



**The Use of Communication for Women Empowerment in the Rural Part of
Ethiopia: The Case of Molale Woreda**

Tsedale G/tsadik

**A Thesis Submitted to
The Graduate School of Journalism and Communication**

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

**Addis Ababa University
Addis Ababa, Ethiopia
November, 2014**



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This is to certify that the thesis is prepared by Tsedale G/tsadik, entitled *The use of Communication for Women Empowerment in the Rural Part of Ethiopia: The Case of Molale Woreda*.

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ABSTRACT

The Use of Communication for Women Empowerment in the Rural Part of Ethiopia: The Case of Molale Woreda

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The purpose of this research was to examine how effective communication strategy can play a crucial role in empowering rural women who have limited access to information. As a theoretical framework different communication approaches were reviewed and participatory communication theory was employed to inform the study. Four basic research questions were formulated to guide the study and qualitative research method was selected as the principal method of the study. The study employed in depth interview, focus group discussion and direct observations to gather the necessary data from purposely selected respondents.

The finding of the study showed that Molale Woreda has communication strategies designed to empower women in political, social and economic aspects. Different women's associations, government workers, schools, event celebrations and trainings are the basic tools used to implement the strategy while mass media are the least. The study also revealed that women have their own traditional communication methods that are not found in the strategy and interpersonal communication with female development communicators was preferable way of communication by them. However, there were various communication barriers found to be the big challenges to implement the strategy and results women were not equally participating in political, economic and social phenomenon. These include the existing negative attitude towards women, illiteracy, ownership of communication materials, lack of freedom to public sphere and lack of trained human power.

Therefore, the study concluded that the communication strategies employed to empower women in this study area (Molale) were designed to be participatory, however their participation is not genuine rather it is for the sake of informing and getting feedback. This results women to have limited access to information and based on the finding of the study the researcher forwarded some recommendations to improve the communication strategy for empowering women.

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Acronyms and Abbreviation

ATI	Accses to information
CARE	Cooperative for Assistance and Relief Everywhere
COD	Communication office director
DSC	Development support Communication
FAO	Food and Agricultural Organization
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
FGM	Female Genital Mutilation
LCDs	Least developed countries
ICRW	International Center for Research on Women
ICTs	Information Communication Technologies
IFAD	International Fund for Agricultural Development
MDGs	Millennium Development Goals
MOWA	Ministry of Women’s Affairs
NGO	Non-Governmental Organization
OECD	Organization for Economic Cooperation and Development
PCA	Participatory Communication Assessment
SADC	South African Development Community
SMCR	Sender-Message-Channel-Receiver
TV	Television
UN	United Nation
UNDP	United Nation Development Program
UNESCO	United Nations Educational, Scientific & Cultural Organization
UNFPA	United Nations Population Fund
WCYA	Women, Children and Youth Affairs

Chapter One

1. Introduction

1.1. Background of the Study

Empowerment is a process aimed to enabling marginalized women and other disadvantaged groups to be equal participants in all political, economic and social spheres. However, it is a controversial, complex and context based concept in terms of the expected outcomes and its implementation. “Empowerment may vary between cultures, persons, sexes, occupations and position in life. It may also vary in time and geographically (between North and South, between continents, between regions, between countries and possibly even between rural and urban areas). Women’s empowerment is even more complicated” (Herma and Joke 2009: 15). As a result, various international organizations who are working on women’s issue like UNDP, FAO, ICRW, CARE international and many researchers from different fields including social work, gender study, communication and others interpreted woman’s empowerment in many ways.

From these, empowerment for ICRW is a midway in the change processes that benefit women at individual, household, community and broader levels and such changes can result in women’s empowerment, where women gain agency and resources to make decisions, build confidence and act in their own interests (ICRW 2009: 4-5).

For CARE international, women and girls empowerment in developing countries means, taking action that helps to reduce obstacles they face in realizing their potential and steps policy makers and practitioners can take to help. So empowering women is a powerful strategy for reducing poverty and achieving other development goals (CARE 2009:2).

From communication researchers and scholars' point of view (Servaes 1999 and Melkote and Steeves 2001) the focus of empowerment is dealing about the equal sharing of power. According to Herma and Joke (2009: 15) women's empowerment may specifically refer to economic uplift, but also to increased wellbeing and transformation of power relations, all depending on someone's status quo and viewpoint. Empowerment may reflect itself in women's participation in social, economical and political activities, thus ideally empowering other women as well.

Therefore, from those various definitions and concepts of empowerment, we can deduce that empowerment is a powerful strategy to eradicate poverty and facilitate social change. At the end, empowering women can be a prerequisite to achieve sustainable development. At this point empowering women can be enabling them to be active participants in development agendas in all political, economic and social aspects that help to achieve the intended development.

Through empowerment, women and other marginalized groups can gain confidence, opportunities, and power, which help to make decision concerning their own lives. However, due to internal and external factors they were lagging behind from contributing their own share for state and community development. As a result, giving equal share of participation in any states agenda and creating encouraging working environment will be crucial to be out of operations and discrimination of women since empowering women is a matter of individual, community and in general national improvement of lives and a means to come up with true development aspects.

Accordingly, Herma and Joke (2009) argued that developmental activities achieve the best results when the needs and circumstances of the beneficiaries is understood. In this case, the women

themselves become actors in the process that would benefit them incidentally, and the action must be targeted to promote women's interest and gender equality. To achieve development, Servaes (1999) also claims that initiatives for development must begin with grass-roots communities and organizations which the main actors in the development process are social movements that break out of submission to a hierarchical structure to establish their own independent system of communication.

Communication can play a role for women's empowerment and community development through the process of changing attitudes of the community, negotiating meaning and creating space to express them in the public sphere. At the age of globalization, information is a crucial commodity to enabling women to share equal power with men and to build their capacity as well. According to White (2004) removing the hierarchical, centralized, and one-way patterns of communication can give woman a central role and a space is opened for a more participatory, dialogical, non-directive and horizontal communication. This enables all the marginalized and disadvantaged groups to gradually come into the decision-making and contribute to collective action.

Through the process of communication, power can be negotiated and possible to reach women at the grassroots level. Whenever communication applied to facilitate dialog, knowledge exchange, and joint assessment of the situation, stakeholder's participation and empowerment grow (Mefalopulos 2008). However, there are significant communication gaps between policy makers and actual practice at the community level, which may lead the women to be restricted from the rights of access to education, access to health facilities, access to information and political participation. At that juncture, White (2004:17) concludes that change in communication patterns is essential for

development because women are blocked by arbitrary cultural discourses that divert resources away from women or which prevent women from getting into positions of decision-making. Similarly different local researches conducted by Bogalech and Mengistu (2007), UNFPA (2008), Zewde (2002), Fikrete (2006), Getaneh (2010) and official reports prepared by MOWA (2006) showed that women especially in the rural parts of the country are less aware of social, economic and political phenomena's of the country and they are living with men's domination. With this understanding, the present study attempts to explore the use of communication for women empowerment in Molale Woreda.

Molale (Menze Mama Midr) Woreda is located in Amhara regional state in North Shewa Zone at 254 km from the capital city. The Woreda comprises of twenty (20) Kebeles with the total population of 96,060 out of which 49,566 are women. The Woreda is dominantly composed of agriculturalist and semi-pastoral population. The people are belongs to Amharic language speakers and they are Orthodox Christian religion followers.

However, access to electricity, transport infrastructure and telecommunication systems are not yet developed which marks limited accesses to information for the society especially for women. For years, according to different government and non - government sectors' such as WCYA, agriculture, justice, health, education and FAO reports from the woreda women were not treated equally with men in political, economic and social spheres. This yields the negative socio-cultural environment, which harm women both physically and psychologically. As a result women, who are living in this Woreda, have not shared equal power with men in terms of decision making, owned property,

moving freely to public sphere and participating on socio economic activities like participating in arbitration, public meetings and so on.

However, some activities are taking place to ensure their participation at political, economic and social spheres and some outcomes were achieved at the Woreda. From these harmful traditional practice on women are eradicated by 75%, gender equality guaranteed at 66.94%, child growth condition riches at 53%, women's level of education (first cycle (1-4) at 48%, 5-8 at 52%, 9-10 at 53%, and preparatory level (11-12) at 53% (Woreda's WCYA office annual report :2005 and 2006).

Therefore, this study was tried to identify the communication strategies employed to pull them out of operation and discriminations. Hence as one area of empowerment, exposing women to media can be very important for filling the knowledge gaps, creating awareness, generating opportunities to speak up and increasing meaningful participation which needs well planned communication strategies and interactive communication tools.

On the other hand, ETV (EBC), Ethiopian Radio, and Amhara FM are the only mass media reached to this area, which may not be accessed by all the rural people due to some factors. So using appropriate communication strategies is crucial to facilitate the empowerment process that helps to achieve sustainable development at the end. As a result, this study tried to examine the appropriateness of the tools, the barriers and the prioritized issues in line with the employed communication strategies.

1.2. Statement of the Problem

Studies indicate that for many years women, mainly in developing countries, have lived in low status of power and marginalization which result in lack of access to productive resources such as land, access to education, employment opportunities, basic health services, protection of basic human rights, low decision making, violence and harmful traditional practices. Thus as a means to pull them out of this discrimination empowering women was one of the Millennium Development Goals. Following this, government and non-governmental organizations are working on the issues of women's empowerment to meet the goal. Among the activities providing women with access to information, education, employment and health were the basic areas. This is because a woman's level of education, her employment status, and media exposure are expected to be positively related to empowerment and women who are educated, employed, and exposed to the media are likely to be better equipped with the information and the means needed to function effectively (Mason 1986 and Kishor ,2000) cited in (UNESCO ,2008).

According to UNDP the crucial elements to empower vulnerable and marginalized groups of people is leading them to have access to appropriate and accurate information. That helps them to gain the ability and to use and leverage their voices. The availability of spaces for dialogue and debate which can best be achieved when media support and media capacity development aim to directly address the information and communication needs of vulnerable and marginalized people, and to engage such people in planning for their own futures and we call such media support "*communication for empowerment*" (UNDP, 2008:8). According to Nath (2001:322) access to information also can be seen as a central issue concerning empowerment of women and there are no worse forms of human rights violations than to be deprived of the ability to think create and communicate in freedom.

However, Adagala (1987) cited in Gallagher (1994:12) noted out that 70-80% of African women who are the traditional rural and semi urban women are either illiterate or semi-literate and have no access to modern media, technical service or formal decision making structures which are still male dominated. These women are burdened by more and more work and have no time for, or access to modern media. As a result, many world organizations like UNESCO, UNDP, World Bank and others emphasize to work through participatory communication approach that can make those oppressed groups at the center. As UNDP pointed out, developing widespread participatory communication strategies and innovative media techniques is very important for empowering women.

This is in terms of playing an essential role in response to the fundamental problems of society, such as poverty and social exclusion, particularly at the community level where populations often face difficulties to access information and knowledge, or simply have no access at all. Yet often, all that is needed to foster people's participation and involvement is to provide them with a space where they can express themselves and speak up. Through communication, people are able to arrive at their own understanding of issues, to consider and discuss ideas, and to engage in national public debates (UNDP, 2008: 6-7).

However, lack of adequate information is the existing serious problem of women in rural part of Ethiopia, where around 85-86% of the populations are living. That is because of their limited accesses to media (communication technologies), little freedom of movement and other internal and external factor and it can be one area where gender inequality is manifested. Moreover, being uniformed about the issues concerning their lives then directly reduces women's decision-making power in the society. Different local studies also conducted on women's empowerment activities such as *empowerment of women in rural Ethiopia by providing women with access to loans, by*

Getaneh (2010) and *women's empowerment in Ethiopia new solution to ancient problem* by Bogalech and Mengistu (2007). These studies indicated that strengthen women's economic capacity is a prerequisite for achieving goal of women's empowerment. However, the findings also showed that there are challenges of patriarchal structure for addressing the poor and marginalized women at isolated place. This results from lack of well-planned use of communication strategies. Basically Bogalech and Mengistu (2007) concludes that the unavailability of widespread communications and harnessing innovative media techniques are the main challenges to reach more people particularly women and girls across the country especially at the community level. In addition, as stated earlier, MOWA (2006) report showed that women especially in the rural parts of the country are less aware of social, economic and political phenomena's of the country and they are living with men's domination.

Therefore, this study attempts to examine Molale Woreda's communication strategies designed to empower women and the barriers to the implementation of the strategies. Because, there are empowerment activities that aimed to build women's capacity in this woreda and the researcher motivated to know how communication is used to facilitate the processes. In addition, as the researcher is familiar with the society, selecting this study area was advantageous in many ways (in terms of language, culture, and so on).

Moreover, the researcher's experiences and the overall assessments showed relatively women in Molale Woreda are less aware and informed about political, economic and social activities even which are targeted to them. As we go down to the grassroots level, lack of information communication technologies is there and emphasis is not given to the role of appropriate

communication approach for empowering women. However, employing appropriate and accessible communication strategy can make women to use their capacity for their own and community development. Particularly for those women who have no accesses to modern mass media interactive communication is essential.

1.3. Objectives

1.3.1. General Objective

As stated earlier, the main objective of this study was to examine the communication strategies and the tools employed to communicate political, economic and social issues related to women empowerment and the barriers to implement the strategies.

1.3.2. Specific Objectives

The specific objectives of the study were the following:

- To identify the communication strategies and tools which are employed to communicate with women about political, economic and social issues in the study area
- To examine the appropriateness of the communication strategies and the tools
- To identify the prioritized issues at the employed communication strategies and the tools
- To identify the barriers to communication practice for empowering women

1.4. Research Questions

The study wanted to address the following general questions

1. What type of communication strategies and tools are employed to communicate with women on different issues?
2. How appropriate are the strategies and tools to address the target audience?
3. What are the prioritized issues covered by the communication strategies and tools?
4. What are the barriers to communication practice for empowering women?

