social system, it is influenced by the social structure of the social system. For (Rogers, 2003) structure is “the patterned arrangements of the units in a system”. He further claimed that the nature of the social system affects individuals’ innovativeness, which is the main criterion for categorizing adopters (Sahin, 2006 p.2).

2.5.3 Use and Gratification Theory

The uses and gratifications theory holds a significant position in the area of mass media effects research as it focuses on audience. As stated by (Katz, 1959) unlike other media-effect theories, which focused mainly on what media does to people, Uses and Gratification theory focuses on what do people do with media.

According to (Blumler & Katz's, 1974, p.1) uses and gratification theory suggests that media users play an active role in choosing and using the media. Users take an active part in the communication process and are goal oriented in their media use. The theorist says that a media user seeks out a media source that best fulfills the needs of the user. Uses and gratifications assume that the user has alternate choices to satisfy their need.

It is the theory which explains of how people use media for their need and gratification. In other words we can say this theory states what people do with media rather than what media does to people. Also this theory is contradictory to the magic bullet theory which states the audience is passive. According to uses and gratification theory, it is not so people make use of the media for their specific needs. This theory can be said to have a user/audience-centered approach .Even for communication (say inter-personal) people refer to the media for the topic they discuss with themselves. They gain more knowledge and that is knowledge is got by using media for reference (Blumler & Katz's, 1974, p.1).

Early in the history of communications research, an approach was developed to study the gratifications that attract and hold audiences to the kinds of media and the types of content that satisfy their social and psychological needs (Cantril, 1942), cited in (Mass communication & society, 2000, p.2).

2.5.4 Social Learning Theory

Social learning theory focuses on the learning that occurs within a social context. It considers that people learn from one another, including such concepts as observational learning, imitation, and modeling. Among others Albert Bandura is considered the leading proponent of this theory.

According to Bandura, People can learn by observing the behavior of others and the outcomes of those behaviors. Learning can occur without a change in behavior. Behaviorists say that learning has to be represented by a permanent change in behavior; in contrast social learning theorists say that because people can learn through observation alone, their learning may not necessarily be shown in their performance.

Humans learn from observation. There has been some question, however, about how much and what kinds of behaviors people learn from the media. This debate has been fueled, in part, by a definitional problem. No one questions whether people can imitate what they see in the media. Imitation is the direct mechanical reproduction of behavior (Baran, & Davis, 2010 P. 219).

In this case, Identification is a special form of imitation that springs from wanting to be and trying to be like an observed model relative to some broader characteristics or qualities (Baran & Davis, 2010 P. 219). Social learning theory can be considered a bridge or a transition between behaviorist learning theories and cognitive learning theories.

Chapter Three

3. Research Methodology

This chapter deals with the methodology and procedures of the study, under which the methods, sampling techniques and sampling size, unit of analysis, analytic categories, coders' reliability and consistency as well as data analysis techniques are discussed.

Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it we study the various steps that are generally adopted by a researcher in studying his research problem along with the logic behind them. It is necessary for the researcher to know not only the research methods/techniques but also the methodology. Researchers not only need to know how to develop certain indices or tests, but they also need to know which of these methods or techniques, are relevant and which are not, and what would they mean and indicate and why. Researchers also need to understand the assumptions underlying various techniques and they need to know the criteria by which they can decide that certain techniques and procedures will be applicable to certain problems and others will not (Kothari, 2004 P 25).

Thus, when we talk of research methodology we not only talk of the research methods but also consider the logic behind the methods we use in the context of our research study and explain why we are using a particular method or technique and why we are not using others so that research results are capable of being evaluated either by the researcher himself or by others (Kothari, 2004 P 25).

3.1 Qualitative Research Method

Qualitative researching is exciting and important. It is a highly rewarding activity because it engages us with things that matter, in ways that matter. Through qualitative research we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences and imaginings of our research participants, the

ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate (Mason, 2002 p.11).

Additionally Qualitative research is a form of social action that stresses on the way people interpret, and make sense of their experiences to understand the social reality of individuals. It makes the use of interviews, diaries, journals, classroom observations and immersions; and open-ended questionnaires to obtain, analyze, and interpret the data content analysis of visual and textual materials, and oral history (Zohrabi, 2013) cited in (Mohajan, 2018 p.2).

Qualitative researchers are interested in people's belief, experience, and meaning systems from the perspective of the people. Qualitative research does not include statistical analysis and empirical calculation (Brink, 1993) cited in (Mohajan, 2018 p.2). As a result, the researcher used qualitative methods to make the textual analysis for the research.

3.2 Sampling Strategy

A sample design is a definite plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher would adopt in selecting items for the sample. Sample design may as well lay down the number of items to be included in the sample i.e., the size of the sample. Sample design is determined before data are collected. There are many sample designs from which a researcher can choose (Grant, & Osanloo, 2014 p.68). The Researcher selects and prepares a sample design which should be reliable and appropriate for his research study. As of this, the researcher used one of the probabilities sampling techniques called systematic random sampling method to perform the study.

3.2.1 Probability Sampling: Probability sampling is also known as 'random sampling' or 'chance sampling'. Under this sampling design, every item of the universe has an equal chance of inclusion in the sample. It is, so to say, a lottery method in which individual units are picked up from the whole group not deliberately but by some mechanical process. Here it is blind chance alone that determines whether one item or the other is selected. The results obtained from probability or random sampling can be assured in terms of probability (Grant & Osanloo, 2014 p.73).

Random sampling from a finite population refers to that method of sample selection which gives each possible sample combination an equal probability of being picked up and each item in the entire population to have an equal chance of being included in the sample (Grant & Osanloo, 2014 p.73).

3.2.2 Systematic Random Sampling

Systematic sampling is a sampling plan in which the population units are collected systematically throughout the population. More specifically, a single primary sampling unit consists of secondary sampling units that are relatively spaced with each other in some systematic pattern throughout the population.

In some instances, the most practical way of sampling is to select every i^{th} item on a list. Sampling of this type is known as systematic sampling. An element of randomness is introduced into this kind of sampling by using random numbers to pick up the unit with which to start (Grant & Osanloo, 2014 p.79).

Thus, in systematic sampling only the first unit is selected randomly and the remaining units of the sample are selected at fixed intervals. Although a systematic sample is not a random sample in the strict sense of the term, but it is often considered reasonable to treat systematic sample as if it were a random sample (Grant & Osanloo, 2014 p.79).

As a result, “*Ye Arso ader weg*” program is produced by the Amhara Mass Media Agency once in a week and 4 times in a month. As of this the researcher selects the video which was aired from 01, September, 2018 to 30, January, 2019. And via systematic random sampling the searcher selects 10 videos from the total of 20 videos.

3.2.3 Amhara Mass Media

Following the fall of the Derg Regime in 1991 there was a media revolution in our country Ethiopia. And Regional states wanted to establish their own media stations in their capitals. During the transitional governmental charter the Amhara region was assigned as number “3” and made its capital Bahir Dar.

Bahir Dar is located in northern part of Ethiopia which is 565 km away from the capital city Addis Ababa. The agency is found in Bahir Dar and it consists both television and radio broadcasts. In history, Amhara regional state was the first to establish the station of radio among the Ethiopian regions.

The medium functioned in the name of Amhara national, regional Voice. It was established on 1 May 2005 with computerized and digital production studio. The programs were transmitted via Ethiopia radio station which was an hour air time to cover the programs every evening. On 19 May 2005 both the regional state and Swedish aid had contributed more than 11 million birr to establish medium wave radio station on Zeghie (Amhara Mass media: the Journey of 20 years, special print magazine, 2015 p. 3-9).

The region designed a program to increase its services and requested the air time at Ethiopia Radio and Television Agency And get a permission on, May, 2000 to broadcast a 30 minutes TV program which was on aired on Tuesday (9:45AM- 10:15 AM) Once in a week.

However the program had not news rather it was produced on social, Economic and political issues. Then after four years (2004), it doubled the air time and reached to make a program for one hour. And it was broadcasted on Thursday from 9:45 PM-10:15PM and 1:30 AM- 2:00 AM on Sunday. During August 12, 2007 its broadcasting time raising up to 3 hours then starting from September 9, 2009 its broadcasting time became increased up to 6 hours and 45 minutes per a week.

And in December 3, 2013 it raising its air coverage five hours per day from Monday to Friday And at the weekend from 6:00AM - 3:00 AM and 11:00AM -1:00 Pm programed on Sunday and Saturday respectively.

Currently, after completion the complex and built a modern studio, the station gives a service for 12 hours and have a plan to reach 24 hours air time coverage.

As a result, different programs were developed and managed to inform and teach the society, from those important programs *Ye Arso ader weg* / farmers talk show/ is one of a vital program to aware and inform the rural societies /farmers/.

***Ye Arso ader weg* /farmers talk show/**

The program is very important to teach the society especially to create awareness for the agrarian society. And it is a program that rural societies get information about their social and cultural aspects as well as the weather conditions to protect their crops from any damage. Moreover, it helps to announce about a new agricultural technology to teach the farmers to adopt and use for making their life easy. Furthermore, the program disseminates information which is best practices to scaling-up by others. And it helps the farmers to alert about the market prices and inform how rural society linked in market chains.

Time frame: The time frame for the media language use in reporting rural social life in Amhara Mass Media were taken from September 01, 2018 up to January 30, 2019 this is because to get the videos on the YouTube and it makes easy for retrieval and manage the program.

The researcher selects the Amhara Mass Media from others; why because the agency was the first in history in its establishment than other regional media (Amhara Mass media: the Journey of 20 years, special print magazine, 2015 p. 3-9).

Program selection: in order to select the program the researcher will use systematic random sampling.

3.3 Data Collection Methods

For this research, the researcher uses primary and secondary data .The primary data are those which are collected afresh and for the first time, and thus happen to be original from the interviewee. The secondary data, on the other hand, are those which have already been collected by someone else and in this case the researcher used “*yarso ader weg*”/ farmer’s talk show/ programs) as a secondary source. The methods of collecting primary and secondary data differ

since primary data are to be originally collected, while in case of secondary data the nature of data collection work is merely that of compilation.

3.3.1 Primary Data Collection Methods

From several methods of collecting primary data the researcher particularly uses in-depth interview (through direct communication), and focus group discussion /FGD/ are selected to collect data as primary source.

Interview: for this method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. The researcher used personal interviews and if possible, through telephone interviews. And the method of collecting information through personal interviews is carried out in a structured way the researcher prepares a set of predetermined questions.

Focus Group Discussion: in this method of data collection the researcher prepared a pre formulated questions and perform a group discussions in the region. As of this three focus group discussions performed in Amhara regional state in three zones (South Gonder, East Gojam and North Shewa). During the FGD 6 female and 15 male totally 21 farmers were involved and the selection criteria of farmers was those who have television and have an expriance on watching *ye arso ader weg* /farmers talk show program/.

3.3.2 Secondary Data Collection Method

In the secondary data collection the researcher collects the data from Amhara Mass Media Agency, five consecutive months of *Yarso Ader weg program* /farmers' talk show/ which was broadcasted 1st September 2018 to 3rd January 2019.

3.4. Data Sources

As (Kothari, 2004) defines Data sources are sources which include primary and secondary data's. Primary data are data which are found or gathered for the first time by the researcher him/herself. Primary data include interview, observation, in-depth interview, content analysis and other different first hand methods.

Whereas secondary data are data which already existed before the researcher found them. These data are created, collected or gathered by some other person. Secondary data include various documents, publication of governments, technical and trade journals, books, magazines, newspapers, publications of various associations. In this research paper, the researcher uses interview and focus group discussion as primary data source and *Yearso ader weg* /farmers' talk show/ program that broadcasted for five months' as a source of secondary data.

3.5 Unit of Analysis

For this study the researcher used 10 videos of *Yearso ader weg* program, three focus group discussions and interviews are analyzed via thematic analysis.

3.6 Data Analysis Procedure

This study examines the coverage of *yearso ader weg programs* which is prepared and broadcasted by Amhara Mass Media Agency for five months starting from 1st September 2018 to 3rd January 2019. From different theories perspectives for example Diffusion and Innovation theory, Cultivation theory, U & G theory and Social learning theory the researcher has conducted thematic analysis via coding sheet for developing theme and generating reports from the collected videos and gave justification based on the focus group discussions and in-depth interviews.

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Chapter Four

4. Data representation and analysis

Introduction

In this chapter, the data that are gathered through in-depth interview, focus group discussions and five consecutive months of *Yearso Ader Weg* program / farmers talk show/ videos are Presented and analyzed. The analysis part summarizes the focus group findings conducted as part of a media language use in reporting rural social life: the case of Amhara mass media TV program in focus.

As this study Focus group discussions explored people's experiences with *yarso ader weg* program which was broadcasted by Amhara Mass Media Agency/AMMA/. As of this, Focus group Discussions/FGD/ were conducted across the Amhara regional state in three zones (South Gonder, Dera woreda Gumara kebele, East Gojam (Gozamin Woreda Wanka Kebele and North Shewa Zone (Debre brhan surrounding Woredas Chole Kebele).

At the beginning the researcher wants to deal that the media language use in reporting rural social life in Amhara mass media TV program in focus the reaserch has a key target to identify words that are vague and ambiguous when disseminating information's for rural societies. Particularly on new agricultural words and some technological words however not only the technological and the new agricultural words but also in this study the researcher identified that the farmers' dialects in different zones are a major problem to understand the message. Even though all the farmers are Amharic speaker due to their religion and cultural different some of them they inherited words from different languages like Arabic, Oromifa, English and some local words and make confusion for the wider audiences.

As described before three focus group discussion was performed for this research and in Gonder the place where the first focus group discussion farmers replied for the pre formulated question the place where they look *ye arso ader weg* program in Amhara Mass media, they follow the program mostly at Gumara Farmer Training Center /FTC/ and sometimes at home. These

farmers are living near to Woreta city 10 km far away and they expressed as lucky to get electric city.

The second focus group discussion in Gojam Gozamin woreda Wenka Kebele and this Kebele is found 15 km far away from the city Debremarkos. And these farmers live near to the main road that exist to Bahirdar and had got electric city and all the farmers have their own television. And they follow *ye arso ader weg* program mostly at home, sometimes at neighbor's house when they drink coffee.

The third focus group discussion at Shewa Debreberhan surrounding woredas Chole kebele. Similarly like Gojam these farmers are live near to Debrebrhan city 10 km far away. And these farmers due to the city expansion some of their farms was given for the Debrebrhan city administration and they got equivalent money for their farms. As replied in the focus group discussion some of them they have home at the city. All the farmers are living in a good status and they are rich. And they follow the program mostly at home and sometimes at entertainment places.

And the researcher collected 20 videos of *yearso ader weg* program /farmer's talk show/ which was broadcasted in AMMA from 1st September to 3rd January 2019 and using a systematic random sampling 10 videos were selected for the analysis part. Based on this, the first talk show which was done in South Wollo Worebabu Woreda Hara Kebele around Bestima a discussion had 3 male and 2 female farmers participated on the issue of how individuals start to use drug (chat) and its impact on their later life and it has 38 minutes and 09 seconds long. Secondly a farmers talk show which was prepared in Central Gonder surrounding Maksegnat Woreda Bahri Gimb kebele that 5 male farmers were participated on the issue about "Mirkat Ena Ergman" (Bless and Curse) and it has 37 minutes and 16 seconds long, and another farmers talk show which was prepared in South Wollo Albko Woreda Salmane town on Dewl association, that 2 male and 3 female farmers were participated about HIV AIDS , and the discussion takes 1 hour with 3 minutes and 22 seconds, in addition to this a farmers talk show which was done in West Gojam Zone Dembecha Woreda Angot Micheal Kebele that 4 male and 2 female farmers were participated about gender equality and a video takes 40 minutes with 49 seconds, additionally a farmers talk show which was prepared in North Gonder Dembiya Woreda Jangua Mariyam Kebele 4 male and 1 female farmers were participated in the discussion about "Season and

Farmer “and the video takes 38 minutes and 55 seconds, the other farmers talk show which was prepared in South Wollo Zone Kutaber Woreda Haroye Kebele only 5 male farmers were participated on commercialization and living styles comparing with that of “ before and now “and a video takes 40 minutes and 46 seconds and the other program which was done in North Gonder Wegera Woreda near to Amba Giworgis town Werke dem kebele 4 male and 2 female farmers was participated about Revenge /Dem Milesa/ and a video takes 39 minutes and 25 seconds , and the other farmers talk show which was prepared in West Gojam Dembercha surrounding Woredas Robit Kebele 3 male and 2 female farmers were participated about “Akolkoy” and the video takes 34 minutes with 23 seconds , and in addition to that a program which was done in West Gojam Zone Finote selam Prison that 3 male and 2 female farmers were participated about the life of farmers in the prison and a video takes 39 minutes and 29 seconds and finally a farmers talk show which was prepared from South Wollo Zone Dessie surrounding Woredas 09 Kebele in Asgedo Village 6 male and 1 female farmers were participated on the discussion about Marriage ceremony and the video takes 42 minutes and 10 seconds were taken as a sample to make the analysis part.

Generally a farmers talk show that had 39 male and 15 female farmers 54 as whole and 6 hours 09 minutes and 07 seconds video length in total has taken as a sample.

Then, from the total of the population the researcher took a sample as follows,

Table 1 sample selection

No	Broadcasted time (in week)	Issue	Video length		
			Hour	Minutes	Seconds
1	1 st September 2018	Drug and its impact	-	38	09
2	3 rd September 2018	Bless and curse	-	37	16
3	1 st October 2018	About HIV AIDS	1	3	22
4	3 rd October 2018	Gender Equality	-	40	49
5	1 st November 2018	Season and Farmer	-	38	55
6	3 rd November 2018	Living styles before and now	-	40	46
7	1 st December 2018	Revenge/ Dem Milesa/	-	39	25
8	3 rd December 2018	“Akolkway”	-	34	23
9	1 st January 2018	Farmers in prison	-	39	29
10	3 rd January 2018	Marriage ceremony	-	42	10
Total			6 hours 09 minutes and 07 seconds		

4.1 Yearso Ader weg program /Farmers talk show/ in Amhra mass media agency.

Television in Ethiopia caters mainly for urban audiences. It is the most important source of news and information in the country after radio. However poverty, lack of electricity and poor reception mean that few people have TV sets outside the main towns. The national TV channel Ethiopian Television broadcasts from transmitters in 27 towns and cities across the country. It claims to reach a potential audience of 25 million people less than a third of Ethiopia's total population (Powell, R. 2011 p.39). and the data shows that 167 – 202 Radios per 1,000 people and 4-6 TV sets per 1,000 people retrieved from (<http://www.populstat.info/Africa/ethiopia.htm> , 2004) cited in (Powell, 2011 p.11). Amhara mass media is one of the first media when it established than other Ethiopian regional Medias. And this media is known in preparing different programs for the people it served. From these programs *ye arso ader weg* / farmers talk show/ is one of the most popular programs which is prepared for farmers. It has an aim that to alert farmers for different agricultural information's for example, about fertilizer, improved seeds,

farming strategies, weather & environment protections and the cultural, beliefs and religious aspect of farmers as a whole. In our country most Radio and Television programs are prepared for the urban society but *ye arso ader weg* /farmers talk show/ is prepared to address information's to the rural society. These programs prepared once in a week and four times in a month and broadcasted three times in a week (Sunday, at 9:20 PM -10:00 PM, Monday 9:20 AM-10:00 AM and Wednesday 5:00 PM-12:00 PM in Amhara Mass Media Agency/AMMA).

4.2 Methods Used

4.2.1 Focus Group Discussions (FGD)

Focus group method involves bringing together a group, or, more often, a series of groups, of subjects to discuss an issue in the presence of a moderator. Grounded this, the researcher made three focus group discussions in Amhara regional state in three different zones with a member of 6 to 8 individuals in a single focus group. The first group discussions was performed in south Gonder Dera woreda at Jigna Kebele, the second group discussion was done at East Gojam Gozamin woreda Wanka Kebele and the third group discussions was done in North Shewa Debrebrhan surrounding woredas at Chole kebel farmers training center /FTC/.

4.2.2 In-depth Interview

The researcher makes an in-depth interview with journalists those who are preparing *Ye arso ader weg* program in Amhara mass media TV program to get the detail information about the program preparation.

4.3 Thematic Analysis

The researcher used thematic analysis which is a systematic approach used for the analysis of qualitative data. Thematic analysis is used in qualitative research and focuses on examining themes within data. This method emphasizes organization and rich description of the data set. Thematic analysis goes beyond simply counting phrases or words in a text and moves on to identifying implicit and explicit ideas within the data (Braun, Clarke & Rance, 2014 p.16).

As result, the researcher first familiarized with the data what it gathered through focus group discussions (FGD), in-depth interview and the fifth consecutive months of *ye arso ader weg*

/farmers talk show/ programs, second Generating Initial Codes for organizing data thirdly searching for themes that codes are associated together then bring them into a broader themes and reviewing themes in order to explore codes if they support the theme and at fifth defining and naming themes as well as Producing the report has been done based on the steps of thematic analysis. Lastly, the researcher framed the following themes to make the analysis part.

Categorization of data as describe in the above after collecting the data the researcher bring similar issues under a broader theme.

Table 2 Theme categorization.

No	Place where the talk show took place	Issues	Category
1	Wollo	Chewing chat	Social life
2	Gojam	Gender equality	
3	Wollo	Life style before and now	
4	Gojam	Farmers in prison	
5	Gonder	Bess and curse	Traditions
6	Gonder	Revenge	
7	Wollo	Marriage Ceremony	
8	Gonder	Season and Farmers	Economy
9	Wollo	About HIV/AIDS	Health
10	Gojam	“Akolkoy”	Finance

Note: In this category there is no strict boundary between the issues. Some topics may overlap to one another but after describing the coding sheet the researcher assigns and developed the theme for the most important concerns.

4.3.1 Theme 1 Social Life:

In the farmers talk show farmers discussed their cultural, social and political issues regarding with their life. They conveyed a key message from their experiences. For example in this theme ideas are constructed on issues that farmers gave more emphasis about how people start using chewing chat, how gender equality is carried out in the farmers life, how the farmers life style (living standard) looks like before and now and they discussed about their life in the prison. However due to different reasons the conversation which was carried out in the farmers talk show was difficult to understand by others. This is a result of some vague words in the conversation these words are come from some of them they are inherited from Arabic, some from Oromifa, English and others due to locality.