1.5. Significance of the Study

Research are conducted on women's empowerment activities, such as Empowerment of women in rural Ethiopia: a review of two microfinance models by Getaneh (2010) and women's empowerment in Ethiopia new solution to ancient problem by Bogalech and Mengistu (2007) and others, however focus is not given to the role of communication. On the contrary, studies conducted in Madagascar and India showed that using well-planned communication strategy is a means for facilitating any social changes at the community level. Consequently, the outcomes of this study can be significant for communication professionals who need to improve women's life in the rural part of the country. In addition, it is important for researchers may be in their future research or to use as a reference.

1.6. Scope of the Study

The study was limited to Molale Woreda women's empowerment communication strategies particularly in reference to exposing women to media that is one area of empowerment. However, it did not look in to other empowerment activities to make it manageable to the researcher within a given period of time and budget. Then it was studied under the operational definition of *communication for empowerment as putting information and communication needs and interests of women at the centre of media production and consumption*. In addition, it did not look in to measuring empowerment rather focus on the process how the strategies were implemented. As it was limited on how to access information for women, communication and Women's, Children, and Youth affairs office of the Woreda were the focus sectors for the study. This is because most of the activities related to women are worked under the supervision of the WCYA office and the office worked with the collaboration of communication office for designing the messages and distributing to the women.

1.7. Limitations of the Study

It was difficult to access the data within a given period of time. Mostly getting transport service was a big problem since the area is remote. On the other hand having open discussion with women respondents while using sound recorder was very difficult. They cannot express their feelings freely while the researcher used recorder and taking note was mandatory.

Chapter Two

Review of Related Literature

2.1. Communication and Empowerment

In many ways, communication has an impact on our lives. This is may be in terms of bettering our health, helping to bring behavioral change, motivating to adopt innovations and technology, creating awareness and so on. However, how and where we placed communication and our approaches or strategies we use will be the factors for achieving the intended goal. This is why SADC (2004:8) recommends us the first steps to use communication should be separating the problems that can be addressed by communication from those that cannot, i.e.

Communication may not have a direct impact on structural problems, as they require materials or finances (even though communication approaches can assist in lobbying for funding). But communication related problems are those that deal with issues regarding people's participation, perceptions, adoption of innovation and change of behavior. These kinds of problems are generally concerned with change in awareness, knowledge, attitudes and practices or with factors concerning participation.

As a result, using participatory communication approaches is the one that helps to mobilize the community or the oppressed group because through participatory approach the participants can develop sense of ownership, confidence and self-esteem, which contributes to sustainable results. So accessing information for women is crucial element for making them informed decision makers on political, economic and social issues. However, studies showed that access to information (ATI) for women is often limited due to cultural, religious and sometimes sociological factors. The question of communication and change in society is by no means solely a third world problem , it is a highly

general one, with many basic similarities among all countries no matter what their state of development (Goran Hedebrö 1982:10) cited in Servaes (1999:6).

2.1.1. Overview of Gender Inequality in Ethiopia

Different local researches conducted by NGOs and academicians such as Bogalech and Mengistu (2007), UNFPA (2008), Zewde & his Associates (2002), Fikrete (2006), Getaneh (2010) and others show that gender inequality is a deep-rooted problem in Ethiopia. From her birth, an Ethiopian female in most families is of lower status and commands little respect relative to her brothers and male counterparts. As she grows older, she is valued for the role she will play in establishing kinship bonds through marriage to another family, thereby strengthening the community status of her family. Given the heavy workload imposed on girls at an early age, forced early marriage, and a subservient role to both husband and mother-in-law, girls and women are left with few opportunities to make and act on their own decisions (Bogalech and Mengistu 2007:5).

By reviewing different government policy documents, legislations, surveys, research studies, and evaluation reports MOWA (2006) pointed out some substantial gender gap exists in all the critical areas. Lack of awareness about gender and related issues, interpretation and implementation of laws, unfamiliarity between the key stakeholders and government policies, assessment of women's roles and responsibilities particularly in the rural community and their access to and ownership and women's role in decision-making are some of the gaps. In addition, use of an appropriate approach for eradicating harmful traditional practices, use of resources, commitment (in terms of ensuring appropriate structure at all levels with clear mandates and job descriptions), and collaboration with grassroots institutions also identified as gaps in the ministry's report. According to Ethiopia joint

flagship program evaluation report on gender equality and women's empowerment (2013), even if there are positive outcomes, gender inequality is a characteristic feature of Ethiopia.

The 1995 Ethiopian Constitution article 35 declares women have equal right in economic, social and political spheres. More over different polices and the five-year Growth and Transformation Plan (GTP) emphasizes to keep this equality at national level. The achievement of the MDGs also requires the attainment of equal rights between men and women, boys and girls in access to resources, social services, information and information communication technologies and decision-making. In many ways, proper information acquisition can help to achieve the intended outcomes and sustainable development. Moreover, hard working of government, non -government organizations and individuals are very important to come out of this entrenched gender inequality in social, economic, cultural and political phenomena that can be achieved through empowerment of women. This is because it will not possible to combat poverty and ensure sustained development without a deliberate attempt to overcome gender inequality, it has also been realized that the attainment of equal rights between the two sexes and improved women's status benefits men as well (MOWA 2006).

2.1.2. Communication and Women in Ethiopia

According to Servaes (1999), and Griffin (2012) communication is one of human activities exist while human starts to exist and has great role for human's life. This can be by building social interaction, awareness raising, knowledge acquisition, attitude change, confidence building and ensure participation in decision-making activities. More as described by Nath (2001:332) there are no worse forms of human rights violations than to be deprived of the ability to think, create and

communicate in freedom. Accessing proper information about social, political and economic phenomenon's and communicating freely has to be the right of all citizens of a country. As a result, most of the world countries' constitution including Ethiopia declared the equal rights of access to information for citizens.

However, Nath (2001:322) prove that women in developing countries have been traditionally excluded from getting the intended information both deliberately and because of factors, which inherently work to their disadvantage such as little freedom of movement, low education-levels and etc. Moreover, African Development Forum which was held in 2008 cited in Oyelude (2012) explain African women are persistently marginalized in accessing information and information communication technologies (ICTs) due to problem of illiteracy, socio-cultural attitudes and lack of understanding of the resources and situational impediments experienced by women.

Coming to our situation Ethiopia article 35 of the constitution declares women have equal rights with men. However, there are challenges and constraints that restrict women from acting independently in practice and they are less likely informed about socio economic and political activities even in their community. They are also less likely to own communication tools, such as radio, mobile phone, computer and they are not equally informed with men by many factors that are beyond issues of technological skills and shortage of these technological infrastructures.

According to Bogalech and Mengistu (2007:2) the unavailability of widespread communications and harnessing innovative media techniques are the main challenges to reach more women and girls across the country especially at the community level. As a result, the study shows that in Ethiopia,

women traditionally enjoy little independent decision making on most individual and family issues, including the option to choose whether to give birth in a health facility or seek the assistance of a trained provider. Harmful traditional practices, including female genital cutting, early marriage and childbearing, gender-based violence, forced marriage, wife inheritance, and a high value for large families, all impose huge negative impacts on women. Similarly Ministry of Women's Affairs report shows women were less aware of laws, policies and programs; even when violence is perpetuated against them, there are no adequate institutions and structures to deal with these issues and their follow-up (MOWA 2006).

Therefore, those implications suggested that providing women with access to education and proper information could help to improve women's participation in social, economic and political spheres. This is because as explained by Mason and Kishor (cited in UNFPA , 2008:10) a woman's level of education, her employment status, and media exposure are expected to be positively related to empowerment, women who are educated, employed, and exposed to the media are likely to be better equipped with the information and the means needed to function effectively.

As recommended by White (2004) remove hierarchical, centralized and one-way patterns of communication is crucial to bring them at the center of participation. Giving attention to use communication for empowerment processes and exposing them to different communication tools that are appropriate for them will be very important to come out of those previous dark days of women oppression.

2.2. Communication Strategy and Methods

2.2.1. What is Communication?

For many communication professionals and researchers the term “*communication*” is comprehensive, different and ambiguous in terms of its function and application. According to Mefalopulos and Tuft (2009) and Mefalopulos (2008) expression from its long tradition of theoretical studies to practical applications, its type and function “communication” can be considered a comprehensive term, encompassing all forms of human interactions, from the interpersonal to the mediated ones, and from the one-way linear flow to the two way dialogic processes.

The followings are some of the definitions given by different scholars: for Ruben (1984) communication is any information related behavior and for Theodorson and Theodorson (1969) cited in Croft (2004) communication is the transmission of information, ideas, attitudes, or emotion from one person or group to another...primarily through symbols. For Mahmud (1981:2) cited in Servaes (1999:13):

Communication is not a general abstract phenomenon. Rather, a social process, it is constituted in a specific spatial and temporal framework. How people communicate, where and why they communicate, with whom they communicate, what and why they communicate, is a function of historical process. Communication is nothing more and nothing less, than the articulation of social relations between people. Consequently, a concern with the communication process necessitates the identification of the web of social relations within which the processes of communication are interwoven.

According to Mefalopoulos (2008:12) communication is used to inform audiences about development initiatives, activities, and results. It is about transmitting information and messages that are applied to engage stakeholders, assess the situation, and devise effective strategies leading to better and more sustainable development initiatives. It is more than transmitting information; it is about using communication to generate new knowledge and consensus in order to facilitate change.

Therefore, it is possible to deduce that communication is one of human's daily activity and difficult to think of social relation or life that are out of it. Because as expressed by Croft (2004) writing, listening, speaking, viewing images, and creating images are all acts of communication, there are as well many more subtle communication activities that may be conscious or unconscious, such as expression, gesture, body language and nonverbal sounds. More over the general function of communication is just for creating consensus among the community and bringing social change through the planned use of communication strategy.

2.2.2. Communication Strategy

Strategy can be defined as a systematic, well-planned series of actions, combining different methods, techniques and tools, to achieve an intended change or objective utilizing the available resources within a specific time frame. Similarly a communication strategy is a well-planned series of actions aimed at achieving certain objectives through the use of communication methods, techniques and approaches and its purpose is to address and solve problems at the grassroots level by utilizing communication methods, techniques and media, this should be done with the people, not just for the people (SADC 2004:8).

On the other hand, the term communication strategy should be first on the search for the root of the problem, on what different stakeholder groups think, and on what elements impede the desired change. Since most of the causes are usually created by or related to people, communication is the best and perhaps the only tool to investigate them comprehensively and effectively (Mefalopulos 2008:27).

According to Mefalopulos (2008:18), each human being is a born communicator, but not everyone can communicate strategically, using the knowledge of principles and experience in practical applications. A professional (development) communication specialist understands relevant theories and practices and is capable of designing effective strategies that are drawn from the full range of communication approaches and methods to achieve intended objectives.

Therefore designing appropriate communication strategy is very important to achieve the intended social change through communication. As pointed out by Mefalopulos and Tuft (2009:20) and Mefalopulos (2008) there are four basic phases for designing appropriate communication strategy.

These are:

- a) ***Participatory Communication Assessment*** (PCA): is where communication methods and tools are used to investigate and assess the situation and helps to get inputs for the strategy design. It also provides an overview of the whole socioeconomic context, which is always needed to properly frame technical issues, regardless of their operational sector.
- b) ***Participatory Communication Strategy Design***: is done based on the findings of the research to indicate the budget and time required, the communication approaches (capacity

building, advocacy, social marketing, diffusion of information or other) and the related media and messages identified for each audience.

- c) **Implementation of Communication Activities:** to determine where activities planned in the previous phase are carried out. It may include training of relevant staff, media design and production, information dissemination, and a host of other activities.
- d) **Monitoring and Evaluation:** runs through the whole communication program, monitoring progress and evaluating the final impact of the intervention.

Therefore, the planned use of communication strategy (which is designed through those phases) can facilitate empowerment processes and helps to achieve sustainable development. This is because through this way it is possible to bring the stakeholders at the center of communication to communicate truly about their problem and the intended solutions as well.

2.2.3. Methods of Communication

Media are used for communicating messages for diversified purposes may be for disseminating information, persuading, advocating, capacity building and empowering, supporting development, and for many other purposes. The method of communication then can be in the form of media (such as television, radio, magazine, newspaper, and others) or personal communication (may be group or interpersonal). Mostly defining these communication tools belongs to the second step of effective communication strategy design a means to communicate and achieve the strategy.

Interpersonal communication: - According to Rogers (2003:18) cited in Hiwote (2007) interpersonal channels are more effective in persuading an individual to accept new idea, particularly

of the interpersonal channels links two or more individuals who are similar in socioeconomic status, education or other important ways.

Interpersonal communication is fundamental to learning and change in rural areas and no amount of media can supplant it when it comes to adding persuasiveness and credibility to messages. Whether it be in the form of a skilled extension worker making his/her rounds, or farmers learning from other farmers, when it comes down to making a decision with regard to a new technology or changing farming practices, interpersonal sources often make the difference between adoption or rejection. Methods to improve farmer to farmer and extension agent communication include simple, mostly visually illustrated pamphlets, and leaflets, spontaneous drama, poems and songs based on farmers' own experiences have also proved effective (FAO 2003:5).

Therefore, as recommended by Schramm (1964:263) cited in Servase (1999:25) and Waisbord (2006:19) cited in Hiwote(2007) developing countries should give special attention to combining mass media with interpersonal communication and development workers should rely more on interpersonal communication rather than national media and technologies, and development communicators should act as facilitators of dialogue.