And as discussed in the above the researcher collects and organized the words, proverbs and the phrases which were raised by the discussion has used for theme development. And here in the first theme issues related with social life are merged together and described. For this, a discussion which was performed in south Wollo Zone Worebabu Woreda Hara kebele around Bestima, Farmers conversed about how individuals start using chewing chat and its impact on their later life. During the discussion farmers raised about the traditional cultural practices like chewing chat, drinking alcohol after chewing chat, and wasting time for chawing chat, addiction in total and its impact on health and finance issues was a key message that conveyed by the farmers. However as the study concern that the media language use, in reporting rural social life there are words which is vague and ambiguous that creates a communication barrier for the wider audiences. As a result these words are may not know by farmers those who lives in Gonder, Gojam and Shewa. These dialects and jargon words are rooted in practices of chawing chat and the ceremony that took place and it was articulated by the performers. For example farmers raised the following jargon words.

A farmer's talk show in South Wollo Zone Worebabu woreda Hara kebele around Bestima they talked about “□□” (Duaa) /Prayer/ this word has an Arabic root and it was repeated 6 times in the conversation and it means that making a prayer but this word is vague for others because the Amharic translation of prayer is (□□□). “Tselot”/Prayer/ in English. During the discussion it

does not translate to the common Amharic word by the journalists when it was broadcasted. The other jargon word is “ፕፕፕፕ” (Tefersho) /Comfort/ it is a local word meaning making the sitting setup comfortable for chewing chat however the Amharic speaker especially farmers they don’t know what “Tefersho” means so it is better to give equivalent words like (Antifo) in Amharic and /comfort/ in English.

In the discussion they raised a word about “ፊፊፊፊ” (Duberti) it is an Arabic word meaning that an old women who makes a prayer for her family and Neighbors. This is also not clear for Christian farmers those who they are living in Gonder, Gojam and Shewa.

Additionally the word “ሻሻ” (Shisha)/ It is a kind of stimulant drug smoked via a single- or multi-stemmed instrument for vaporizing and smoking flavored tobacco, whose vapor or smoke is passed through a water basin/. It may be clear for urban societies but difficult to understand by the farmers because they are not familiar for this activity. The same is true for “ሮሮ” (Chebsi) /taking alcohol after chewing chat/ it means that the ceremony of chewing chat and smoking cigarette in Wollo but it is time that people get ready to drink alcohol after chewing chat for urban societies. It is an Oromifa word. So it makes the farmers confused. It has to be described.

The other jargon word is “ሀሀሀ” (Subahi). In wollo especially in Muslim societies it means that early in the morning (12:00 AM-2:00 AM). This word can be translated as “Maleda”/Early Morning/ for the wider audience but the journalists was not translating the word during the discussion. Also another jargon word which is not clear for farmers is “ሶሶ” (Sodoka). This word is an Arabic in Wollo Worebabu it means that festive meals however this word is not clear for other Audiences we have to consider the other culture and rituals and used the common word which is clearly understand by the farmers and the moderator can translate “Sodoka” in to “Digis”/ meaning festive meals/. Another jargon word for farmer is “ፖፖፖ” “(Alcohol) it is an English word it should be translated in to Amharic as “Metet”.

The other vague word what was said by the farmers “ፒፒፒ” (kimaha) /Chewing chat for a stimulant effect/. And “ፑፑፑፑ” (Mirkana) / temporarily increase alertness and energy /at the beginning there are farmers who have no knowhow about Chat. So they don’t know about chewing Chat and then they don’t know that Chat makes people alert. So these words should be

simplified and translated by the Journalist to disseminate information for farmers without language distortions. But they didn't do that.

In addition, on the discussion a woman in her dialect said a word “ፍፍፍ” (Serf) and “ፍፍፍፍ” (Midelku) she wants to say that “serf” is a place and “Midelku” is a person who makes dance and sing. This word can be translated in to easy and clear Amharic words “Bota or sifra” (place) and “yemichefru” (Dancer and Singer) respectively.

Extra, in that discussion there is a word “ፍፍፍፍ” (Ye Jebena) / time to chew chat / in their context it means that chawing chat at 3:00 AM to 5:00 AM but the wider audience may understand this word as a coffee Pot or kettle.

The other familiar word in Wollo but not for others is raised in the video “ፍፍ” (Jeba). It is a kind of blessing in Wollo but in the other place it is not understandable in this context.

Moreover, another jargon word is “ፍፍ” (Gacha) it is the name of a material which is used to smoke incense when the coffee ceremony is celebrated. But this is not clear what it means for farmers because in different place it has different names for this material.

Again another word which is clear for the society in Worebabu and especially in Muslims but vague for others is “ፍፍፍ” (Kalcha) It means that a Muslim religious students. This is may be clear for Muslim farmers and societies who live in Wollo. But really confused for Christian farmers and those who lives outside Wollo. And it is better to give the equivalent word for Christian farmers that kalicha explain as “Diakon” and Deacon in English.

Additionally, another jargon word which was not translated in to Amharic is “ፍፍፍፍ” (Solat) It means that making prayer but not understandable by others this word should be simplified and told in easy and clear words like “Tselot” (Prayer).

Finally, the last evaluation on the video which was broadcasted on 1st September 2018 in AMMA *Yarso Ader weg program* /farmer's talk show/ one farmer from the group puts the following poem.

“በሰላም በሰላም በሰላም በሰላም በሰላም በሰላም በሰላም በሰላም

በሰላም በሰላም በሰላም በሰላም

በሰላም በሰላም በሰላም በሰላም በሰላም”

Respect elders was blessings, this generation is disrespectful, addicted and hopeless.

In this poem the father wants to say that the youngsters are losing their hope due to disrespect of their mother and father. The poem is really giving a lesson but words stated in third line “በሰላም” (Ayishun) and “በሰላም” (Lemit) are not clear for others. “Ayishun” means hope it can translate “Tesfa” in Amharic and” lemit” means an “end” and should be translate in to” Mecheresha” or” Fitsame” in Amharic.

In addition to this, another “*yarso ader weg program*”/farmers talk show/ were performed in West Gojam Zone Dembecha Woreda Angot Micheal kebele in their farming area discussed about gender equality. In this program farmers discussed about gender equality comparing the time what their fore fathers passed, the time now and the future. In the discussion, farmers raised different controversial issues and male farmers agreed that the current rule and regulations mostly make a favor for a woman. And in the other way women farmers they disagree with the male farmers and raised idea in the past time females were oppressed by males it was a high handed treatment now it is time to stand and struggle for women’s right.

Following this, a female farmer said,

“በሰላም በሰላም በሰላም በሰላም በሰላም በሰላም”

Our father was unkind, but our mother was naive.

In this phrase in the Amharic version at the first line the sixth word “በሰላም” (Geram) /naive/ is ambiguous. She wants to say that her mother was kind and generous. But this word should be translated in to an equivalent Amharic word which is understood by all the Amharic speaker farmers for example we can simplify that by the word “በሰላም /በሰላም” /Deg/ Kin/ in Amharic and (naive) in English.

Adding that, one male farmer said,

“□□□□□ □□ □□□ □□□□ □□□□□!”

I never gave my leg to her the time since our marriage.

In this phrase it is difficult to understand the idea and people may give another definition because what does it mean” I didn’t give my leg to her the time since our marriage”. The farmer wants to say that he never gave his legs to wash by the hand of his wife ever since their marriage. Hence the moderator asked the farmers do you want to say like this. Or asking a question what does that mean” I didn’t give her my leg the time since our marriage” To clear up for the audience.

Additionally in this program a farmer who stayed for 41 years in marriage raised an idea that,

“□□□□ □□□□□ □□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□ □□□ □□
□□□□□!”

I saw a new behavior on my wife, and I am afraid of that may I got accuse.

In this expression at the first line the fourth word “□□□□ □□□□” (Engur Engur), /flash of temper/ it is not clear. We don’t know what his wife really feels? Does she starting insult him? Does she start dis- respect him? Doesn’t she communicate him? Does she angry at him? It creates ambiguity on its meaning so the journalist asked the farmer what does that mean the word (Engur Engur) then the farmer will explain what his wife made a new behavior at home but not yet .in the above expression the farmer want to say that, I saw a new behavior/ flash of temper/ on my wife, and I am afraid of that may I got accuse.

Additionally in that discussion another farmer clarify the rights and obligations of male and female farmers and currently the females are more favored by the courts. His wife, she knows that female farmers are more favored by the courts and she always bulldoze him like throw a word

“□□□□□□ □□□□□□ □□□□□ □□□□ □□□□□□□□!”

She menaces me, to snatch my wealth.

and Shewa. And the journalist can simplify the words as “Dingil”/ virgin/ and “Mintaf”/Mat/ respectively.

In the other way, another participant raised the following issue which is concerned about curse.

“በባባባ ባባ ባባባባ ባባ ባባባባ ባባባ ባባባ ባባ ባባባባ ባባ ባባባባ
ባባ ባባ ባባ ባባ ባባባባ ባባባ ባባባ ባባ”

Elders were respecting their fore fathers, this generation is disrespectful, they wear neatly and have short life expectancy said, fathers.

In this issue in the Amharic phrases at the fifth line the third word “ባባባ” (fingit) it means that when they grew up they respect their families’ percept. But as discussed in the above the journalists should simplify such kinds of jargon words at the mean of the discussion for the reason that it makes the audience confused not only for framers but also the urban society can’t understand easily.

And in the other talk show which was prepared in North Gonder Wegera Woreda near to Amba Giworgis town werke dem kebele. 2 female and 4 male farmers was participated on the discussion and the subject of the discussion was about “Revenge” /“Dem Milesa”/

In this program farmers talked about Revenge, how it happens? Why people killed each other? What is the cultural impact regarding with the revenge?

After a while, a mother said, when women came together to fetch water they insult the men if he lost his family by someone.

“በባ ባባ ባባ ባባ ባባባባ ባባባባባባ ባባባ ባባባባ ባባባባባ!”

You are not a man unless you cannot make a revenge on the man who felled your brother!.

In this thought the sixth word “ባባባባባባ”/yewedeklihn/felled/ is an ambiguous word. People may expect and give another meaning. But the mother want to say that why don’t make a revenge for a person who kills your brother. In their culture if someone kills the other then after, death will be a turn for the first killer but sometimes it may take many years until the day they

becomes economically strong to buy the gun. Even they shared their experience people made revenge after 43 years. And it may goes and transfer in to seven generation.

And another farmer talked about his anecdotes about revenge. A young farmer lost his father when he was kid, now he married and live in a good status. But people around him said, your father is killed by someone but you don't try to make any revenge. You are greedy you don't want to worry about your father's blood...

“□□□□ □□ □□ □□ □□□□□□ □□ □□ □□ □□□□□ □□ □□□□□□
□□□□□ □□ □□□□ □□□□□□ □□□”

*A man who killed your father is walking and relaxing near to you, but just you gathered wealth
Why don't you turn back your father's blood?*

Then the young farmer he can't control the reprimand of the society, then he bought the gun and killed his father's murderer. But his wife and his children left without care. They afraid and suspicious when the revenge time is come from by the other side.

So here in the first line the fifth word “□□□□□□□”/Eyetenbolaka /walking/ is difficult to understand by the other farmers who lives out of Gonder it may be a local word. Here the society claims the young farmer that your enemy is live without any tension just relaxed. So do the farmer understand the situation how the word it expressed? I don't think so! The journalist can explained more to disseminate the tone and the word what it means.

In addition to this during the discussion another farmer raised an idea some people believe that they can easily realized from the prison if they have a brave brother. And he puts the following thought...

“□□ □□□□ □□□□ □□□ □□ □□□□□□ □□□□ □□□ □□□ □□□□ □□!”

A man boasts to say that I have a brother who helps me to release easily from the prison even if I killed a man!

In this thought in the Amharic version the tenth word “ፈፍፍፍ”/Mefokes/ is not clear and confused the audience is that terrorism? Is that proudness? Is that boast? Does his brother is adjudge? Attorney? Police? Or does his brother a very well-known bandit? Not clearly described. The word is a local word. Or it should get the correct letter position if he wants to say that “ፈፍፍፍ” /boast/. Or if it has another meaning it should be discussed in detail even why people become boastful?

In addition to this, farmers talked about the wedding ceremony what they have seen before comparing with today. Then at the mean time one Father said, the following phrase...

“ፍፍፍ ፍፍፍፍ ፍፍፍ ፍፍ ፍፍፍ ፍፍ ፍፍፍፍ ፍፍፍፍ ፍፍ ፍፍፍ ፍፍ ፍፍፍ ፍፍፍፍ”

A traditional drink “Tej” is given as a gift for bride’s family when she is virgin in the wedding!

In this thought in the Amharic phrases the fourth word “ፍፍ”(virginity) is not clear or it makes confusion by others the journalist can simplify or give other words which is understood by the wider society for example ”Dingil”(virgin). Or he can explain as a girl has never make sex before. Another farmer raised the following poem about the event what it happen at weeding.

“ፍፍፍ ፍፍ ፍፍፍ ፍፍፍፍፍ ፍፍፍፍፍ

ፍፍፍ ፍፍፍፍ ፍፍፍፍፍፍ ፍፍፍ”

While madam and sir seducing to make love, the sir already makes setup and won.

In this poem the father wants to raise that the bride and the groom makes love during their weeding. Not for the Madam or Sir. Because in the society the name “Madam” and “Sir” are given for elder people not for young bride and groom so this should be clear by the journalist when he moderate the discussion.

4.3.3 Theme 3 Economy:

This theme is developed from words, phrases and proverbs raised by farmers during the discussion about “Season and farmer”. And the farmers conversed about how and when farming

practices are performed based on the crop calendar to boost their product and productivity to have a better economy.

Then during the discussion, one farmer talked about the winter season of 2018. And he expressed the season in the following sentence.

“፳፻፲፱ ዓ.ም ፳፻፲፱ ዓ.ም።”

This year, we had passed a red winter.

In this expression the second word “፳፻፲፱” (red), it is not clear for the audience it is difficult to know that the farmers passed through weather a very rainy season or dry season. In farmer’s expression it means that the season was sunny. But it confused other audience’s and the moderator can asked the farmer what is a red winter means? Then the farmer got a chance to explain in detail about the season what they had.

And another female farmer raised an idea about 2017 winter season and told that

“፳፻፲፰ ዓ.ም ፳፻፲፰ ዓ.ም።”

We were suppressed by the last summer.

In the Amharic phrases the fourth word “፳፻፲፰” (chekonon), / suppressed/ is not clearly described. The mother wants to say that the winter season of 2017 was rainy but the word suppressed creates an ambiguity and people may give another meaning. The moderator has to give a chance for the mother to explain the word more detail. And after some minutes, this mother explained about how to bake “Enjera” then she said that,

“፳፻፲፰ ዓ.ም።”

We are baking “Enjera” from millet, by adding worm water on its dough.

In the above sentence the first word “፳፻፲፰” (buhon) /dough/, in Amharic it has different names the mother wants to say that they bake “Enjera” from millet with mixing its dough with hot water. But this word is not clear for other farmers and the journalist should simplify or give another name like “lit” or “Buko”. To understood by others.

And one farmer talked about the greenery and the fertility of their village (Dembiya). And said,

“በግግግግ በግግግግ በግ በግ!”

Our land Dembiya is bread!

The third word “በግ” (Bani) /bread/ makes the people confused. The farmer wants to say that their land is very fertile and green and it can grow up every crop. But this word may not be understood by other farmers because most familiar word for bread is “Dabo” not “Bani”.

Following this, another farmer talked about the harvest activities how the harvest events seem like and he explained that.

“በግ በግግግግ በግግግግ በግግግግግግ በግ በግግግግግግ በግግግግግግ!”

When we harvest, we drink Tela and sing together.

In this sentence the farmer talked about when the harvest activities performed they used traditional drink “Tela” and then sing a song to make active and to harvest fast. But in the Amharic sentence the third and the fourth word makes the people confused. Again here the moderator should simplify or assign equivalent words to understand the full sentence. And in that conversation the farmer adds a poem which creates ambiguity.

“በግግግግ በግግ

በግግግግ በግግ

በግግ በግ በግ በግ በግግግግግግ በግግግግ በግግ በግግግግ በግግ በግግግግግግ!”

After completed the job of one’s farm then, we go back to home and eating animal products.

In the Amharic expression at the third line the sixth word “በግግግግ” (Gidift) is may create confusion and it needs another translation. Because the farmer wants to say that they eat animal products if it is not fasting day. This word may be clear for farmers in Gonder. But may be difficult to understand by others then the moderator should simplify the expressions and the words in to common understanding words.

4.3.4 Theme 4 Health:

The fourth theme was developed after constructing words, proverbs and sentences that was raised from the discussion about HIV AIDS and health related issues.

In South Wollo Albko Woreda Salmane town Dewel association members conversed about HIV AIDS. During the discussion farmers raised about HIV-AIDS, HIV Positive and HIV Negative repeatedly. These terms are not easily understood by the farmers even it makes confused for urban society at the discussion the journalist should simplify those words what HIV positive means, What HIV negative means? In addition to this, HIV positive Members they raised their back history about the decreasing and increasing of CD4. This word is a professional term not only for farmers even people with different professions may not know the term what CD4 means. When it goes up, when it goes down and why? This should be clearly described for farmers and those people who follow *yarso ader weg* program. The other thing is they discussed about condom one of the defense mechanism of HIV-Virus. Again this term is very challenging for farmers because they may not know about condom. In view of that the Journalist should moderate and asked the members to discuss in detail what is Condom? How we used it? Why we used it? What kind of care we have to take when we use condom?

The other thing a woman narrates her story when she was slept at the bed. She said that, in late 1990s people they don't have awareness about HIV AIDS. They don't take the patient in to hospital rather they made “□□□” (wedaja) /prayer/ at home to cure the patient.

What is wedaja? Is that a traditional medicine that made up of from leaf or root? Is that a type of food that prepare for such kinds of patients? Is that a kind of prayer that made at home to cure the patients? Not clear. Just she told the word and passed. But people expected that what is really her family made at home when she got sick? Such kinds of ambiguous words should be clearly described. In the above word the woman wants to say that her family made a prayer instead of taking to the hospital.

Additionally, the following sentence was told.

“□□ □□ □□ □ □□□ □□ □□□ □□□□ □□□□ □□□□□□ □□□ □□□□□!”

We contribute a lot to create awareness about HIV/AIDS; however we are ignored by the woreda members.

This phrase is told by one of the participant here in the Amharic version line two the first word “□□□□□□” (Geletachinin) /Gratitude/ is not clear what she want to say and it does not described by the moderator. Off course, the woman want to say that Dewel association had performed a lot of activities to create awareness about HIV AIDS to the Salmane society. But the governmental body especially the Albko Woreda does not gave them appropriate gratitude and support. They forget their tiredness.

4.3.5 Theme 5 Finance

The last theme was developed based on words, proverbs and phrases related with financial support when farmers celebrate some traditional ceremonies.one of the traditional financial contribution is called “Akolkoay” it means that the contribution of “Enjera” and traditional drinks like “Tela”.

During the discussion farmers deal about a traditional dues for festive meal that everybody share and support when the marriage ceremony take place. Following this issues, a woman told the following thought about “Akolkoay”...

“□□□□□□ □□□□ □□□□ □□□□ □□□ □□□ □□ □□□ □□□□!”

To contribute for Akolkoay traditional festive meals, relatives take Tella in three big pots”.

In the Amharic thought at the second line the second word “□□□”/Madiga/ big pot/ may confused people how much litter it contains the size is not clear some people may know barrel others may be familiar to other container. Off course the mother wants to say that her friends and relatives taken traditional drink “Tella” in a big pot for the family who celebrate the marriage ceremony and he will turn back the responsibility when others celebrate the same ceremony. But to clear the word ”Madga” the moderator can ask the mother how many drinking horn can take one “Madga” then people can guess the size how much drinking horn can produce from one “Madga”

In addition to this, one mother talked about the season of the wedding ceremony and said, the following phrases,

“በአሳሳ አሳሳ አሳሳ አሳሳ አሳሳሳ አሳሳ አሳሳሳሳ አሳ አሳሳ!”

I remembered the time to turn back four Akolkoy in a single weeding season!.

In the Amharic phrases the second word “አሳሳ”/kibela/ expressed by the mother is to explain that the “weeding season” especially January. But other people may not understand this word as weeding season. It may be a local word so the journalist should ask the mother to elaborate the idea in detail or he has to explain what the word “kibela” means?

After a while in the discussion another father said the following phrases,

“አሳሳ አሳሳ አሳሳ አሳሳ አሳሳ አሳሳሳ!”

A Frida was slayed for my son’s weeding!

In this phrase the fourth word in the Amharic and the second word in the English phrase “አሳሳ”/frida/ is unknown by others. It is ok for the farmers they can talk because it is their language but the moderator should simplify or make it clear what is “አሳሳ”/Frida/. Here the farmer wants to say that “an ox was slayed for his son’s weeding” but the other audience may be expect that something another.

4.4 Issues rise from focus group discussions regarding with language preparation

The researcher made three focus group discussions with members of 6-8 farmers across the Amhara regional state in three zones. the first focus group discussions was performed in south Gonder Dera woreda Jigna Kebele /surrounding Gumara River/. And the second focus group discussion was done in East Gojam Gozamin Woreda Wanka kebele and the last focus group discussion was performed in North Shewa Deberbrhan surrounding woredas Chole kebele. After carrying out the focus group discussions the researcher try to cross check what really the farmers feel about the program and it is language usage as well as it is acceptability.

As of this on the first focus group discussions in south Gonder Dera Woreda Jeigna kebele 2 female farmers and 5 male farmers were participated in the discussion. The researcher prepares pre formulated questions and act as a moderator to manage their ideas to come on the point. All most all farmers Said, they like the program called *ye arso ader weg* /farmers talk show/ however 1 female and 2 male farmers three of them they give a comment as they don't understand the program fully. They missed some meanings and get confused on local words and dialects. and they give their comment to the program it should prepared on simple and clear Amharic language or it should be translated to common understandable words by the wider Amharic speaker farmers.