Group Communication: - this type of communication helps the communicators to share and discuss message among them and it has the opportunity to get feedback as it is interactive and participatory way of communication. In addition, it will let the communicators to share experience and fillings among them.

Mass Communication:-In today's world, mass communication plays a vital role on human activities since information is being basic commodity for our life in terms of shaping attitudes, filling the

knowledge gap, setting agenda and so on. Comparing to other communication methods it has also better chance to reach number of audience at a time as the message is gone through TV, radio, newspaper, magazine and other types of mass media. Then using mass communication tools helps to create awareness to the mass at a time and facilitate the empowerment process. However, lack of communication technologies will be obstacle for rural areas.

Traditional communication: - Wilson (1987:88) pointed out “there is often a certain degree of semantic and conceptual confusion and misapprehension surrounding what constitutes traditional communication, arising from the use of “traditional” as a qualifier in discussing communication systems generally. According to Gusfield (1973:333) cited in Wilson (1987) these kinds of fallacies are coming from the assumption of what is traditional and what is modern and seeing 'existing institutions' and values, the content of traditional, 'as impediments to changes' and obstacles to modernization' is the confusion. But Wilson argued that the systems may be old and different, in their principles, from the new systems introduced from abroad, they remain what essentially sustain the information needs of the rural which represent over 70% of the national populations of most Third World states.”

It is therefore, Wilson concludes that traditional systems of communication are instrumental in the mobilization of people at the grassroots level for community development and national consciousness and the traditional newsman is the only credible source of information for the rural areas. From those traditional ways of communication methods, religion and local culture are more appropriate to the community and using these ways of communication is essential not only for providing a context to development and change but also to maintain a certain degree of continuity.

Denying the role of religion and culture would deny the continuity that it has provided during all periods of change and thus deny history and meaning to the people or nations involved (Wang and Dissanayke 1984a) cited in Melkote &Steeves, 2001:201). In the modernization paradigm, using this kind of communication was seen as an obstacle for modernization of the people. However, many researchers and development communicators criticized this paradigm and recommends cultural and traditional ways of communications are the main catalyst for community development. Here many UNDP and UNESCO researches also assure the importance of traditional communication methods in controlling HIV/AIDS pandemic and its experience have led to a reassessment of traditional communication approaches and greater attention to participatory communication strategies.

2.3. Empowerment and Power

Empowerment can be defined in many aspects in political, economic and social contexts. However according to scholars and practitioners argument defining and understanding empowerment is impossible without “*power*”.

What is Power? Even if, power is both dynamic and multidimensional which is changing according to context, circumstance, and interest it is generally a matter of controlling and having ability to decide on issues which affects human live. However the degree of this ability will perpetuated by social divisions such as gender, age, class, ethnicity, race, north-south; and through institutions such as the family, religion, education, media, the law, etc (VeneKlasen and Miller 2002:41). Power can be defined as:

It is the degree of control over material, human, intellectual and financial resources exercised by different sections of society. The control of these resources becomes a source of individual and social power. Power is dynamic and relational, rather than absolute it is

exercised in the social, economic and political relations between individuals and groups. It is also unequally distributed some individuals and groups having greater control over the sources of power and others having little or no control. The extent of power of an individual or group is correlated to how many different kinds of resources they can access and control (Ibid: 41).

For Servaes (1999) power in the field of communication tends to emphasize the meaning of identities of different groups and the resources of these groups through discourses about development. Foucault (1980) in his side as cited in (Melkote &Steeves, 2001:36) also argued that power is meaningful only in social relation that is constituted in a network of social relationship. Then we can conclude that power is contextual it can be personal, public, and or social, political and economical. To this end, Foucault (1980) in Kuokkanen and Leino-Kilpi (2008) pointed out that:-

Power is omnipresent because it originates from everywhere. It is difficult to personify power because it is involved in all human interaction. Power and knowledge are closely interwoven: where there is power there is also knowledge, and power begets knowledge. Similarly, power increases through knowledge. Man is at once both the object and the subject in relation to power.

Forms of power: Rowlands (1998:13) quoted in (Melkote &Steeves 2001: 36) classified power in to four categories. These are (1) relational power which are power over (controlling power, refers to those who have access to formal decision-making process), (2) power to (generate new possibilities without domination), (3) power with (collective power, power created by group process), and (4) power from within (spiritual strength that inspire and energize others). As a result, Melkote and Steeves suggested that addressing power inequities between marginalized individuals and groups at

the grassroots and those who make policy and aid decision is crucial. According to their idea, attaining greater “*power over*” by using the other powers (*power to, power with and power from within*) will lead to empowerment. Then empowerment in this context (for exercising power and to bring social change) can be defined as the process by which individuals, organizations and communities gain control and mastery over social and economic conditions (Rappaport 1981 cited in (Ibid: 37).

Empowerment on the other hand defined as a person’s capacity to make effective choices that is, as the capacity to transform choices into desired actions and outcomes (Alsop &Heinsohn, 2005:4). Empowerment is more of an inner condition, it is not something that can be done to people, but something people do by and for themselves (Cornwall 2000: 33) cited in (Mefalopulos 2008).

Coming to communication context, empowerment is defined as “the freedom to act in pursuit of personal goals and well-being” through access to information UNDP (2010:9). By using appropriate communication strategy it is possible to enhance self confidence may be by filling the knowledge gap, by encouraging meaningful participation or by creating awareness. Dialogic, participatory, two-way and interactive communication approaches on the other hand can ensure mutual understanding among the stakeholders and this situation is the best tool to facilitate empowerment.

In addition empowerment for Conger and Kanungo (1988) and Spretzer (1995, 1996) cited in Amin is a process which leads to enhance perceptions of self-efficacy among followers by identifying conditions that foster a sense of powerlessness and removing them through both formal organizational practices and informal techniques. However, like power, there are many discourses

raised from different perspectives about understanding and usage of the term “empowerment”. By citing different international reports and scholarly literatures (Oxaal & Baden 1997:2) pointed out the following perspectives on empowerment:

- ✓ For Human Development Report 1995, empowerment is about participation, development must be *by* people, not only *for* them and people must participate fully in the decisions and processes that shape their lives.
- ✓ For Oxfam, empowerment is about challenging oppression and inequality: Empowerment involves challenging the forms of oppression, which compel millions of people to play a part in their society on terms, which are inequitable, or in ways that deny their human rights (Oxfam, 1995).
- ✓ For Feminist activists woman’s empowerment is not about replacing one form of empowerment with another: Women’s empowerment should lead to the liberation of men from false value systems and ideologies of oppression. It should lead to a situation where each one can become a whole being regardless of gender, and use their fullest potential to construct a more humane society for all (Akhtar 1992 quoted in Batliwala 1994: 131).
- ✓ Jo Rowland point out that empowerment is a bottom-up process and cannot be bestowed from the top down: The outside professional cannot expect to control the outcomes of authentic of empowerment being given by one group to another hide an attempt to keep control (Rowland, 1995: 104).

Therefore, communication for empowerment is defined as an approach that puts the information and communication needs and interests of disempowered and marginalized groups at the center of media

support. It is for ordinary people and living in poverty to be able to make informed decisions about their own lives and to have channels for being vocal in this process (UNDP, 2006, 2008, 2010).

Information and communication needs assessments will assist in identifying gaps, areas where media strategies and the enabling environment need to be improved. This kind of media support is called communication for empowerment, an important approach to catalyze the levels of participation, ownership and accountability necessary to reach the Millennium Development Goals (UNDP, 2008:12).

Empowerment can be a means to gain power for marginalized and disempowered groups and empowering women has become one of the most important concerns of 21st century not only at national level but also at the international level. According to theorists, empowerment of women is mostly located within the discourse and agenda of gender equality and is increasingly being taken in the agenda of international development. Empowering women means be able to them to exercise the principle of shared power and responsibility between women and men at home, in the workplace and in the wider national and international communities. According to Sadan's idea:

The process of empowerment is an active process. Its form is determined by the circumstances and the events, but its essence is human activity in the direction of change from a passive state to an active one. The process brings about an integration of self-acceptance and self-confidence, social and political understanding, and a personal ability to take a significant part in decision-making and in control over resources in the environment (1997:76).

However, as cited in Oyelude (2012:4) African Development Forum (2008) ensures that even where commitments have been implemented nevertheless African women are persistently marginalized in accessing information and information communication technologies (ICTs) due to problem of illiteracy, socio-cultural attitudes and lack of understanding of the resources and situational impediments experienced by women.

In Ethiopia even if efforts by the governments are on to ensure gender equality, society must take initiative to create a climate in which there is no gender discrimination. That helps women to have full opportunities of self-decision making and participating in the social, political and economic life of the country with a sense of equality and informed decision maker. To solve such problems, communication for empowerment, which is, using communication approaches for communicating not for simply disseminating information, through dialogic and two -way communication system is very important. This is because these approaches are not only effective as a problem-solving tool, but it also builds confidence, prevent conflicts, and addresses the issue of poverty by engaging the poorest and most marginal sectors in the process concerning issues of relevance to them (Mefalopulos 2008 :24).

2.3.1. Types of Empowerment

According to Sadan (1997), empowerment can be classified in to three major categories, which are individual, organizational, and community.

Individual empowerment: - it is a process of personal development. The process involves both a development of skills and abilities, and a more positive self-definition (p: 84). Empowerment is a process of internal and external change. The internal process is the person's sense or belief in her ability to make decisions and to solve her own problems. The external change finds expression in the

ability to act and to implement the practical knowledge, the information, the skills, the capabilities and the other new resources acquired in the course of the process (Parsons, 1988) cited in (ibid:76).

Community empowerment: - it is the increased control of people as a collective over outcomes important to their lives. Women in community empowerment are seen from their high numerical participation in efforts to create community (p: 98). People, generally, are not powerless because of lacks in their private lives or their personalities, but because they belong to a powerless group (p: 84-85).

Organizational empowerment: - it is means of empowering individuals and communities, and not goals of empowerment in themselves rather it is creating empowering environment and intervention of the professionals in empowerment process (p: 104)

According to her argument, participation in organizations and groups in the community is part of the definition of the empowerment of the individual and of his community as well. Then by quoting (Crowfoot et al., 1983), she concludes as “since empowerment can be realized only in connection with others, in groups, organizations and communities of people who feel and act together, the small local organization that is managed democratically is a dual vehicle of empowerment, both for social change and for individual empowerment”. Additionally, by considering empowerment is a question of power Melekote and Steeves, pointed out that type of empowerment should be studied from the practice of power control in third world social change. It has to be practiced through control of important economic, political, and informational resource... that implies the fulfillment of basic need.

Pastor (2006) cited in Amin also puts empowerment in two categories as *personal empowerment*, refers to doing responsibly for them in order to feel empowered in their lives and the second is

working with others to nurture their sense of self-esteem, autonomy and growth. From those different literatures, all type of empowerment is a matter of sharing meaningful power and decision making on their private lives and community as well. Here is then communication can play pivotal role for personal empowerment, group and community at the large.

Therefore, the chief role of communication for self-development as summarized in Rogers (1976b:141) in (Melkote and Steeves ,2001:251) are: provide technical information about development problems and possibilities, about appropriate innovations, response to local requests and circulate information about the self-development and accomplishments of local groups. So that other such groups may profit from the experience and perhaps be challenged to achieve a similar performance.

2.3.2. Empowerment Theories

The focus of the researcher here is to give context for how empowerment is applicable in reference to communication. This is because the communication approach used for achieving specific goal may not be appropriate for achieving other since the approach is different based on its purpose. For example, communication approach that is used for disseminating information is completely different from communication approach used for empowerment. Mostly communication approach for empowerment purpose is designed to be participatory, aimed to facilitate dialogue, gain confidence and exchange knowledge. However, the level of participation for empowerment activities is being to transfer of control over decisions and resources and two-way communications ensures shared decision-making (Mefalopulos 2008). It is then participation can be a favored approach for empowerment and empowerment becomes about participation.

On the other part Kuokkanen and Leino Kilpi (2000), review the following three theoretical frameworks that are compatible for empowerment under nurses' professional growth and development.

These are:

Critical social theory: empowerment is associated with improving the living conditions of oppressed groups such as racial minorities, women and health care patients. Power in this context then refers to status and possibility to control people, their actions and economic resources (Freire 1972, Ward and Mullender 1991) cited in (Kuokkanen and Leino Kilpi 2000). Coming to this thesis context, communication can play pivotal role to improve women's life by using dialogic communication (communication approach) which is used to bring the stakeholders at the center of communication and to generate new knowledge. Therefore, women themselves can be active participants in their own empowerment that is the core assumption of this theory.

Organization theories: where empowerment is associated with the delegation of power and the subject's opportunity to take action. In this case, empowerment is described as a process. The crucial difference in comparison with social and emancipator theories is that organization theories do not account for oppressed groups. Power is most frequently associated with standing and it is distributed within the organizational hierarchy from the top down. Empowerment in organizations leads to increased productivity and effectiveness.

Social psychological theory: empowerment is seen as a process of personal growth and development. This theory also suggests that empowerment originates within the individual and is concerned with the individual's reflection within the environment such as beliefs, views, values, perceptions, and relationships with the environment (Bandura 1977 and 1978) cited in (Kuokkanen and Leino Kilpi 2000:240) . Kieffer (1984) cited in (Ibid 2000) was describe empowerment as a development process and identified three dimensions which enhance the empowerment experience: a

positive self-identity, extensive apprehension and reflection of one's environment, and the capability of social intercourses. Here as stated by Kuokkanen and Leino Kilpi empowered person does not pretend to have acquired more power but feels empowered.