The second focus group discussion was done in East Gojam Gozamin woreda Wanka Kebele at farmers training center (FTC). In this discussion 6 male farmers and 2 female farmers were participated. They discussed about *ye arso ader weg* program about it is language usage. during the discussions farmers raised that they like the program but due to lake of electricity they didn't follow the program in its scheduled but when the light comes everybody look and discussed together when they meet in different social associations like Edir, Ekub, Senbete, Medhanialem and Mariyam and according to the farmers response they get some difficulties to understand the program when there is some mixed words and dialects.

The third focus group discussion was performed in North Shewa Debrebrhan surrounding Woredas Chole kebele at Chole primary school. In this discussion 2 female and 4 male farmers were participated. Somehow those farmers are lucky they are living near to Debrebrhan city 10 km far away. During the sessions farmers discussed that they like the program and they explained the program is very important to disseminate rural social life including agricultural information's and to scalping best practices as well as to educate how farmers culture in different place seems like. And here they raised the same case like farmers raised before due to lack of electricity they don't follow the program even they paid 800,000 birr before six months to get electric metre /counter/ in each farmers house but still they didn't get any response as of this they missed some of *ye arso ader weg* programs. And they also raised some local words are vague and especially dialects makes confused to understand the program.

As a result, from the discussion dialects, local words and cultural difference due to various locality makes the program does not easily understood by rural society. So if we don't prepare

the program with appropriate language it shows that a communication barrier between the media and the audience. To make sure this, different scholars put the following justifications.

According to (Rogers, 2003), cited in (Sahin, 2006 p.2) communication is a process in which participants create and share information with one another in order to reach a mutual understanding. This communication occurs through channels between sources. Rogers's states that a source is an individual or an institution that originates a message. In this case the farmers who participated in the farmer's talk show and the journalists who moderate the talk show are a source that diffuses a specific kind of information's. Because diffusion is a social process that involves interpersonal communication relationships.

In addition to this, according to uses and gratification theory, Users take an active part in the communication process and are goal oriented in their media use. They gain more knowledge and that is knowledge is got by using media for reference (Blumler & Katz's, 1974 p.1). as of this users they have to follow the program actively to gain knowledge regarding with issues related with them. However when our communication process makes the individuals passive then communication faller happens, so in this case when the farmer's talk show used more jargon words it creates boring and confusion by the farmers

And according to Alebert Bandura's social learning theory learning occurs within a social context. It considers that people learn from one another, including such concepts as observational learning, imitation, and modeling (Baran & Davis, 2010 P. 219). Here the theory puts that learning occurs with in asocial context (culture, beliefs and languages). So when we prepare the farmers talk show to disseminate information's it should consider their social structures especially language.

4.5 Issues rose from in-depth interview regarding with the program language preparation

The researcher arranged pre formulated questions for journalists those who are prepared *ye arso ader weg* /farmers talk show/program. 2 male and 1 female journalists were participated in the interview. From the in –depth interview the journalists agreed that *ye arso ader weg* program is prepared in simple and clear language which is easily understandable by the farmers. But one of the journalists said, *yerso ader weg* program is mainly designed to engaged elites to investigate research on issues those raised by farmers and to educate the urban society how the culture of

farmers actually looks like. He agreed that the program is not prepared originally for farmers it was for elites. Because most of the farmers don't have Television even they don't have Radio. And now a days some farmers are bought Television but the problem of electricity not only for farmers even we people live in the city are suffered in shortage of electricity so we don't expect that farmers look the program in its scheduled.

The other journalist said, during the program preparation they don't invite professionals when they prepared the program so there is no one who speaks professional words that makes confused for farmers. The program is concentrated on issues related with farmers and participants are farmers so we don't use words which are vague and jargon.

The third female Journalists told that the program is attractive and the journalist prepared the program based on the farmers culture, rituals, wearing styles even try to use their dialects because the first thing to make the program is adapting the farmers behavior and living styles.

4. 5.1 Farmers' attitudes towards the program

The researcher made a focus group discussion to justify that farmers like the program of *Ye arso ader weg*, based on the focus group discussion all farmers like the program. They get a lot of information's about the culture, religion and the life style of farmers in different places. And the farmers agreed and recived that as their own program.

4.5.2 Bridges and barriers to the program

Based on the focus group discussion the farmers raised different barriers towards the program for example framers from south Gonder Dera woreda Jigna kebele raised that the program should prepared based on the season and it has to give more emphasize on the agricultural inputs because farmers want to know different techniques and methods to be productive. The other farmers those who are from East Gojam zone Gozamin woreda Wenka Kebele raised the issue of language use. Sometimes farmers used new words or local words based on their surrounding and at times we missed the meaning what they want to say.

In addition to this the third focus group discussions which was performed in North Shewa Debrebrhan surrounding woreda Chole kebele farmers raised that the shortage of electricity is the main problem to miss the program based on its schedule .

4.5.3 Broadcasting time issues with the program

Regarding with the program broadcast time farmers convinced that it should be broadcasted at night after 2:00 PM. And they justify that farmers are busy on the week days they spend their full time on their farm and even at the weakened they go to church, market, and different social affairs like “Eder”, “Ekub” and” Mahiber”. Additionally farmers rose to increase the frequency of the program broadcasting time.

4.5.4 Journalist’s engagement in the process of audience satisfaction research

In this study the researcher prepared pre-formulated questions to ask the journalists for those who prepared *ye arso ader weg* program in Amhara Mass Media Agency and made an interview to get the detail information’s whether the journalists do audience satisfaction or not. Based on the interview the journalists respond that they didn’t do any research regarding with audience satisfaction. The program is not new it was started since 2016/17. It accounts four years but they don’t assess the programs acceptability and its limitation to be amended. This is the first problem because if they evaluate the strength and the weakness of the program they can produce a program based on a very clear language to disseminate the information without language distortions.

4.5.5 Framing regarding with words

Framing is located in four elements of the communication process: the sender, the receiver, the (informative) message and culture it is the information process so when the journalists prepare a specific program on specific issues we have to consider that the dialects, the culture, the religion and the life styles of farmers differ from place to place for example based on the discussion farmers from Wollo most of them they were Muslims and they used words like □□ (Duaa)...Prayer, □□□□ (Relaxation)... Making the setup comfort when chewing chat, □□□□ /Duberti/... an Elder Muslim woman who makes a prayer for others, □□ /shisha/....It is a kind of stimulant drug smoked via a single- or multi-stemmed instrument for vaporizing and smoking flavored tobacco, whose vapor or smoke is passed through a water basin, □□□ /Chebsi/...have a drink after chewing chat, □□□ /Early in the morning/ 12:00 PM -2:00 AM/ , □□□ /Festive meal/... a food that prepare for holiday, □□□□ / Alcohol/ - a type of drink that its ingredient is found in beer, wine and other traditional drinks, □□□ /Chawing/ chewing chat for a stimulant

effect, ሰፍረ /alertness/...temporarily increase alertness and energy, ቦሌ /place/ area in space a location ጸሐፊ /player/... musician, performer, instrumentalist , ጸሐፊ /Ye jebena/... time to chew chat, ጸሐፊ /Gacha/...a small instrument used for smoking incense , ጸሐፊ /Kalicha/ ...a muslim student and ጸሐፊ /prayer/...Invocation.

These words are gathered simply from one *Yearso ader weg* program which was done in south Wollo Zone Worebabu woreda Hara kebele around Bestima. On the issue of how individuals start chewing chat and its Impact the program is totally takes 38 minutes and 09 seconds including with intro and the outro. And if the farmers missed the above words in a single program imagine what they have on their mind finally?

Therefore these words are very familiar for Muslim farmers especially in Wollo. But very difficult to understood by farmers those who live in Gonder, Gojam and Shewa. The moderator should react to farmers when raised such local words to explain more.

4.5.6 Leading questions

Most of the time farmers may not respond correctly for working questions rather they are good to respond for follow up questions , the above vague words can clearly explained when the moderator was asked the farmers directly while they speak something local but not yet that is why it makes confusion by the other audiences.

4.6 Summary

The main objective of the thesis is to identify the main challenges of language use when Agricultural Reporting is done in the case of Amhara Mass Media TV program in focus and to assess the farmers understanding about the media language use as well as to exploring how Journalists simplify professional words when reporting agriculture.

To attain the objective, questions have been formulated for farmers and journalists to clarify that does the farmer understand the language of the program? Does the journalist prepare the program in simple and clear language? Do the journalists make an audience satisfaction research and collect feedback concerning with program? And to evaluate how the agricultural report is carried out in the mass media? Is Amhara mass media effective in practicing agricultural report? And,

what are the challenges of the media news room and the journalists? To obtain answers for these questions, the researcher has carried out ten videos which is broadcasted from September 1st 2018 to January 3rd 2019 *ye arso ader weg* videos as text analysis and made individual in-depth interviews with three senior reporters, those who produce the program. There are also the related literatures and findings of previous studies that have been reviewed and theoretical framework that has been described. Finally, thematic analysis has been done to present and interpret the data, and the following major findings have been disclosed:

4.6.1 Language use

language is for most a means of communication and communication almost always takes place with in some sort of social context this is why effective communication requires an understanding and recognition of the connections between a language and the people who use it . When we talk about communication people should understand the meaning of each word unless and otherwise they can unable to make effective communication. And people communicate based on their social context, their cultures, and use their dialects, but it may not be understood by people those who are far from them. And these difficulties should be clearly defined by the third party/the journalist/.because using a common language is one of the most important features of an effective media.

Therefore, farmers react the following ideas concerning with language.

- The farmers raised aggrivance on some local words that leads them to miss the idea and they recommend that it should be simplified and described in detail. In addition to this the farmers raised that the frequency of the program transmission time should be improved from now and its broadcasted time had better to be after 2:00 Am at night.
- When the researcher asked the farmer to rise about a message that they lost during the discussion, the farmers replied that they don't remember the message exactly what they missed but they answered that sometimes they lost the meaning of some local words.

Based on the above definition if farmers lost the meaning of some words we can't say that effective communication is carried out. Here the journalists replied that the program is prepared

by Amharic language and they expect and conclude that it is clear for farmers. At this point, there is no a problem that the program is prepared by Amharic. But a little bit the dialect and some words of the language are differing from one place to another. For example dialects from wollo, Gonder, Gojam and Shewa may be differing and the problem is clearly described in chapter four.

4.6.2 Challenges for Language use

Based on the findings different challenges are found that can be a challenge to prepare the program in clear and simple language's which is understood by farmers.

➤ The mass media has no guidelines

When the researcher made the in-depth interview with journalists who produce the program to know whether the mass media had the guidelines to monitor the journalists when they prepare the program, then they replied that the mass media have no any guide line that direct the journalists to produce the program just they prepared by traditions.

➤ The mass media doesn't conduct research and collect feedback

The journalists are not involved in the process of making research on the program and this makes that it neglects the needs and the interests of the farmers as well as the journalists doesn't know what they should amend and what they should keep going on preparing the program.

➤ Challenges related to the Presentation of the program

The journalists' level of education and experience has equipped to produce the program however according to the discussions they lack making words simplify and explain in details. It means that words such as vague, new and local should be clearly described and communicated.

The above findings are described specifically related with language use and the following findings are also discussed.

- Based on the findings the farmers puts that the program should be prepared based on the crop calendars.
- The farmers don't follow the program always because of lack of electricity.
- Farmers see *ye arso ader weg* program in Group when they drink coffee and when they have a meeting at farmers training center /FTC/. And look the program individually at home.
- When the researcher asked the farmers to know that what part of the program they are more attracted, they replied that they like the life style of the farmers and mostly they are attracted on best practices.
- The farmers adds that after observing the program they discussed with their friends when they meet at farmer training center /FTC/, when they drink coffee, "Senbete," "Medehanialem" and "Mariyam" as well as they discussed when they meet on the associations of "Ekub" and "Edir".
- The researcher asked the farmers to know what kind of benefit do the farmers get from the program, then, they replied that the program is very important to educate and transform agricultural knowledge's as well as it is important to know the culture, the religion and the life style of other farmers in different place and it is good to teach best practices to scalping on their farm.
- Finally the farmers recommend that the program should be prepared in a very common, simple and clear language. Because farmers in different places they know different local words that may be clear for the farmers who lives in the same zones but it is difficult to understand by the other farmers those who live far from them. and the program should focused on the agricultural inputs, improved seeds, and pesticides they explained that they are suffer from the provision of agricultural inputs not only the provision even the cost is expensive this program should be solved these problems reacting with the stakeholders.
- The journalist agreed that the program is not prepared only for the farmer's rather it is also prepared for elites to make a research on the problems what farmers raised in *ya rso ader weg* program.

- Regarding with the program language preparation Journalists replied that the program is prepared by simple language it is prepared by Amharic. But here the journalist didn't see the dialects and the local words of the farmers. For example as it has discussed in chapter four a program which is prepared in south wollo werebabu woreda Haroyee kebele is a best example how words are new, local and difficult to understand by other farmers . Off course the program language is Amharic but the farmers were used different local languages related with their religions and dialects and this may not be understood by others.
- And there is no a guideline or a strategic communication to prepare the program in simple and clear language for the farmers.
- The researcher asked the journalists about the program, is that understood by the framers and do you think the farmers can changed in to practice, then the journalist replied that they don't think that the farmers changed a good practices in to their context the reason is most farmers they don't have television and even some farmers who have a television due to shortage of the electricity they don't see the program based on its time schedule. not only for rural societies even in the regional capital city in Bahirdar the people are suffering in shortage of electricity.
- In addition to this the journalist replied that there is no any strategy which is prepared by the agency to modify the language preparation of the program and to make more attractive by the framers.
- The researcher asked the journalists when they prepared the program some professional words or scientific words may be used by people who are invited for the program and what measurements had taken by the journalist regarding with to simplify and explain new words more in detail, the journalist replied that they don't invite any professional when they prepared *ye arso ader weg* program. It is the program only farmers are participated and discussed. So there is no a new word or scientific words told by professionals. And if there is any new word which is raised by farmers they asked them to explain further.
- In the other pre formulated question the researcher raised an idea for the journalists about research and feedback concerning with program. The journalist replied that, they didn't involve in any research to deal about the audience satisfaction. Due to this the journalist

they don't know the strength and the weakness of the program and they have taken as their limitations.

Chapter five

5. Conclusion and Recommendations

Introduction

In this chapter, the researcher recaps some of the findings that come out of the study. There are Two things that have been accomplished in the chapter:

- a) Summarizing what has been done the research all about, how it is undertaken and the Major findings that the researcher examines, and;
- b) Closing stages of the thesis with suggestions for further study.

5.1 Findings

At the beginning the researcher wants to deal that the media language use in reporting social life in Amhara mass media TV program in focus. And had a purpose to show the problem of television as a rural media through identifying words that are vague and ambiguous when the programs disseminating information's for rural societies. Particularly focused on new agricultural and technological words however the Amahara regional state is a region that has a diversified society in culture, religion, nation, and rural social life due to different locality and this variety creates some local words and dialects which are not known by others. Dialects of one zone may not clear for another. Some words are inherited from another language and it is also difficult to understand when it mixed with Amharic. And it is the major challenge for the media to prepare the program as well as difficult to understand for the farmers. Therefore, not only the technological and the new agricultural words but also in this study the researcher identified that the farmers dialects ,local words and inherited words are a major problem to understand the message that produced by a program called *ye arso ader weg* /farmers talk show/. Even though all the farmers are Amharic speaker.

5.2 Conclusion

In general, research findings presented herein show that media language use in reporting rural social life needs a special attention, because we are communicating with rural society those who haven't any experience of others culture, language, beliefs, rituals and life styles. They know what they have already. So when we communicate with rural societies as much as we can we have to simplify and explain words that are easily understood by them.

Especially a country like Ethiopia should make an effective communication with rural society to transform the rural development because it is the key pillar of the Ethiopian economy the most important source of growth and poverty reduction.

When we talk about rural society it is essential to talk about the agricultural sector this sector accounts for almost 39 % percent of gross domestic product (GDP) and 75 % of export earnings as well as major employer of about 83% of the country's labor force livelihood. What we have understand here is all most all the country development is based on the Agricultural Sector.

This huge sector is managed by the rural society that need an effective communication and the mass media have a vital role to play in the communication of rural information among the literate farmers especially Radio and television has been acclaimed to be the most effective media for diffusing the scientific knowledge to the masses.

And the media practitioners should know the framers dialects, culture and life style when they made rural social life reporting to avoid language distortions especially when they made a program for rural society make sure that they are preparing in simple and clear language. This is a responsibility taken by the journalists.

Whatever the rural societies, they can talk in their local dialects and languages but the journalist should be likely to give more explanation when they guess that the farmers told some local words have to be translated into common languages that every farmers and societies understood easily.

And the journalist should make audience satisfaction analysis continuously to modify his/her program. This helps them to make the program more attractive and to know the drawbacks and strengths of the given program.

Finally, we are living in the 21st century that information has become power. Effective communication has played a significant role for the overall development. Especially Communication with rural society needs a serious attention by the government because every one has to eat.

5.3 Recommendations

- The program should be prepared in a very common, simple and clear language.
- Moderators should consider the culture and dialects of the people to simplify words when they reporting rural social life.
- Research and feedback should be performed by the journalists regarding with the program.
- The media agency should prepare a guideline for the program preparation.

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Appendix I

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1. Questions that were presented for farmers translated in to English.

2. Do you follow *ye arso ader weg* program always?
3. Where you follow the program?
4. When you started to see the program?
5. Do you see the program in Group or individually?
6. Do you like the program?
7. If you like, which part of the program more attracted you?
8. Is there anything you don't like it from the program?
9. If yes, can you list anything?
10. Do you understand the language easily?
11. Do you get any vague message when you look the program?
12. If yes, which message was ambiguous for you?
13. Do you discuss with your friends after you look the program?
14. What benefit you are getting from the program?
15. What is your opinion regarding with language preparation of the program? If you have any comment.....

2. Questions that were presented for journalists they who prepared the program.

1. What is the aim of *Yearsoader weg* TV program?
2. Do the program prepare in simple and clear language for farmers?
3. Do you have a guideline to prepare the program in simple language for the farmers?

4. Do you think that the message is easily understood by the farmers and changed in to practice?
5. What are the challenges that affect the program to prepare in simple language for farmers?
6. Is there any activities that are done by the media agency to improve the language use regarding with *ye arso ader weg* program?
7. What measures are taken by the media to simplify technical words when stakeholders invited to talk on different concerns?
8. Do you investigate and collect feedback that the program is easily understood by the farmers and changed in to practice?

Appendix II

Journalists who participated in-depth interview

1. Jemal Seid,

He is a senior reporter at Amhara Mass Media *yearso ader weg* TV program. He prepared the program since 1st September 2018. And gave an interview at May 10 2019 inside the compound of Amhara Mass Media Agency Bahirdar

2. Yoseph Alayu

He is a senior reporter at Amhara Mass Media TV program. He prepared *ye arso ader weg* program starting from 2015/16. And gave an interview at May 10 2019 inside the compound of Amhara Mass Media Agency Bahirdar

3. Mahider Birlew

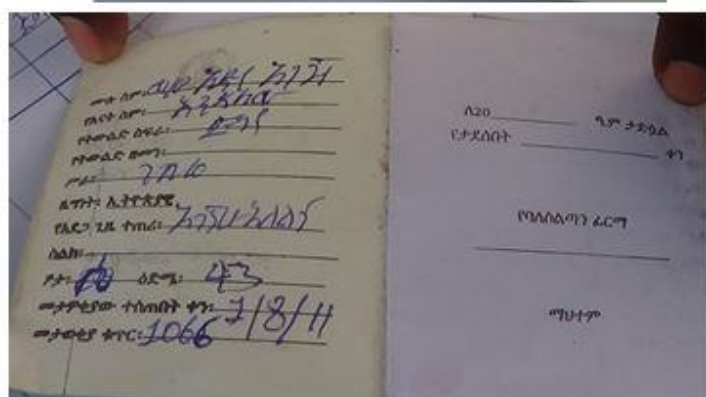
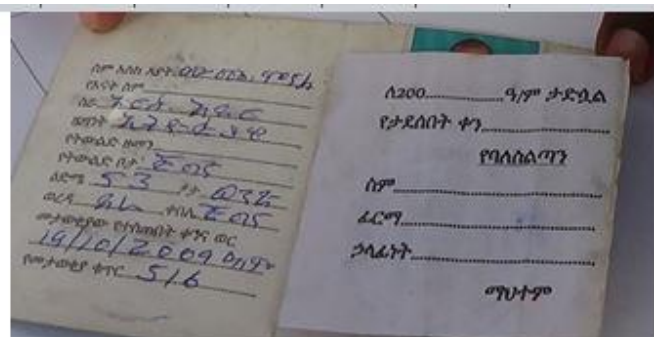
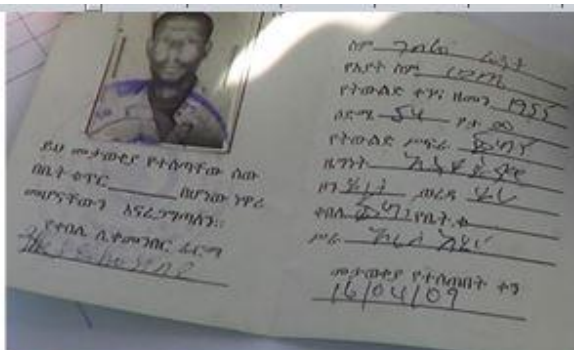
She is a senior journalist at Amhara Mass Media TV program. She prepared the “voice of youth” program and she gave me her view about the program on May 10 2019 inside the compound of Amhara Mass Media Agency Bahirdar.

Appendix III Focus group discussion (FGD)

1. The first focus group discussion that took place at Amhara regional state south Gonder zone Dera worda, Jigna Kebele around Gumara River.



Farmers in Gigna kebele who had ID during the focuses group discussion.