2.3.3. Areas of Empowerment

Many governmental and NGOs who are working in the area of women's empowerment put different indicators to assess the status of women in the established areas of empowerment based on their vision and mission. But as a common grounded many theorists classified in to five main dimensions: *economic contribution, education, governance, health, and media*. In relation to economic aspects, World Bank (2012) states as "economic growth and women's empowerment have direct relationship and ensuring women with equal access to financial and development opportunities can empower women". World Bank also pointed out that economic empowerment of women can be measured by their market participation and resource equity.

Education is also the one among the most important measures of women's status and gender equity. Education equips girls and women with knowledge to make informed decisions about their everyday lives and to gain power. UNFPA (2008) recognized that a mother's education influences her children more than the father's in terms of securing resources, with higher levels of education; women tend to have lower fertility rates, improved nutrition, and increased use of health services.

According to Nath (2001), empowering women in governance sphere helps them to make informed decision on socio-political issues and increasing their knowledge on this sphere can improve their

understanding of complex, social, economic and welfare mechanisms on the political choices available to their elected representatives. According to his idea, the marginalization of women in political processes and governance in general has been both the cause and effects of slow progress made in the advancement of women. Knowledge networking is changing the very nature and magnitude of women-governance interface (2001:328). .

An empowerment approach to women's health emphasizes women's individual sense of self-worth connecting to the value they attach to their own health (linked to power within), women's individual decision making over access to health care (power to) and women's collective empowerment through organizing to make health services more accountable and to increase women's choice, decision-making and control over their bodies (power with) (Oxaal & Baden 1997:17).

Media as one area of empowerment also helps women to be informed decision maker in their community and country at large and women who are exposed to media are living better life than those of women who are not accessing media or information. This is because media can play crucial role to engage marginalized people at the center of public discussion and dialogue and access to appropriate and accurate information help woman to be informed decision maker. As expressed by (Kuokkanen and Leino Kilpi 2000) effective communication, creation of opportunities and support are the key tools that help to generate power.

Generally, it has to be clear that empowerment is a process, which needs to be practiced in all social, economic and political phenomena's. Even if its concept is broad and controversial, it is a means of building individuals capacity and community as well in order to be out of operation related to power

equality. The expected outcomes also will be different according to the context and difficult to put common parameter to measure it. However, it is important to see some of the indicators.

Measuring empowerment: as expressed by Oxaal and Baden (1997:20) there are varieties of ways in which indicators of empowerment can be developed. Each have some value, but none can be taken as complete measures, because the nature of empowerment as a multi-faceted concept means that it is not readily quantifiable. However, empowerment measures divided in to two major categories, which attempt to measure women's empowerment at a broad societal level, in order to gain information and make comparisons (gender empowerment measure) and those, which are developed in order to measure the effects of specific projects or programs (Ibid).

According to VeneKlasen and Miller (2002:57) gender and development practitioners on the other hand suggested the following indicators as possible measures of empowerment. This are freedom of mobility, involvement in major household decisions, relative freedom from family control, political and legal awareness, involvement in community and political activities, economic security, awareness of choices, awareness of own health, participation in groups and desire for information and new experiences. However, they conclude that even if the meaning of empowerment varies according to context and who is doing the measuring, empowerment must be participatory. The participatory process is, in itself, learning and empowering activity for the women involved.

Similarly, Kabeer (1994) cited in Oxaal and Baden (1997) express as follows:

What constitute empowerment for women may be very context specific: an activity may be seen to be empowering in one context and not empowering in another. Therefore, context and program specific indicators for empowerment should be developed. For those organizations

who wish to promote and encourage women's empowerment, participatory forms of monitoring and evaluation, based on analyzing the objectives, successes and problems of a project with those involved, might be a more appropriate or complementary approach to the use of standardized indicators (p23-24).

More to assist development practitioners, Sarah Hlupekile Longwe cited in VeneKlasen and Miller (2002:54) developed women's empowerment framework. This framework can be used to stimulate discussion about the meaning, process and challenges of empowerment. Therefore, it is possible to deduce that women empowerment and its indicators (which the empowered women gain at the end of the process) can be understood according to the context.

Here is the women's empowerment framework developed by Hlupekile Longwe cited in VeneKlasen and Miller (2002:55):

Levels of empowerment

Description

Control

Women and men have equal control over
Production and the distribution of benefits



Participation

Women and men participate equally in
decision-making in all programs and policies



Conscientization

Women and men believe that gender roles can be
changed and equity is possible



Access

Women gain access to resources such as land,
labor, credit, training, public services, and legal
rights on an equal basis with men



Welfare

Women's and men's material needs, such as food,
income and health care, are met.

2.4. Role of Communication for Empowerment

Information exchange is a basic human function to be able to aware about situations that directly concerns their life. In the 21st century information is also become a crucial commodity for development than ever. This is because proper information acquisition can make disempowered individuals to be active participants on development agendas that lead to achieve the intended development. Media or any form of communication on the other hand, can support this development by satisfying the information and communication needs of vulnerable and marginalized groups. According to different UNDPs research, communication can play a vital role to empower societies and *Communication for empowerment* is a critical driver for securing the necessary participation, ownership and accountability for achieving the MDGs.

Therefore, the aim of communication for empowerment is to ensure that the media has the capacity and capability to generate and provide the information that marginalized groups want and need and to provide a channel for marginalized groups to discuss and voice their perspectives on the issues that most concern them (UNDP,2006:8). In relation to its importance, FAO proposed as “there is no development without communication” (Balit, 1988 cited in Srampickal 2006, 7).

These implications then showed that strengthening communication mechanisms for vulnerable and marginalized groups could help to raise awareness about social, economic and political activities of the society. In addition, having appropriate media and communication approach can make people informed decision maker on development activities that benefit them directly. Here also as empowerment is a question of power, Melkote and Steeves suggested out that communication can play its role in empowerment process by increasing the countervailing power of marginalized people

(2001:327-28). However, governments in many countries used communication in complex political environment. Some governments use to inform and empower their citizens, and many other wish to use as an instrument of political influence while its role is informing vulnerable groups about issues that affect them, to air their concerns in the public arena, and providing spaces for them to discuss and debate issues between themselves and with others (UNDP: 2008).

2.5. Development Communication

2.5.1. Historical Overview and Meaning

Many scholarly literatures showed that the concept of development communication was introduced in post-World War (1939-1945). According to Kumar (1994: 77) cited in Matebu (2006) development communication was started in the 1960s as a field of mass communication for educating and persuading societies in LDCs to adopt innovations from the western societies and thereby attain modernization. Development communication has its origin in post war when international aid programs to countries in Latin America, Asia and Africa that were struggling with poverty illiteracy, poor health and lack of economic, political and social structures (Wiasbord, 2006:2) cited in Hiwote (2007). World Bank also stated that development communication approach is preferred by the developing world and this approach was first used in the agricultural sector.

Communication can play different role when it applies in different context, and its role for development is basically to support sustainable change in development operations by engaging the stakeholders, creating conducive environment and opportunities by disseminating information, induce behavior and social change (Mefalopulos: 2008).

Therefore, development communication is an approach used to provide communities with information to be able to make them bettering their lives. Quebral (2006) and Currin (2002) cited in Srampickal (2006) define development communication as the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social quality and the larger fulfillment of the human potential.

According to Wiley development communication is the process of intervening in a systematic or strategic manner with either media (print, radio, telephony, video, and the Internet), or education (training, literacy, schooling) for the purpose of positive social change. The change could be economic, personal, as in spiritual, social, cultural, or political (Wiley, 2009:3).

According to Mefalopulos (2008) development communication is an attempt at informing, creating awareness, educating, and enlightening the people so that they can better their lives in every way, development communication includes participatory action for learning and sharing of powers: social (human rights and the emergence of the civil society), economic (egalitarian society) and political (democratization), within specific cultural contexts.

According to UNDP, communication for development stresses the need to support two-way communication systems that enable dialogue and that allow communities to speak out, express their aspirations and concerns and participate in the decisions that relate to their development UNDP (2010:13). Therefore, battering ones individual or groups live in a sustainable way in all political, economic and social manners are the finale goal of communication for development.

2.5.2. Approaches of Communication for Development

In order to get the intended outcomes in development agenda many development communication authors recommend the following six key elements of development communication approaches or principles UNESCO (2008:164). These are:

Basic needs: - being geared to meeting human, material and non-material, needs.

Endogenous: - stemming from the heart of each society, which defines in sovereignty its values and the vision of its future.

Self-reliance:- implying that each society relies primarily on its own strength and resources in terms of its members' energies and its natural and cultural environment.

Ecology: utilizing rationally resources of the biosphere in full awareness of the potential of local ecosystems, as well as the global and outer limits imposed on present and future generations.

Participative democracy: as the true form of democracy: not merely government of the people and for the people, but also, and more fundamentally, 'by the people' at all levels of society.

Structural changes:- to be required, more often than not, in social relations, in economic activities and in their spatial distribution, as well as in the power structure, so as to realize the conditions of self-managements and participation in decision-making by all those affected by it, from the rural or urban community to the world as a whole.

On the other hand, Thusong service center (online source available at www.thusong.gov.za/./dev-comm.htm) listed out the following key elements of development communication approaches.

Responsive: - it does not provide "useless" information that people did not want to know, but which central planners deemed as crucial. People understand their own needs better and through this approach communication becomes a tool in the planning and development process, not a mechanism to persuade communities once unpalatable decisions have been made in their best interest.

It hinges on feedback: - it is not a one-way process but involves dialog mechanism about the information that was transferred and should be managed at community level. This is best to make the society to speak up and have own say.

Innovation and creativity: - the message must not be dull and boring rather it has to be interesting and attractive. The information transmitted will make difference in the life of the recipients. Development communication workers should balance creativity with understanding of what communities would be prepared to accept.

Independent validation: - it is not government speaks rather build participatory mechanisms and functional networks with NGOS, traditional leaderships, religious leadership and others who can either prove or disprove the validity of information transmitted.

It is about sustainability and continuity: - development should be sustainable and its continuity is what makes real development.

It is about establishing common ground with community: - reaching all the community with different development strategies and building balanced development among the community is expected from development.

It is about community participation:- plan with community, create structure that offer communities and developers equal power and use communication method, which are fundamentally participatory in nature. Additionally, using local community programs, video, youth project, discussion circles, radio forum, community participation forum, panel discussion, school principal, television program, and folk drama are the best methods recommended to use for development communication practices.

2.5.2.1. Development Under Modernization Approach

Development in the process of modernization was understood as transcend traditional ways of organizing social life that are perceived as obstacles of progress and industrialization to Western ideas of progress which are economic growth, free trade, urbanization, secularization, individualism, and technological progress and it is seen as a spontaneous, irreversible process that every society passes through (Servaes 1999, Wiley 2009).

As a basic premise, modernization theorists assumed that any progress or change can often facilitated by avoiding the traditional way of life (which was seen as obstacle for development) and advancements of technology. For those theorists, development is all about achieving economic growth. As expressed by Wiley communication and information was used as the tools to extend values, diffuse innovations, and push for reforms. At the micro level, communication and information take the form of social marketing campaigns and other persuasion-oriented programs to affect individual behaviors of target audience members and to achieve certain development goals (Wiley 2009:145).

Therefore, the role of communication in modernization theory was placed for disseminating message and persuading the audience through one-way or top-down communication approach. However, its failure results to revise (since media effect is not direct) to use “*two step flow of communication*” (its role was examined during the American presidential election campaigns) and *diffusion of innovation*.

Two step flow of communication: - in modernization theory it states that media effects are indirect established through the personal influence of opinion leaders. In this model people mostly receive information from their opinion leader and the media influence is not direct influence. Two-step flow

communication targeted that mass media information is channeled to the mass through opinion leaders and the people who have most access to media. It is expected as they having more literate understanding of media content and needed to explain and diffuse the content to others. Accordingly Servaes (1999:23-24) conclude that mass communication is less likely than personal influence to have a direct effect on social behavior. Mass communication is important in spreading awareness of new possibilities and practices, but at the stage which decisions are being made whether to adopt or not to adopt innovations, personal communication is far more likely to be influential.

Diffusion of innovation:-

According to Mefalopulos (2008:6) because of the overestimated belief that they were extremely powerful in persuading audiences to change attitudes and behaviors, mass media were at the center of communication initiatives that relied heavily on the traditional vertical one-way model: Sender-Message-Channel-Receiver (SMCR). This has been the model of reference for the diffusion perspective, which has often been adopted to induce behavior changes through media-centric approaches and campaigns. According to him, diffusion is labeled based on *communication to inform* and *communication to persuade*. The first is used when raising awareness or providing knowledge on certain issues is considered enough to achieve the intended goal and the former is aimed to achieving behavior changes by disseminating information and messages.

To achieve the objective, as expressed by Everett Rogers cited in Melkote &Steeves (2001) there are four elements in diffusion of an idea or innovation: the innovation, its communication, the channels of communication, and the social system within which and for which the process occur (p, 145). For this model, identifying the tools of communication and the approach used to communicate such innovations can be the basic elements to get the intended goal. In relation to reaching the group of

people at the community level, especially at the rural side of a country, there are gaps to reach the marginalized groups while communicating important innovations in diffusion model due to many factors. About this kind of stereotypes United Nation and FAO remind that in Africa mostly change agents are men and those men are not reaching poor women in the rural area, therefore, women are ignored in diffusion of innovation and they have less access to media than men (Melkote & Steeves:2001). Therefore, to get them in to the man's world creating new ways of mechanisms that can make them actively engage in political, economic and social activities in their community is needed.