Per-dime that was paid for farmers who attend the focus group discussion Gonder, Dera, Jigna kebel

ስብሰባዎች/የሥራው ስብሰባዎች ለተሳተፉት የተከፈለው የገንዘብ መጠን
 በዚህ ሰንጠረዥ ይጻፋል፡፡

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1	ጌታህን ስንዳለሁ	ደ/ኃይሮ	ደህ	፳፱	አሰላሰ	፳፱	፳፱	094581 7641
2	አለቃሪ ተቀላ	ደ/ኃይሮ	ደህ	፳፱	አሰላሰ	፳፱	፳፱	093585 0354
3	ሙሉ ሙሉ	ደ/ኃይሮ	ደህ	፳፱	አሰላሰ	፳፱	፳፱	0918028066
4	ገላው ልጅ	ደ/ኃይሮ	ደህ	፳፱	አሰላሰ	፳፱	፳፱	09180922 95
5	ገላው አጋኝ	ደ/ኃይሮ	ደህ	፳፱	አሰላሰ	፳፱	፳፱	09189713
6	ወ/ሮ አደና አጋኝ	ደ/ኃይሮ	ደህ	፳፱	አሰላሰ	፳፱	፳፱	ከአደና አጋኝ
7	ወ/ሮ አለቃሪ ጌታህን	ደ/ኃይሮ	ደህ	፳፱	አሰላሰ	፳፱	፳፱	093741 535

2. The second focus group discussion that took place at Amhara regional state East Gojam Zone Gozamin Woreda Wenka Kebele farmers



Per-dime that was paid for farmers who attend the focus group discussion Gojam,
Gozamin Woreda ,Wenka kebele.

ቀጠላዊ ስራዎች ስራዎች ወርሶች ወርሶች ቀንታዊ ዓመት ስራዎች ዓመት ስራዎች ዓመት

ተ.ቁ	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
1	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
2	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
3	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
4	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
5	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
6	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
7	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት
8	የሰው ስራዎች	ወርሶች	ወርሶች	ቀንታዊ	ዓመት	ዓመት	ዓመት	ዓመት

- The third focus group discussion, that took place at Amhara regional state North Shewa Zone Debreberhan surrounding woredas Chole kebele farmers,



Per-dime that was paid for farmers who attend the focus group discussion North Shewa ,Deberbrhan Surrounding Chole kebele,

የተገኙት ሰዎች የገንዘብ መጠን									
ተ.ቁ.	ስም	ፆታ	የገንዘብ መጠን	የገንዘብ ዓይነት	የገንዘብ ቦታ	የገንዘብ ቀን	የገንዘብ ሰዓት	የገንዘብ ሰዓት	የገንዘብ ሰዓት
1	ሰዓት ሰዓት	ሰዓት	የገንዘብ መጠን	06	ሰዓት	ሰዓት	ሰዓት	ሰዓት	ሰዓት
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3	ሰዓት ሰዓት	ሰዓት	የገንዘብ መጠን	06	ሰዓት	ሰዓት	ሰዓት	ሰዓት	ሰዓት
4	ሰዓት ሰዓት	ሰዓት	የገንዘብ መጠን	06	ሰዓት	ሰዓት	ሰዓት	ሰዓት	ሰዓት
5	ሰዓት ሰዓት	ሰዓት	የገንዘብ መጠን	06	ሰዓት	ሰዓት	ሰዓት	ሰዓት	ሰዓት
6	ሰዓት ሰዓት	ሰዓት	የገንዘብ መጠን	06	ሰዓት	ሰዓት	ሰዓት	ሰዓት	ሰዓት

Appendix IV Screen shot of *Yearsoader weg* program that farmers participated at different places and time

1. Screen shoot of *ye arso ader weg* video 1st September 2018. Farmers from south Wollo Worebabu Woreda Hara kebele around Bstima.



2. Screen shoot of *ye arso ader weg* video 3rd September 2018. Farmers from central Gonder Maksegnut Woreda Bahiri Gimb kebele



3. Screen shoot of *ye arso ader weg* video 1st October 2018. Farmers from South Wollo Albko Woreda Salmane surrounding.



4. Screen shoot of *ye arso ader weg* video 3rd October 2018. Farmers from west Gojam Zone Dembecha Woreda Angot Micheal kebele



5. Screen shoot of *ye arso ader weg* video 1st November 2018. Farmers from North Gonder Dembiya woreda Jangua Mariyam kebele.



6. Screen shoot of *ye arso ader weg* video 3rd November 2018. Farmers from south Wollo Zone Kutaber woreda Haroye kebele.



7. Screen shoot of *ye arso ader weg* video 1st December 2018. Farmers from North Gonder Wegera woreda near to Ambagiwergis town..



8. Screen shoot of *ye arso ader weg* video 3rd December 2018. Farmers from west Gojam zone Dembecha Woreda Robit Kebele.



9. Screen shoot of *ye arso ader weg* video 1st January 2018. Farmers from west Gojam Zone Finote Selam prison.



10. Screen shoot of *ye arso ader weg* video 3rd January. Farmers from South Wollo zone Dessie surrounding Woredas around Asgedo village.



Appendix V. coding sheet

Coding sheet

This coding is constructed from “*yarso ader weg*”/farmers’ talk show/ programs which broadcasted in AMMA from 1st September 2018 to 3rd January 2019.

Coding sheet

o N	Time duration	Issue of the program	format of the program	Place where the talk show took place	Participated farmers			Estimated age range	Moderator		Language use/words ,phrase, proverbs	
					Male	female	Total		Male	Female	formal	informal
1	38’& 09 seconds	How individuals start to use drug & its Impact	Talk show	South Wollo Zone Worebabu Woreda Hara Kebele around Bestima At the farmer’s residence of	3	2	5	40-61	Male	-		□□ (Duaa/ □□□□ (Relaxation □□□□ /Duberti □□ /shisha □□□□ /Chebsi □□□□ /Festive meal □□□□ /Early in the morning/ □□□□ / Alcohol/ □□□□ /Chawing/ □□□□ /alertness/ □□□□ /place/ □□□□ /player/ □□□□ /Ye Jebena/ □□□□ /Prayer/ □□□□ /Kalicha/ □□ /Gacha/... □□□□ □□□ □□□ □□□□ □□ □□□ □□ □□ □□□□ □□□ □□□□ □□□ □□□□ □□□□ □□ □□□ □□□ Respect elders was blessings, this generation is disrespectful, addicted and hopeless.

In the discussion that took place in South Wollo Worebabu Woreda Hara Kebele the participants were Muslim Farmers who perform the practices of chewing chat and they are used some mixed words which is inherited from different languages. Some of these are from Arabic, some from Oromifa, some from English and some of them they are local. For example in the discussion farmers used some Arabic words like:

□□ (Duaa)..... Prayer

□□□□ /Duberti/..... An Elder Muslim woman who makes a prayer for others

□□ /shisha/..... It is a kind of stimulant drug smoked via a single- or multi-stemmed instrument for vaporizing and smoking flavored tobacco, whose vapor or smoke is passed through a water basin.

□□□ /Early in the morning/-12:00 PM -2:00 AM

□□□ /Festive meal/..... A food that prepare for holiday.

□□□ /Prayer/.....invocation

And they used some Oromifa words during the conversation like...

□□□ /Kalicha/ ...a man who learns Quran

□□□ /Chebsi/.....-taking alcohol after chewing chat.

And they were used an English word

□□□□ / Alcohol/ - a type of drink that its ingredient is found in beer, wine and other traditional drinks

And they were used most local words

□□□ /Chawing/...chewing chat for a stimulant effect.

□□□□ /alertness/...temporarily increase alertness and energy

□□□ /place/ ... area in space; a location

□□□□ /player/... musician, performer, instrumentalist

□□□□ /Ye Jebena/... time to chew chat

□□ /Gacha/...a small instrument used for smoking incense

ተፈረሽ (Relaxation)..... Making the setup comfort to chewing chat

The key messages of the program

farmers in the discussion they conveyed the harmful traditional practice of chewing chat, and its impact on individuals economy, issues related with health because a person who chew chat is close to smoke cigarette and taking alcohol then it makes him/her un productive and unhealthy.

In addition to this farmers raised due to chawing chat people killed their golden time and unable to generate income what expected from them and explained being addicted has a negative impact in social interaction in farmer's eternal life.

And additionally farmers conversed about this generation is disrespectful than before. And they put the following proverbs.

“□□□□ □□□ □□□ □□□□□ □□ □□□ □□ □□ □□

□□□□ □□□ □□□□ □□□

□□□□ □□□□ □□ □□□ □□□”

Respect elders was blessings, this generation is disrespectful, addicted and hopeless.

Finally, the above vague and ambiguous words has taken as an issue which creates a communication barrier, because these words are may be familiar in South Wollo but may not be known and understood by other farmers.

In this farmers talk show farmers talk over the religious beliefs, practices and the social structures and they made a palaver on issues about bless and curse. During the discussion farmers raised about how blessing is important and how getting curse is damaging for the society. And the farmers made the point that this generation is disrespectful and may get easily cursed by the elders but the past generation was kind and respects their elders and blessed. And they raised the following proverbs.....

“□□□□ □ □□□ □□□ □□□” /a person who is blessed had a greenery land/.

“□□□□ □ □□□□□ □ □□□ □ □□□” a cursed man has a dissipated child/.

“□ □ □□□ □ □ □□□ □ □□□□□ □□□□ □ □□□□ □□□ □□□
 □□□□□ □□□□ □□□ □□□□ □ □□□ □□□ □□□ □□□ □□□□ □□
 □□ □/□ □□ □ □□ □□□ □□□□ □□□□□□□□ □□ □□□□□ □□
 □□ □□□□□□ □□□□ □□□□” .

When the girl is virgin during her weeding, Both the bride and the groom wear a robe, the elders sitting down, the best men stand in front of the elders, ask a question to take the bride then, after getting permission from the elders, the bride and the groom stand from the skin /mat/ that spread for blessing.

“□□□□ □□ □□□□ □□ □□□□ □□□ □□□ □□ □□□□ □□ □□□□
 □□ □□ □□ □ □□□□ □□□ □□□ □□□”

Elders were respect their fore fathers, this generation is disrespectful, they wear neatly and have short life expectancy said, fathers.

The above proverbs were spoken by the farmers and these words are not simplify when broadcasted because there are some local words which was used by the farmers and these are taken as a part of the problem that makes language distortions.

No	Time duration	Issue of the program	format of the program	Place where the talk show took place	Participated farmers			Estimated age range	Moderator		Language use/words ,phrase, proverbs	
					male	female	Total		Male	Female	formal	informal
3	1hour with 3 minutes and 22 seconds long	about HIV AIDS	Talk show	South Wollo zone Albko Woreda surrounding Salmane town on Dewel association members.	2	3	5	38-54	m	-		HIV Positive HIV Negative CD4 “□□□” (wedaja) /prayer/ “□□ □□ □□ □ □□□ □□ □□□ □□□□ □□□□ □□□□□□ □□□ □□□□□!” We contribute a lot to create awareness about HIV/AIDS. However we are ignored by the woreda members.

In this discussion farmers really conveyed a message for the audiences about HIV AIDS. They discussed their past experience how they suffer and neglected by the society being as HIV positive. And during the discussion they conversed about HIV Positive, HIV Negative, and about decreasing and increasing of CD4. Additionally they raised about one of the defense mechanisms of HIV AIDS condom. Here the discussion was good to create awareness about HIV. But when we are communicating the farmers we have to simplify or translate words to create a common understanding.

The above words which were raised by farmers are English words. And the participants are all of them they are living with the virus. And they are familiar for the words but the other farmers especially those who are living in the very rural area they don't know these terms. And they raised the following word and proverb.

“□□□” (wedaja) /prayer/

“□□ □□ □□ □ □□□ □□ □□□ □□□□ □□□□ □□□ □□□□□ !”

We contribute a lot to create awareness about HIV/AIDS.

Due to this, it creates some ambiguity when communications took place. And the researcher takes the words as vague and not understood by farmers. And words have taken for further explanation.

No	Time duration	Issue of the program	format of the program	Place where the talk show took place	Participated farmers			Estimated age range	Moderator		Language use/words ,phrase, proverbs	
					male	female	Total		Male	Female	formal	informal
4	40 minutes with 49 seconds long	The program is about Gender Equality	Talk show	West Gojam zone Dembecha woreda Angot Micheal kebele	4	2	6	39-56	male	-		□□□□□ □□ □□□ □□□□□ □□ □□□ □□□□ /Our father was unkind but our mother was generous/ □□□□□ □□ □□□ □□□□□□□□ □□□□□ ! /I never gave my leg to her the time since our marriage/ □□□□ □□□□□ □□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□ □□□ □□ □□□□□ ! I saw a new behavior on my wife, And I am afraid of that may I got accuse/ □□□□□□ □□□□□□ □□□□□ □□□□ □□□□□□□□□ ! /She menaces me, to snatch my wealth/

In this program farmers were discussed about gender equality comparing the time what their fore fathers passed, the time now and the future. In the discussion farmers raised different controversial issues and male farmers agreed that the current rule and regulations mostly make a favor for woman. And in the other way the two women farmers they disagree with the male farmers and raised idea in the past time females were oppressed by males it was a high handed treatment now it is time to stand and struggle for women's right. Generally they conveyed a message how gender equality is going on in their surroundings. And during the discussions they raised the following terms...

“□□□□□ □□ □□□ □□□□□ □□ □□□ □□□□”

Our father was unkind but our mother was generous.

“□□□□□ □□ □□□ □□□□ □□□□ □□□□□!”

I never gave my leg to her the time since our marriage.

“□□□□□ □□□□□ □□□□ □□□□ □□□□ □□□□ □□ □□□□ □□□ □□□ □□ □□□□□□! ”

I saw a new behavior on my wife, and I am afraid of that may I got accuse.

“□□□□□□□ □□□□□□ □□□□□ □□□□ □□□□□□□□!”

She menaces me, to snatch my wealth.

These proverbs and sentences were raised by the farmers, and there are words which are local and cannot be understood by the wider audiences and needs further explanation to communicate effectively.

No	Time duration	Issue of the program	format of the program	Place where the talk show took place	Participated farmers			Estimated age range	Moderator		Language use/words ,phrase, proverbs	
					male	female	Total		Male	Female	formal	informal
5	38 minutes and 55 seconds	“Season and Farmer”	Talk show	North Gonder East Dembiya woreda Jangua Mariyam kebele At farmers’s home.	4	1	5	40-60	M	-		“በዚ ዓመት ቀን በዓለም በዓለም!” /This year, we had passed a red winter/ “በዚ ዓመት በዓለም በዓለም በዓለም” /We were suppressed by the last summer/. “በዓለም በዓለም በዓለም በዓለም በዓለም” /We are baking “Enjera” from millet By adding worm water on its dough/. “በዓለም በዓለም በዓለም በዓለም!” /Our land Dembiya is bread! “በዓለም በዓለም በዓለም በዓለም በዓለም በዓለም በዓለም!” /When we harvest, we drink “Tela” and sing together/. “በዓለም በዓለም በዓለም በዓለም በዓለም በዓለም በዓለም በዓለም በዓለም በዓለም!” /After completed the job of one’s farm then, We go back to home and eating animal products/.

It was the discussion about the frames and the seasons here farmers raised about the season when and how the farming practices are performed based on the crop calendar. And they were

discussed about the weather and the seasons what they had. And they also discussed about their social life styles. Following the discussion, farmers' raised some words that makes confused for others. This program was performed in North Gonder dembiya woreda Jangua Maryam kebele, and farmers they told what they know they may use local words...

“□□□□ □□ □□□□ □□□□□□!”

This year, we had passed a red winter.

“□□ □□□ □□□□ □□□□ □□□!”

We were suppressed by the last summer.

“□□□ □□□□□ □□□□□ □□□□ □□□□□□□!”

We are baking “Enjera” from millet, by adding worm water on its dough.

“□□□□ □□□□□ □□ □□!”

Our land Dembiya is bread!

“□□ □□□□□ □□□□□ □□□□□□ □□□ □□□□□□ □□□□□□!”

When we harvest, we drink “Tela” and sing together.

“□□□□ □□□ □□□□□ □□□ □□□ □□ □□ □□ □□□□□□ □□□□ □□□ □□□□□
□□□ □□□□□□□!”

After completed the job of one's farm then, we go back to home and eating animal products.

The above proverbs are raised by the farmers regarding with harvesting crops, farming and about their fertile and green land Dembiya. In the proverbs there are words which are vague and local. Due to this these proverbs are needed to further explanation.

Formerly, if a gust comes one's home, the host takes a goat /sheep from "gat" and slayed.

"□□□□ □□□□ □□□ □□□□ □□□ □□□□ □□□□ □□ □□ □□□□ □□□ □□□
□□□!"

We bought salt by female cents and coffee by male cents!

"□□ □□□ □□□□ □□□ □□□□□□ □□□ □□□□□□ □□□□□ □□□ □□□□□□!"

Formerly, we don't know oil; we used "Tinabug" to Cooke food.

As the proverbs stated in the above, there are some words which is not clear for other audiences, because they are local and told by their dialects. So if it is not simplified and clearly explained it makes a communication barrier by others. And these proverbs should need some further explanation...

No	Time duration	Issue of the program	format of the program	Place where the talk show took place	Participated farmers			Estimated age range	Moderator		Language use/words ,phrase, proverbs			
					male	female	Total		Male	Female	formal	informal		
7	39 minutes and 25 seconds	Revenge " /"Dem Milesa"/	Talk show	North Gonder Wegera Woreda near to Amba Giworgis town werke dem kebele.	4	2	6	45-55	M	-	a	L	e	"□□ □□□ □□ □□ □□□□ □□□□□□ □□□□ □□□□ □□□□□!" /You are not a man unless you cannot make a revenge on the man who felled your brother!/. □□□□ □□□ □□ □□□ □□□□□□ □□ □□□ □□□ □□□□□ □□ □□□□□ □□□ □□□□ □□□□ □□□ /A man who killed your father is walking and relaxing near to you But just you gathered wealth Why don't you turn back your father's blood?/ □□ □□□□ □□□□ □□□ □□ □□□□□ □□□□ □□□ □□□ □□□□ □□! /A man boasts to say that I have a brother who helps me to release

												easily from the prison even if I killed a man!/.
--	--	--	--	--	--	--	--	--	--	--	--	--

This program was prepared in North Gonder Wegera Woreda near to Amba Giworgis town werke dem kebele. 2 female and 4 male farmers was participated on the discussion and the subject of the discussion was about “Revenge” /“Dem Milesa”/

In this program farmers talked about Revenge, how it happens? Why people killed each other? What is the cultural impact regarding with the revenge?

After a while, a mother said, when women come together to fetch water they insult the men if he lost his family by someone like ...

“□□ □□ □ □ □□□□ □□□□□□ □□□ □□□□ □□□□□ ! ”

You are not a man unless you cannot make a revenge on the man who felled your brother!

“□□□□ □□ □ □ □□□□□□ □□□□ □□ □□□□□ □ □□□□□□□□□□ □□ □□□□ □□□□□ □□□ ” .

A man who killed your father is walking and relaxing near to you, but just you gathered wealth

Why don’t you turn back your father’s blood?

“□□ □□□□ □□□□ □□ □ □ □□□□□ □□□ □□ □□ □□□ □□ ! ” /A man boasts to say that I have a brother who helps me to release easily from the prison even if I killed a man!/.

In this discussion the farmers conveyed a key message how revenge is a harmful traditional social practice and they put its consequences. But here also there are some words which are not described during the broadcast time and that makes confused and creates a communication gap between farmers. And the researcher takes in to account to deal further how the word shows simplified or shows its vagueness..

No	Time duration	Issue of the program	format of the program	Place where the talk show took place	Participated farmers			Estimated age range	Moderator		Language use/words ,phrase, proverbs	
					male	female	Total		Male	Female	formal	informal
8	34 minutes with 23 seconds	“Akolkoy” traditional dues for festive meal.	Talk show	West Gojam zone Dembecha surrounding woredas Robit Kebele At farmers farm.	3	2	5	44-60	Ma	L	e	“□□□□□□ □□□□ □□□□ □□□□ □□□□ □□□ □□□ □□ □□□□!” To contribute for “Akolkoy” traditional festive meals Relatives take “Tella” in three big pots. “□□□□ □□□ □□□ □□□ □□□□ □□□ □□□□□□ □□ □□□□!” I remembered the time to turn back four “Akolkoy” in a single weeding season! “□□□□ □□□ □□□ □□□ □□□ □□□□□□ □□ □□□□!” A “Frida” was slayed for my son’s weeding!

This program was done in west Gojam zone Dembecha surrounding woredas Robit Kebele the video takes 34 minutes with 23 seconds and the subject of the program is “Akolkoy” traditional dues for festive meal.

In this discussion farmers deal about a traditional dues for festive meal that everybody share and support the marriage ceremony. Following this issues, a woman told the following thought about “Akolkoy”...

“□□□□□□ □□□□ □□□□ □□□□ □□□ □□□ □□ □□□ □□□□!”

To contribute for “Akolkoy” traditional festive meals relatives take “Tella” in three big pots.

“□□□□ □□□ □□□ □□□ □□□□□□ □□□ □□□□□□ □□ □□□□!”

I remembered the time to turn back four “Akolkoy” in a single weeding season!

minutes and 29 seconds long. And the issue is how the life styles of farmers seem like in the prison.

During the discussion one prisoner raised the reason why he is in the jail and said the following phrases

“□□□ □□□ □□□□□ □□□ □□□□ □□□ □□ □□ □□□□ □□□□ □□ □□ □□□!”

I married a divorced woman, someday her ex-husband knocked the door at night then, we dissented.

“□□□ □□□ □□□ □□□ □□□□ □□□ □□□□ □□□□ □□ □□□ □□ □□□□ □□□□□□!”

A man who got sight love in the prison the system helps him to talk with her.

In this discussion farmers raised about how the life looks like in the prison how they celebrate during holydays, how they communicate when prisoners are falling in love inside the prison. They conveyed such issues. But the question is still there are some words which are vague to understand by others.

In the above proverbs, that were raised by farmers when they discussed about marriage ceremony, they conveyed and communicated very well about how the rural marriage ceremony is really looks like and some traditional practice that is done by elders when the bride and the groom come together during their wedding ceremony.

Declaration

The researcher declares that this thesis is my own original work and all the sources of the materials used for the thesis have been duly acknowledged.

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Signature: 

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