Diffusion of innovation however, becomes criticized while its assumption is designed under modernization paradigm. This paradigm fails to criticism because of it implicitly put the responsibility, and the blame, for the causes of underdevelopment exclusively upon the recipients, neglecting external social, historical, and economic factors. They also accused the dominant paradigm of being very Western-centric, refusing or neglecting any alternative route to development (Mefalopulos 2008:6).

On the other hand, modernization approach is criticized by feminists as even if the development programs designed by governments and aid organizations are directed to women many of them have failed to consider gender relations ...the design defines people as consumers of products or services, not as citizens, asks for obedience not empowerment...(Wiley 2009: 146).

This is because as it neglects participation the deep-rooted oppression is there which needs interactive communication for getting awareness and knowledge. The communication approach used in this paradigm on the other side is for disseminating and persuasion purpose.

2.5.2.2. Development Under Participatory Approach

After modernization and dependency paradigms failed, participatory development communication approach that is also called by different scholars as *emerging paradigm*, *empowerment*, *another development*, *multiplicity* or *new paradigm* is emerged. As expressed by White in (McKee 1994: 215) cited in (Mefalopoulos 2008:51), there are major reasons for the adoption of this approach in development initiatives. These are (1) services can be provided at a lower cost; (2) participation has intrinsic values for participants, alleviating feelings of alienation and powerlessness; (3) participation is a catalyst for further development efforts; (4) participation leads to a sense of responsibility for the project; and (5) participation ensures the use of indigenous knowledge and expertise.

Participatory communication approach focuses on the effects of individuals on mass communication with special emphasis placed on the development of the third world through the study of participatory communication emerged in the late 1970s and took prominence in the 1980s to replace modernization paradigm (Wiley, 2009:26-27).

In application, this change of thought is a shift of understanding aimed at not simply studying indigenous communication from an outside, social scientific, or even imperialist perspective. Instead delving into the point of view of native people on their own terms, looking at their culture, and issues that they consider relevant. Participatory communication stresses the basic right of all people to be heard, to speak for themselves and not be represented or reworded by another party. However, it requires outside parties to act as co-collaborators and facilitators (Ibid).

Development communication researchers argued that participation must be recognized as a basic human right and Diaz Bordenave (1989) cited in Melkote &Steeves (2001) suggested that

participation should be accepted and supported as an end in itself and not for its result. The need to think , express one self , belong to a group, be recognized as a person, be appreciated and respected , and have some say in crucial decisions affecting once life, are as essential to the development of an individual as eating, drinking and sleeping. Otsyina & Rosenberg (1997) cited in Srampickal (2006: 6) also expressed the role of communication in this approach as follows:

Participatory development communication is often used to draw attention to an emphasis on two-way communication processes, and to distance them from one-way communication approaches that involve disseminating messages, transmitting information, or persuading people to change their behavior. It wants to give preference to horizontal approaches that encourage dialogue centered on problem analysis and a search for solutions, as well as bottom-up approaches that aim to raise the awareness of decision-makers.

This two-way and horizontal communication approach then helps to bring the stakeholders to communicate on issues concerning their lives. In relation to this Mefalopulos (2008) puts as dialogic communication is not used to inform but to truly “communicate” that is, to share perceptions and create new knowledge. On the other hand he emphasize the application of communication in this approach is moved from simply disseminating and persuading to assisting and empowering which is labeled as *communication to assess* and *communication to empower*.

According to Melkote &Steeve’s idea communication is also an indispensable part of participatory approach. If development is to have any relevance to the people who need it most, it must start where the real needs and problems exist i.e. in the rural areas, urban slums, and other depressed sector (2001:338).

According to Pradip Thomas argument cited in UNESCO (2008:19):

Worldwide poverty situation could be solved by participatory communication and the use of participatory communication education mechanisms could bring about social change and development through sustained improvements in agriculture, health, education, politics and economics over a sufficiently long enough time to make a considerable proportion of the population less poor, both in material as well as immaterial ways.

The primary goal of participatory communication is also explained as it is to support the expression of local people's knowledge, needs, priorities and decisions through effective communication processes. Therefore, Participatory communication is not just the exchange of information and experiences: it is also the exploration and generation of new knowledge aimed at addressing situations that need to be improved (IFAD 2010: 6).

However, as expressed by Mefalopulos (2008) participation is not an absolute condition rather it can be applied to various degrees and its genuine application in some development context is unfeasible. According his idea participation can be categorized in to different levels or approaches, however, many development practitioners agreed on the World Bank's classification. Those are (1) information sharing, (2) consultation, (3) collaboration, and (4) empowerment.

Information sharing: - it depends on one-way communication system and the stakeholder's level of participation is to the minimal point. Its approach is simply depends on informing people about what is being done than participating them on the process, it may be at the end of the project or any other time.

Consultation: - like information sharing, it depends on one-way communication with a stronger emphasis on feedback. Stakeholders provide their input but do not have a significant say in the decision-making process rather it rests in the hands of the experts.

Collaboration: - unlike the previous two levels of participation, it supports two-way communication and open interaction in decision-making. Even if input in decision-making is balanced, it may not be necessarily from the beginning of the process and not in equal partnership.

Empowerment: - it is when relevant stakeholders take part throughout the whole cycle of the development initiative and have an equal influence on the decision-making process with special emphasis on two-way communication. According to Ascroft and Masilela (1989) cited in Meleket and Steeves (2001) participation, as a process of empowerment, is a favored approach that can make individuals active in development programs and process, they contribute ideas, take initiative, articulate their needs and problems and assert their autonomy. In the implementation stage, participatory communication should rely on the horizontally constructed exchange of information rather than the traditional, vertical dissemination of knowledge from the top down. Participatory communication approach believes in putting the community at the center of the communication process by encouraging community participation in major points of the planned intervention (Gulilat 2006:19).

Therefore, the relationship of participation, empowerment and development is well understood in Copenhagen Declaration of the World Summit on Social Development (WSSD). This is empowering people, particularly women, to strengthen their own capacities is the main objective of development, and that empowerment requires the full participation of people in the formulation,

implementation and evaluation of decisions determining the functioning and well-being of societies (Oxaal and Baden 1997:3).

However, like all other resources ... some elites control the mass media and information channels that bombard... the minorities, women, and the poor and local communities lose control of an important cultural resource, the right to tell their own stories to their children and to significant others". So to come out of such disordered "community empowerment attempts to restore grassroots control over this resource and peoples' right to communicate their stories should be at the heart of the participatory strategies leading to empowerment (Melekot & Steeves 2001: 355).

2.6. The Relationship Between Communication, Empowerment and Development

Communication, empowerment and development are highly interrelated concepts. According to White (2004), communication is not centered on the production of definitive messages that can be transmitted by a powerful source to passive receivers, but it is seen as an ongoing process that sees all as transmitters and all as receivers. This process is then helps to create mutual understandings and awareness on different phenomena's. To this end Fraser and Villet (1994) cited in UNESCO (2008) suggested that the planned use of communication techniques, activities and media gives people powerful tools both to experience change and actually to guide it. An intensified exchange of ideas among all sectors of society can lead to the greater involvement of people in a common cause. This is a fundamental requirement for appropriate and sustainable development. To achieve development, Servaes (1999) also claims that initiatives must begin with grass-roots communities and organizations which the main actors in the development process are there and establishing their own

independent system of communication can be a prerequisite. On the other hand, according to Melkote and Steeves explanation:

Individuals are impoverished or sick or often are slow to adopt useful practices, not because they lack knowledge or reason, but because they do not have access to appropriate or sustainable opportunities to improve their lives. This is an issue of power. Therefore, the focus on unequal power dynamics has a direct consequence for the traditional objective of development communication i.e. the delivery of new information and technology innovation. This is insufficient. Empowerment requires more than just information delivery and diffusion of technical innovation (Melkote and Steeves, 2001:356).

Therefore, it can be deduced that communication can bring the stakeholders at the center of discussion that helps to empower themselves, and empowering marginalized and disadvantaged groups can be a prerequisite to achieve sustainable development. According to many development communication researchers, the role of development support communication (DSC) can also bring the concept of communication for development and empowerment as highly interrelated concepts. The relationship is as the objectives of DSC professionals are working at individual and community level ...apart from the poor women, minorities and so forth and what are advocating for DSC is a move away from effecting “development” to assisting in the process of “empowerment” Melkote and Steeves 2001:356-57).

Moreover, UN General Assembly Resolution recognizes this close relationship in 1996 (UNDP: 2010). This is in terms of communication for development stresses the need to support two-way communication systems that enable dialogue and that allow communities to speak out, express their

aspirations and concerns and participate in the decisions that relate to their development (UNDP 2010:13). In addition, as expressed by Mefalopulos (2008:42),

Development communication, with its dialogical and explorative connotation, can facilitate empowerment through specific training or by creating the space for working cooperatively on specific initiatives at an individual, institutional, or community level. By taking part in decisions concerning their own lives, even the most disenfranchised and marginalized individuals tend to gain confidence and feel more empowered. Whenever communication is applied to facilitate dialog, knowledge exchange, and joint assessment of the situation, stakeholder's participation and empowerment grow.

Here is therefore, the application of participatory communication approach become as "a means to an end" which ranging from attempts at mobilization of the populace to co-operation in development activities, to empowering people so that they may articulate and manage their own development and participation become a favored approach for empowerment (Melkote and Steeves:337).

Genuine participatory communication approach (participation for empowerment) is the best as it emphasis on real participation of people, the indigenous vision of development, and the attention to power and rights issues. The use of dialogic communication to ensure mutual understanding and explore a situation often becomes the best tool to facilitate empowerment. Not only by effective as a problem-solving tool, but it also builds confidence, prevent conflicts, and addresses the issue of poverty by engaging the poorest and most marginal sectors in the process concerning issues of relevance to them (Mefalopulos 2008: 24).

Then, participatory communication approach can help to frame the study as a theoretical framework. This is because women mostly in the rural part of Ethiopia have limited access to information due to the entrenched problem of inequality that results to be uninformed and have less power on decision-making. However, achieving sustainable development is impossible without enabling women to play a role on development activities. The study then aimed to assess how communication is used to empower women (to pull them out of this marginalization) and the approach has to be participatory approach since this deep-rooted problem can not be solved without bring different stakeholders at the center of discussion on development agendas. Futures of participatory approach can empower such marginalized groups and allow them to contribute their role on the process of achieving sustainable development.

Through genuine participation, women can have their own share on development activities equally and they can be able to define their problem and generate solution accordingly. Therefore, in such place where there is no sufficient access to media and other communication technologies, using participatory approach with special emphasis to interactive and two-way communication method is crucial to achieve the intended goal.

Chapter Three

Methodology of the study

In this chapter, the methods, tools of data gathering, sampling techniques and procedures and method of data organization and analysis that were employed to achieve the purpose of the study were discussed. To achieve the objective the study employed qualitative approach due to its theoretical underpins. In most cases, qualitative method is the best way to study and understand social contexts that is experienced in the community level. This approach is also widely accepted by many social science researchers who are working in the interpretive philosophical position.

3.1. Qualitative Research

According to Yin (2011: 7-9) cited in Asegedew (2013:59) and Gizachew (2013:61-62) the following five features of qualitative study makes this method of enquiry preferable to know about person's life, organizational function, social movement, cultural phenomena, and interactions among nations.

These are (1) it helps to studying the meaning of people's lives under real-world conditions, (2) qualitative research differs because of its ability to represent the views and perspectives of the participants in a study, (3) this approach helps to cover the contextual conditions within which people live, (4) contributing insights into existing or emerging concepts that may help to explain human social behavior and (5) striving to use multiple sources of evidence rather than relying on a single source.

More, qualitative research uses a naturalistic approach that seeks to understand phenomena in context-specific settings, such as real world setting where the researcher does not attempt to manipulate the phenomenon of interest Patton (2001: 39) cited in (Hiwote:2007).

Therefore, due to its theoretical underpins the study used qualitative study approach to examine the communication strategies and the tools employed to communicate political, economic and social issues related to women empowerment and the barriers to implement the strategies.

3.2. Data Source

In order to get the relevant information the researcher used different sources. Because gathering data from different directions can help to crosscheck the reliability of the data. Therefore, officials from different sector in Molale woreda, beneficiaries (women), development communicators, religious and opinion leaders, and students were taken as informants.

3.3. Sample Size

The study populations were selected in terms of geographical location from the Woreda's city and availabilities of transportation service to be able to make manageable for the researcher. Therefore, the researcher tried to use 55 respondents both for in-depth interview and for FGD from three Kebele's namely Angewa (07), Yecha (06) and Molale (01).

3.4. Sampling Techniques and Procedure

According to Cohen, Manion and Morrison (2007: 100-101) researchers must take sampling decisions early in the overall planning of a piece of research. In conducting this research, these factors such as expense, time, and accessibility, which frequently prevent researchers from gaining information from the whole population, were taken into account. Generally speaking, the larger the sample the better, as this not only gives greater reliability but also enables more sophisticated statistics to be.

On the other hand, Ball (1990) cited in (Ibid: 114-15) recommends that the sample in qualitative research method shall be taken purposely in order to get the respondents or the documents which are

rich in information and the sample has been chosen for a specific purpose while it may satisfy the researcher's needs and used in order to access knowledgeable people, i.e. those who have in-depth knowledge about particular issues, maybe by virtue of their professional role, power, access to networks, expertise or experience.

Hence, to meet the objectives of this research purposive sampling method was employed in choosing the respondents. This helped the researcher to get the respondents easily as this sampling technique use the predefined purpose by the researcher. Then communication officer, women's, children and youth affairs officer, health and agriculture agents were selected because of their professional role. Other respondents were also selected by using snowball-sampling techniques which bases on their willingness and accessibility to the researcher. This method is useful for sampling a population where access is difficult, maybe because it is a sensitive topic or where communication networks are undeveloped (Cohen, Manion and Morrison 2007:116).

3.5. Data Collection Tools

In qualitative research there are common data gathering tools that are in-depth interview, focus group discussion (FGD) and observation.

Interview: is one of data gathering methods which enable the researcher to find peoples' attitude, opinion and idea about the researched phenomena and it was used as primary source of information for this study. As described by Cohen, Manion and Morrison (2007) interview may serve for three purposes. First, it may be used as the principal means of gathering information having direct bearing on the research, Second, it may be used to test hypotheses or to suggest new ones; or as an explanatory device to help identify variables and relationships. Third, the interview may be used in

conjunction with other methods in a research undertaking objectives. For this particular research it is used for the first purpose.

According to Cohen, Manion and Morrison (2007) and Mefalopulos (2008), this tool can be structured in different ways: free discussions around the topic of interest, in-depth discussions, usually with knowledgeable individuals, semi structured discussions with a predetermined list of questions for open-ended and closed-ended questions, providing answers that are easier to analyze, compare, and contrast. So based on its' assumption, the researcher conduct in-depth interview with three key informants (WCYA office director of the Woreda, communication office director of the Woreda and health extension agent from 07 (Angewa kebele)). For cross-checking the reliability of the data, the researcher also conduct interview with (three women), two opinion leaders (men), one school director (man), one student (female), one min-media representative (man), and one agriculture agent (man). Therefore the researcher interviewed 12 (twelve) informants.

Focus groups discussion: - is a method that a number of people come together in a group to discuss about a certain issue and this type of data gathering method is used mostly for qualitative research. The discussions also need moderator or facilitator to introduce the topic and controls over speaking, domination and such activities during the discussion. For this particular research, the researcher used moderator for some of the group discussion and the researcher leads some discussions. Totally, there were five focus group discussions held at School, Church and Kebele with the average number of the participants from 7-10 and the total number of those participants was 43. One FGD was with opinion leaders (their number were ten and the discussion takes place at 07 Keble garden), two FGD with female students (19 in number and takes place at Angewa primary school), and two FGD with women (14 in number and held at church). From those five groups discussion three group

discussions were recorded and the two that were with women was not recorded in order to give them freedom. When their voice is recorded, they are less likely to talk freely and to avoid this problem note was taken by the researcher.

Observation: - this method was used as one method of data gathering when the researcher stayed in the area for 26 days (from February 30- March 27/2006 E.C). Here direct or participant observation was employed to watch what is going on there and parents meeting, farmer training, religious gatherings methods, health extension door-to door service and development group discussions are some of the observed activities in the study area. Therefore, the researcher gathered the relevant data through these data gathering tools and audio recorder, note pad and photo camera that assisted to document the relevant evidences were used. However, there were some challenges to use those materials simultaneously, especially using recorder and note pad while interviewing women was difficult. This is because some women informants were being scared to speak freely while using audio recorder and the researcher was tried to make open discussion by taking notes.

3.6. Methods of Data Organization and Analysis

The collected data through interview, FGD and observation were organized in to the main themes of the research question and interpreted and analyzed based on the theoretical assumption discussed in chapter two. For the purpose of citing the respondent's idea in the analysis part, the respondent's kebele and code were used for women and opinion leaders to substitute their name and for those official respondents their position were used. The recorded interview and FGD were transcribed and translated in to English. Hence, contextual translation was used to translate the Amharic version in to English. In some cases, both the Amharic version (original statement of the respondents) and its translation were put in the analysis part.

Chapter Four

Data Presentation, Analysis and Discussions of Findings

Communication strategy is a well-planned series of actions aimed at achieving certain objectives by using communication methods, techniques and approaches (SADC: 2004). This section deals about the selected respondent's understandings of women empowerment, the employed communication strategies and tools to empower women, appropriateness of the strategies to the target groups, the prioritized issues in the designed strategies and the barriers to implement the strategies.

4.1. Understandings of Women Empowerment at the Study Area

The study wanted to know the selected respondent's attitudes and understanding since addressing this point was important to construct the other questions. As a result empowerment for WCYA office director (who is coded by W1) was:

When we say women's empowerment, it is about increasing women's capacity on their decision-making role by having equal right with men. So for our office women's empowerment means building their capacity in all trends it may be political, economical or social. If they can build their capacity in all trends they can assured their benefit.

For COD (coded by C1) it was about "creating good environment to make them equal participants and beneficiary from all aspects". He added, "It is helping them to express themselves freely in different public sphere". Then what type of communication strategy is employed to achieve this empowerment was the next question. This is because empowerment is a question of power and effective communication strategy (designed to addressing appropriate information) can play pivotal role to increasing the countervailing power of marginalized people through empowerment process (Melkote and Steeves 2001:327-28). Similarly WCYA director's response was strengthened the

above idea, she stressed information is very important to build women's capacity. Here is her response (W1):

...we saw that lack of information has negative impact on our mobilization activities if I tell you for example when we discuss with community about harmful traditional practices (female genital mutilation), we faced more challenge mostly while discussing with rural people. They do not accept it. I think making discussion with pre -informed society will be easy. In such place, even the newborn child learned the role of men and women wrongly from his family activities and the community.

In addition to her idea health extension agent (07H1) from Kebele seven (Angewa) said:

When we communicate about health issues most of the time they did not accept at one time. They need especially experience and more explanation to understand and used. But those who have access to television and radio are relatively better to understand about what we are communicating.

From the above two respondent's idea we can deduce that information is helping them for facilitating discussion and filling the knowledge gap among the community. Having some kind of information or being informed before coming to such public discussion can make the participants to think about it and motivate them to react on what is communicating. Media have both positive and negative impact on human's life and that is why respondent W1 said "*...we faced more challenge mostly while discussing with rural people. They do not accept it. I think making discussion with pre -informed society will be easy. In such place even the new born child learned the role of men and women wrongly from his family activities and the community.*" In Ethiopia, especially in the rural area of the country, harmful traditional practices on women like female genital mutilation (FGM),

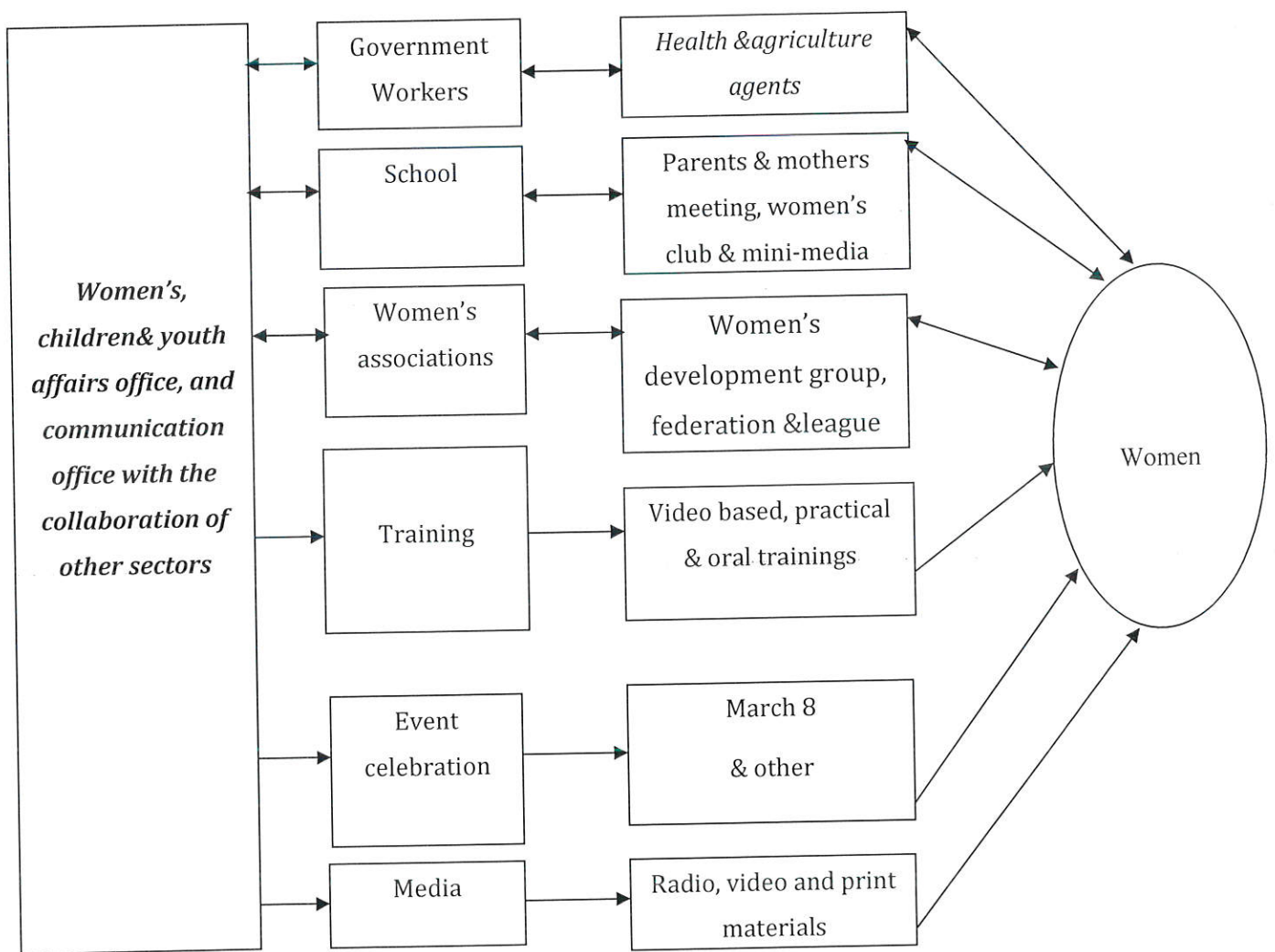
early marriage, rape, sexual harassment and other harmful traditional practices are the basic problems that prohibit women from acting independently on the country's political, economical and social activities. The new born child as the respondent understood learn these harmful traditional practices from his or her family and community as a good tradition because the child has no accesses to see as there are opportunities for women. Nevertheless, it does not mean that the rural people are living in vacuum rather shortage of telecommunication and other communication infrastructures and other related constraints hindered them from getting global information.

The implication here is then having access to information can facilitate empowerment process in the community. As expressed by Mason (1986) and Kishor (2000) cited in UNESCO (2008) a woman's level of education, her employment status and media exposure are expected to be positively related to empowerment and women who are educated, employed, and exposed to the media are likely to be better equipped with the information and the means needed to function effectively. Therefore, to achieve the intended goal, educating them and creating awareness is what will make difference in the community and the method or approach employed to communicate with them is the factor whether to bring change or not. If so, what are the strategies employed to empower women specifically how information can be accessed to them?

4.2. The Employed Communication Strategies and Tools

How can women access messages? Communication can play an essential role in response to the fundamental problems of society, such as poverty and social exclusion, particularly at the community level where populations often face difficulties to access information and knowledge, or simply have no access at all. Through communication, people are able to arrive at their own understanding of issues, to consider and discuss ideas, and to engage in national public debates

(UNDP 2008: 6-7). As described in chapter one, the situation of this study area is characterized by difficulties for using information communication technologies as needed. As a result, the communication strategies employed to reach women in this place is expected to consider these limitations. With this understanding, the following communication process is the designed strategies for communicating political, economic, and social issues for women.



Figur.1. Communication processes to reach women at Molale woreda

As expressed by (W1) respondent, the three women's organizations (which are women's development group, women's federation and women's league) are the basic structures designed to communicate political, economic and social issues. According to her idea through these structures, information can flow from the top to the community level and from the community to the top. In addition to these structures, educational institutions are used for communicating with women. Generally, any sector who wants to support women in any manner has to use the three formal women's structures especially the development group.

4.2.1. Government Workers as Communicators

Agriculture extension workers: - more than 97% of this community's life is based on agriculture and having accesses to this kind of information have great impact on their life. According to COD (C1) agriculture extension workers are working with the community to improve agriculture productivities of female farmers and the entire society at all.

About this method of communication WCYA office director (W1) said:

To build women's economic capacity, we have agreed with agriculture sector to give priorities for women if there is new technology or innovation about agriculture. So they are working to build women's economic capacity and their focus is delivering agricultural information to them. In addition, we are communicating with them to use women's communication network. But the problem is they do not give attention as it is their formal work, and sometimes women will not access it.

Agriculture agent (06AR) from his side suggested his idea as:

The attitude of the community did not give space for women to decide on agriculture activities and mostly we are interacting with men to discuss about technologies, innovations and agricultural inputs.

On the other hand, the idea I got from women's focus group discussion and in-depth interview shows there is misunderstanding between those agriculture agents and the women.

Here is the woman respondent's idea from 07 kebele: (code 07W1)

In a meeting, those agriculture agents impose us to use fertilizer. But when I said I don't want to use since I am giving my land to other, they said take it and use for harvesting cabbage...and the result is risky.

For those of farmer women information has been an input for the improvement of agricultural production (which is may be by using inputs like fertilizer or other technology) and accessing such type of information for them has a great role to build women's economic capacity. As stated by both respondents (agriculture agent and WCYA office director), they are working together to increase the productivity of women by giving different workshops and trainings. The data showed that WCYA office is working with the collaboration of agriculture bureau to improve women's economic capacity through irrigation, poultry and cow reproduction activities. Additionally the office works to create public forum that helps to transfer knowledge and experience among women and to give recognition and motivate others. Moreover, the office gives awards for model women.

However, women are less likely to access agriculture related information in this area. This is a result of less access to attend farmer's meetings, workshops and trainings because of the community's negative attitude towards women, miscommunication (the message itself), misunderstanding (between the agents and the beneficiaries) and time. As the woman respondent's idea showed, the agriculture agents used diffusion model for communicating the innovation (fertilizer). The woman does not understand how this technology can increase her productivity. She

said, *"They impose us"*, this indicated that there is miscommunication between them. She did not have the chance to choose. Here feminists criticized modernization because it defines people as consumers of products or services, not as citizens, asks for obedience not empowerment...(Wiley 2009: 146). Therefore, the study deduces that, these communicators are using one-way communication system for persuading the beneficiaries than communicating. Communication for empowerment is not targeted to persuading, rather aimed to create forum for discussion and dialogue. Through this two-way communication system, the communicators can be reaching on mutual understanding.

On the contrary, some agriculture agents are not committed to reach and support women at the community level. As (W1) said, *"they did not give attention as it is their formal work, and sometimes women will not access it"*. Based on her idea, also, women may not access the information communicated through one-way model or diffusion. They are not equally participated in farmers training, workshops and meetings. By quoting FAO and United Nation's documents (Melkote and Steeves: 2001) support the above idea as mostly change agents in Africa are men and those men are not reaching poor women in the rural area, therefore, women are ignored in diffusion of innovation and they have less access to media than men. Therefore, these gaps result negative impact on women's decision-making power on land use and other productive resource. On the other hand, if women have lack of this information they are expected to be economically dependent on men because they did not get the chance to increase their income by using technology or other inputs.

As expressed by World Bank (2012) and Duflo (2012) economic growth and women's empowerment have direct relationship as economic development will bring about women's

empowerment and empowering women will bring about change in decision making which will have a direct impact on development. Consequently, it is important to expose those rural women with agricultural information to be able to make informed decision towards their land use and other income generating activities because the role of communication is “more than transmitting information; it is about using communication to generate new knowledge and consensus in order to facilitate change” (Mefalopulos 2008).

Then this new knowledge may be obtained from increasing women’s participation on such agricultural trainings, workshops and other mechanisms that can be accessible for them. Then economic empowerment of woman can be measured by her market participation and resource equity (World Bank 2012).

Health extension workers: -an empowerment approach to women’s health emphasizes women’s individual sense of self-worth connecting to the value they attach to their own health (linked to power within), women’s individual decision-making over access to health care (power to) and women’s collective empowerment through organizing to make health services more accountable and to increase women’s choice, decision-making and control over their bodies (power with) (Oxaal & Baden 1997:20).

Empowering women in health issues needs proper knowledge and information that helps them to have healthier life. In this study area, health extension professionals are preferable communicators for communicating health related messages since they are giving door-to-door service to the community. For the sake of communicating health related issues, they have meetings with women at

Kebele level mostly with the representatives of development group at least once a week. And based on COD (code C1)'s explanation they read stories from magazine or brochure for those leaders while they meet at her office and it is said to be better way of information distribution method as it is accessed to them directly from the right source. Health extension workers are the right source for communicating health messages.

However, there are some problems observed from this type of communication. First, it takes long time and the women may not give attention and listen attentively especially when the story is long. Second, it is top down communication approach since the experts are reading from written materials; clarity problem and misinterpretation will be there. Therefore, making it interactive and establishing horizontal based communication approach is crucial. Rather than reading stories from written materials at the office, giving the copy to the leaders and make them to discuss on the story may give additional space for them to have their own say as feedback. Because those leaders have meeting at the village after they discuss with health extension professionals.

According to health extension agent from kebele 07 (Angewa code 07HI) in the study area they have better chance to communicate with women closely than other government workers. Most of the idea collected from the women's interview and their FGD showed that health extension workers are preferable source of information for them and for their husbands too. This is because of their close relationship, sex (women to women relationship is acceptable), reliability (women needs those agent's professional help for their health related issue especially for family planning and maternal issues), accessibility (they are giving door-to-door service), and service cost (free service). On the other hand, the idea acquired from opinion leader at Kebele 06 (code 06op1) showed that gender

category is the basic factor for getting women lonely and reputedly which can help to make discussion with them freely. Here is the statement:

If the person is woman (to mean communicator), I am being interested to help my wife to meet with her. But if the communicator is man I don't need to her even to go. This is because of our culture and the trend we take from our fathers.

Additional reason that makes those agents preferable sources is their target groups. From the begging health extension workers are assigned to serve women at the community level and their focal persons are women. According to WCYA director response coded by W1 health extension workers are mandated to support and help women since it is their formal work unless they will be asked by health office and other concerned bodies which is not for agriculture and other government workers rather it is their motivation and willingness. She stressed here their commitment and attention for addressing women at the community level makes them preferable by the beneficiaries since these are the challenges they face from other government workers including agriculture agents.

Therefore, the study found that this strategy is appropriate for communicating health related messages and supporting this method of communication with appropriate mass media tools like using community radio or mini-media can improve the service and facilitate the empowerment process.

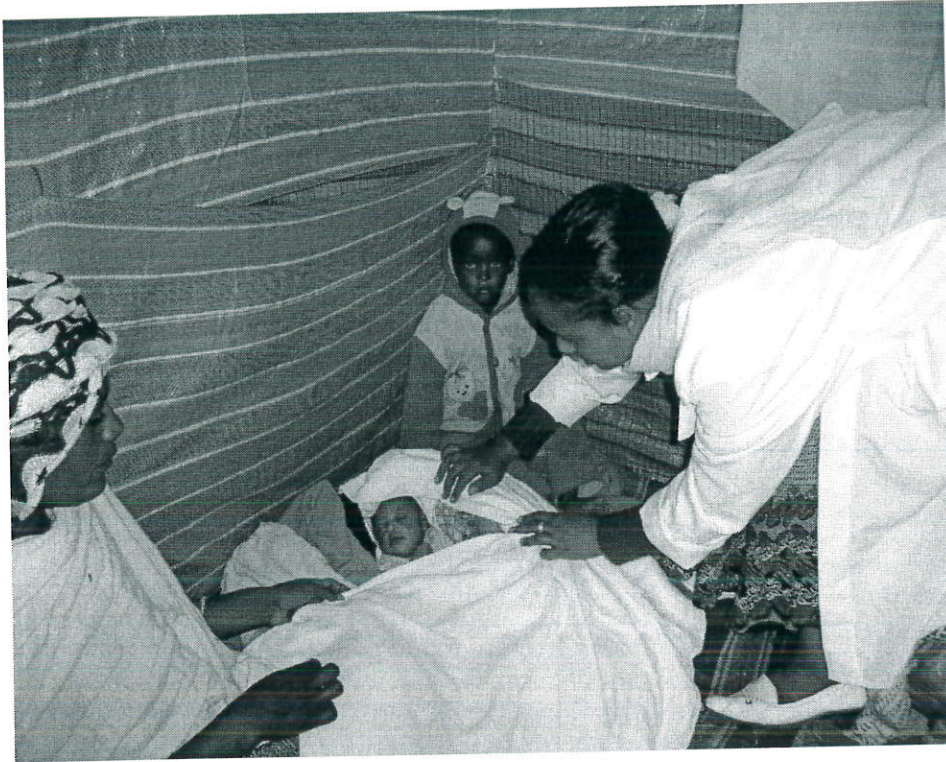


Figure 2, health extension worker serving the woman (who gave birth) at home

4.2.2. School

According to WCYA office director of the woreda, school in this area is the best place for communicating different social issues. This can be on event celebrations, parent's day and family meeting. It is also possible to use educational materials like posters and drawings that can attract the public while moving around the school and in some cases school's mini-media can be source of information.

Parents meeting: - it is one way of getting the student's family at school. It has two parts namely parents meeting in general (the participants may be men or women) and mothers meeting (the participants have to be student's mother). This event takes place once a month amid to discuss about the learning and teaching process of the school. This meeting day is also decided by the communities to make them participant and the students are being out from the school to help their family at home. Female student from the FGD forwarded her idea about mothers meeting as:

I did not have any time to do my homework and I was in trouble with my teacher. But when my mother comes to this meeting my teacher speaks with her to give me time to do my homework and now she starts to help me even if she is in problem.

On the other hand, one respondent from the same FGD said:

I need my mother to come in this meeting but my father did not accept the idea and he comes to sign on the form. He said, "if I go there, I could speak the problem what the community have better than she could". But if she comes here she will get the chance to share experience and she may understand as women could do everything as men and she will create conducive environment to me at home than my father but she did not get the opportunity.

In addition, I talked to the school director about this situation and his expression suggested as mother's meeting is important to create conducive environment for the students directly as they are more close to their child however their participation is limited. For the purpose of cross checking I also talked to a woman, (she attends such meetings most of the time) and coded by (07W1), and she reacted as she was very encouraged to teach her daughter after she had attend "parent day" which took place at the end of the year. At that day, she saw female student who scored good result and awarded on the stage. In addition, her parents also get award on that day, and this moment motivates her. This can be good evidence for getting in such public meetings can help to share experience and understandings.

In many ways, mother's knowledge has impact on her family's future life and getting them to the intended message will facilitate empowerment. According to UNFPA (2008), a mother's education influences her children more than the father's in terms of securing resources, with higher levels of

education; women tend to have lower fertility rates, improved nutrition, and increased use of health services. Hence, in many ways educating women is the primary input for empowerment processes and such type of awareness raising information makes difference on women's education. Both of the student's focus group discussion can be also evidence as their mother knowledge is very important for the betterment of their education. However, the two women respondent's coded by 07W2 and 06W1 and both women's and student's focus group discussion idea indicates that they are less likely to attend those meetings because of time and as their husbands prohibited them to do so.

Men supremacy is there and needs more effort to bring attitude change since empowerment is a means of building individuals capacity to be out of operation related to power equality. To avoid this men supremacy the message communicated on parents meeting has to be powerful and contextual to change the negative attitude of the community. This is because empowerment is a process aimed at changing the nature and direction of systemic forces that marginalize women and other disadvantaged sectors have in a given context (VeneKlasen & Miller 2002). If the message has the power to create awareness, why did not the respondent's father allow the wife to attain it since he was the one who share the message communicated on parents meeting. If he understands as women have the power (ability) to take action, he may let her to decide on their daughter's school life. However, her father assumed as his wife could not express her feelings at the public sphere which comes from his negative attitude about women's capacity.

On other hand, this situation will create wrong attitudes in their family as woman cannot express herself and cannot participate in such public forum that the real change will begin. Then it is important to use this method as a tool of communication and the message should be understood by

the community. Context is very important here for their discussion and making them to discuss on tangible facts will add knowledge. To bring their discussion on tangible fact, invite guest (successful women in different situation from the area) will be one since it helps them to share her experience because if she is from there she can understand what is the challenge there and the solution accordingly. This may be motivating them to let their daughter to learn in the harsh environment they face. This is because the successful women they saw are from their environment and they start to understand even if the environment is harsh, it is possible to challenge it as someone they saw.

Additionally using drama, poem, and theater will help to create awareness than simple discussion because those folk media have power to hold attention through entertaining and educating the participants. Therefore, empowerment will be achieved when women are educated: education can equip girls and women with knowledge to make informed decisions about their everyday lives and to gain power. Then the role of communication here is to create understanding and build consensus among the community. Generally, it is possible to say that this strategy is appropriate for creating awareness and mutual understandings.

Women's club: - In each school, women's club is established for the sake of supporting women students in the school. Through this club, members will get the opportunity for discussing their problem with their teachers, to develop their speaking skill, to help each other, to share experience and to get tutorial. In addition to these functions currently, it is also used as information distribution method. According to COD:

In each school, we distributed women's related news to those clubs and the members have the chance to get it. However, those clubs are not properly functioning in some school due to the school's problem within itself and the student's family.

The idea acquired from women's club member at Angewa School coded by (07S1) also showed that the club is not functioning properly. The members are coming from long distance and they do not have time to meet. When they need to come early, their families are not volunteers as they need to help them at home. However, it is important to those female students as a means to help each other and sharing experience. As result, a lot has to be done among the school to give them time and need of creating awareness among the families. Because it has multi-dimensional use if it is used as forum for female student's discussion, one, they will develop their speaking skill, confidence and knowledge, second they are being source of information for their family after they back and they may also discuss with them again about what they read. Therefore, the members and their families will have accesses to get information and space for discussion too.

Mini-media:- According to the club representative at Molale secondary school code (MR) it is one form of student's gathering at school and its main functions are entertaining and informing the school community about the internal and external activities of the school at the break time and morning. In this club, women are motivated to read and collect news that helps them to develop their information seeking behavior. However, female student's participation is limited due to their willingness to participate, their parents understanding to the club and lack of time. Female student's focus group discussion was evidence to this problem. One of the group members said as follows:

When we are participating in min-media club, some of our families are not interested. They think the club has no relevance to us; simply it is for presenting music and dance. For example, when I said I have to go early to the school when I was the member, my parents do not allow me. Even they think as it is a place to do unwanted things.

Therefore, as stated earlier, female students have not equally enjoyed in different clubs that are established in their school. This is because of many external and environmental factors. The student's parents are not willing to give time to their daughters to participate in such clubs rather they need to help them at home. Due to these factors female students cannot participate in all the process of news and program production in the club rather they are simply listeners. Therefore, creating conducive environments is expected from the school, their families and the entire community too. Especially educating the community about equality can improve their participation.

According to COD, the office is working to create "media forum" in each Kebele and they need to use this tool as one method of communication among the community. Then it will may help the community as source of information and giving opportunity for women to have their program will make them participant.

4.2.3. Women's Associations

According to SADC (2004) groups can be formed to deal more effectively with a certain problem, to share labor required by a complex activity, to provide moral support and legitimize social and technological change, to facilitate the duplication of certain knowledge or practices in the community and it uses communication to facilitate mutual trust and understanding among people sharing a common interest or need. In this particular study area, *women's development group with*

(one to five organizations), women's federation, and women's league are the basic organizations formed for communicating political, economic and social issues.

According to WCYA office director, these organizations are also their best methods to create awareness about gender equality, to protect harmful traditional practices on women and to enhance women's political, economic and social participation. Due to this, any government sector that needs to support women should have to follow those women's associations because these associations were formed to participate women in all aspects at their community. According to her idea, moreover, the members of these associations can get priorities in every way they need support such as borrowing service, training or other service.

According to COD, women's development group is being the most appropriate way to create awareness and understanding:

...Especially women's development group is the best way to reach women at the grassroots as it is formed based on their district and village. When we get them through this structures they can express their feelings freely and it is easy for making discussion.

Woman interviewee from kebele 07 (code 07W2) also said:

We have development group and one to five organization, through this we are communicating about family planning, irrigation, compost preparation, education and saving.

Similarly opinion leader interview's idea (secretary of "Sebeka gubaye") from the same kebele suggested that it become accepted way of communication in the community. He said as follows:

One to five organization help to bring change in our life style. Today we are using toilet, women start to use new way of life like (cooking and baking) ... these all changes are

results of this structure. So it has to be continued and women have to use it properly to bring better change to the future too.

Health agent respondent from the same Kebele also said that development group is the most important organization for getting women and distribute health messages. Based on her idea it is also preferable by health extension agents to get number of women at time than moving to each individual's house.

It is then most of the data collected through interview and focus group discussion showed relatively women are using these structures (one two five and development group) especially for communicating social issues next to interpersonal communication. They are coming together for discussing about health related issues called 17 health packages (including family planning techniques use of toilet, and other). It helps them to share experience among themselves. The researcher also observed that the members of development groups at Angewa (07) Kebele are helping each other to adopt new way of life. The leader of the group was traveling to each member's house to see how they are preparing toilet and other. This is because as suggested by Melkote & Steeves horizontally constructed exchange of information is better rather than the traditional, vertical dissemination of knowledge from the top down and to have any relevance development must start where the real needs and problems exist i.e. in the rural areas, urban slums, and other depressed sector (2001:338). Similarly, Dodd & Gutierrez (1990) and Chesler & Chesney (1995) cited in Sadan (1997) supported the idea as participation in a self-help group is considered as an ideal (though not exclusive) means of encouraging individual empowerment. For such a group produces empowerment beyond the individual as well. People receive emotional and social support in the

course of a change process in which they provide concrete help to others and acquire new skills, including development of ability for future public action (p:82).

Therefore, those intrinsic values of horizontal communication and participation make this group association specifically one-two five development groups as preferable method of communication for bettering women's life. Moreover, for using these groups as a means to facilitate empowerment in this particular study area, COD said that they are working with women to have radio set at least one in a group that help them to acquire different information and they will react to the message they acquired while coming together for discussion. In addition, with the collaboration of WCYA public relation department and women's representatives, flyers are distributed to the group for informing women about current issues. He said at least 40-50 flyers will be distributed to each Keble and then to the groups.

Here Reismann (1983, 1985) and Kahn & Bender (1985) cited in Sadan (1997:81) said group is the perfect environment for consciousness-raising, for mutual help, for developing social skills, for exercising problem solving, and for experiencing inter-personal influence. Empowerment means coming out from the limited boundaries of the "I" into the expanse of possibilities of the we.

Therefore, this approach is said to be appropriate method and it can be a means to make women communicating among themselves that helps to facilitate empowerment. However, some communication gaps were observed from the strategy that results failures of communication. These are some of the participants assumed as their meetings are simply for the sake of giving report for their supervisors and they did not give attention. This is depends on the issues they are

communicating, if they think the message they are communicating is important to them, they are likely better to attend on the meetings. For example according to women interviewee from 07 Keble, she is interested to discuss on health issues, compost preparations and savings. Some on the other side see this method as irrelevant to them rather it is for political purpose. This is because of giving focus on irrelevant topics which is not accepted by the groups. Therefore, making relevant to them, touching important issues and making it attractive and interesting can make it more acceptable.

4.2.4. Training

Most of the time, using training is considered as using communication for empowerment and capacity building which means enhancing specific knowledge and practical skills, both at an individual and institutional level (Mefalopulos:2008). On the other side training is the best method to get society at mass and to create awareness on specific issue as well. About this kind of communication method WCYA, office director of this Woreda said the following:-

Empowering women means building their capacity it may be political, economical or social. For example when we say how they can assure their participation economically, we are giving different trainings about new technologies with the collaboration of agriculture office. This is for making women to have better understanding and benefited from the new technologies. We also follow the same procedure to build women's capacity politically. So training is our best method to distribute information and create awareness about issues because it makes us to communicate with them directly and possible to get number of women at a time and we also use it as method of experience sharing among them.

According to her idea, it is the desirable method for getting them in to the message and it helps to get understanding or knowledge from the target source. But as many respondents idea especially

women's focus group discussion respondents suggested that participating in training is difficult to women since the community attitude towards women is not changed. As culture, men are the one who allowed participating in much public trainings unless it is called women's training. Agriculture agent respondent from 06 kebele (code 06AR) supports this idea:

In most kebele when we prepare training to create awareness about innovations or technologies related to agricultural practices, most of the participants are men and it is hard to get women in such stage.

The researcher's observation also confirmed the same thing here. When the researcher was collecting this data, there was farmer training for 23 days from (March 13-April 6/2006E.C) at the woreda and women were not equally participating in this training rather the Kebele officials selects one woman and sent to the Woreda; as a result, women were left out from this training.

Respondent from keble 06(Yecha code 06W1) on the other hand put her idea as follows:

It is not a matter of participating in training or meeting. The problem is we did not have right to decide, accept or reject the technology. The power is among men. If my husband did not believe that innovation or technology is not important I could not do anything on the land even on onion's land.

This implied that unfair power exercise is there. Power is about the ability to take action on the basic activities concerning once own life. However, women in this case have not equal power to take an action on their land even if they have better knowledge to increase productivity. It is a matter of unequal power distribution between women and men to decide on their land. Then the focus should

be here to change the altitude of men since women are under their operation and the role of communication has to be creating equal sharing of power. This can be through awareness creation and mutual understanding. On the other hand when we communicate an idea, innovation, or technologies considering the following four elements is important: the innovation, its communication, the channels of communication, and the social system within which and for which the process occur (Rogers cited in Melkote and Steeves 2001 p, 145). In this case using training as the channel for communicating with women may not be appropriate under this context (social system). As an example, in the community, farming activities are given for men and there is less chance to involve women in such public meeting or training. As a result, they did not have access to this information from the target source, they may exclude themselves from the innovation or technology, but not because of they cannot.

Here Melkote and Steeves (2001:356) strength the idea as individuals are impoverished or sick or often are slow to adopt useful practices, not because they lack knowledge or reason, but because they do not have access to appropriate or sustainable opportunities to improve their lives. This is an issue of power. Therefore, the focus on unequal power dynamics has a direct consequence for the traditional objective of development communication i.e. the delivery of new information and technology innovation. This is insufficient. Empowerment requires more than just information delivery and diffusion of technical innovation.

According to COD, getting women in some training at the study area is rare. He said,

We got few women in some training. That is the gap we identified and we tried to prepare unique stage for them. That gives them an opportunity to attend again, but it is on some issues we think crucial.

As a problem, he mentioned that training for women is rare in the woreda, because of lack of human power to prepare unique stage and shortage of other resources. He also reminds that when they are coming together with men, they did not express themselves equally rather they are being under domination of men.

As the researcher apprehends from different respondent's idea through focus group discussion and in-depth interview, there is need of creating awareness about equality that is pre-request for empowerment and helps to get women in parallel with men by using accessible communication channels. Then creating opportunities and bringing women to be active participant in such trainings will empower them since empowerment is about participation. Here is why Pinderhughes (1983) in Sadan (1997) said the personality structure is significantly influenced by environmental conditions. A person is not formed only by heredity and conditions of growth and care, but also by opportunities and experiences in the world around him. Among these, especially important to us is the ability to make decisions and to act in order to attain goals. This ability (or its absence) shapes the person's character and influences the degree to which she will be the effective actor in her life (p: 75).

4.2.5. Event Celebration

Unlike other method of communication, it helps to get number of women participants at a time. According to COD and WCYA office director's idea, it helps to show progress and changes while celebrating different women's association anniversaries and March 8. On these kind of celebrations number of women are coming together from different Kebels at the place (which the celebration takes place mostly at school and Woreda) and they enjoyed the celebration. Then it can be used as a means for sharing experience because as expressed by WCYA office director with the collaboration of different organizations WCYA office give award for role model women from different sectors

such as students who can score good result, women teachers who are been role model in her activities, model farm women, and others. Therefore, it is important and appropriate communication methods since this kind of motivation helps to create awareness, sharing experience, and encourage the participant to the future.

4.2.6. Mass Media

4.2.6.1. Radio

Role of radio in development can be multi-faceted as it can serve to pass messages, improve the capability of calling upon and organizing groups and organizations, enlarge the forum for social dialogue, provide effective capacity building of the community, raise awareness and knowledge of community issues, bring the people's voice to the higher level of their political structure and mobilize the community to tackle issues of collective interest (SADC, 2004:50). Radio is also the best mass medium for reaching numbers of people in rural area because of its accessibility and its cheapest cost.

It is therefore, using radio as source of information and forum for public discussion will bring women to participate in the community issue. In the study area, the researcher observation and the respondent's idea implies mostly men are listening radio than women to obtain information as they are mostly the owners of radio receiver. Additionally, even if listening to radio is possible while doing other things; most women are not willing to listen to radio programs while they are doing their household activities at daytime that is matter of awareness for instance. On the other hand, WCYA office director pointed out as women's illiteracy is the main problem that is an obstacle to operate radio, mobile phone or other communication materials.

COD from his side also explained the problem as follows:

Women less likely listen to radio because of lack of understanding and other external factors and we are trying to create awareness to them at least to have one radio receiver in their development group and to use the information they get for their discussion.

From the beneficiary's side, interview respondent from "yecha" (06W1) kebele said:

Listen to radio is important when the program targeted to us...mean I need to listen some important programs that may be similar with my life style. If not what is its importance, for example, when I listen to women who obtained money from poultry and cow reproduction I am impressed. That is what I mean important to us.

Radio is the best to diffuse innovation or technology, easy to communicate health issues, and other important information in which the area is remote. In areas where there is not sufficient access to electricity, it is the only mass media tool. Nevertheless, from the respondent's idea and the observation practice, there are some drawbacks among this type of communication tool at the study area. (1) Even if using radio to educate and creating awareness for rural women is the best tool because of its accessibility and easy to afford, the women living in this area cannot accessed it. (2) Proximity, context and language that Ethiopia and Amhara radio used are not well understood to them (the above respondents idea showed that she needs radio program that shows similar lifestyle with her). (3) As environmental factors it is not allowed woman to operate radio at home rather a man controls it especially in family who are aged and illiterate. In some situation if he is not at home, listening to radio will be impossible to the family. On the other hand, buying radio battery and operating it appropriately are considered as factors in addition to the traditional attitudes of the community.

Consequently, the data demonstrated first, creating awareness about equality is very important. The man has to allow woman to use radio receivers freely. Second, running community radio that will make women to have their own voice about their live in their community is important. As it can be understood from 06W1, woman respondents they need context based program which targets to their way of life. If it is available, it is possible to promote development agendas of the community, motivate women to express themselves, and possible to inform women about their rights (which is directly related to power distribution) by using their local language and context that is easily understandable to them.

Third, giving emphasis to create awareness among the community should be done especially; women's need education about the importance of information, which helps to know their rights and role in their community. Forth, enhancing the community to develop their information seeking behavior can make women to use radio for acquiring different information. At the last, the message that is communicated to the community in any means should be powerful to change men's attitude towards women equality. If the community's attitude is positive towards women, they will be free from any domination and get better accesses that make them informed.

4.2.6.2.Video (TV)

Video is a medium that could be used to encourage people's participation, to share experience and to generate discussion on crucial issues or facilitate the learning process (concerning new skills or required knowledge (SADC: 2004). In many ways, it is powerful and empowering tool that can raise awareness and increase knowledge since it has power to create image on humans mind. Related to this reality, health extension agent from Keble 07 told me her experience as follows:

When we communicate with women who have television they are likely better to discuss and reach on conscience about vaccination, family planning and other issues because they know

something from advertisements and programs. One day when we discussed about family planning methods in development group, one participant from the group brought question about contraceptive method she watched from television advertisement and the participants actively exchanged their feelings in the discussion. Therefore, it makes our activities simple as they came up with some idea before we meet.

The data I got from both of CO & WCYA office directors also showed in this woreda it is the best way of information distribution method because of its visibility and the beneficiary's attention when they are invited to watch video at training or event celebration. Similarly I recognized from female student's FGD and one woman interview from 07 Keble (code 07W2) as it is acceptable way of information distribution in the community because it can be understood by all whether they are literate or not as it is visible. Therefore, it can be understood that its perceptibility can motivate the audience to follow the message communicated through it. However, making it accessible to all Kebels is the basic challenge as understood from COD and WCYA idea. According to them this way of communication is used when training or event celebrations takes place at the woreda level and sometimes at some Kebles which has accesses to electricity.

The researcher tried to see some of the recorded videos at the communication offices and it implies that they are prepared for showing successes stories, experiences, and some innovations and technologies. More over the communication office tried to collect different videos from other Woreda's communication offices and shows when there is training or meeting. Even if it is important to show the real experience and has power to motivate women, accessibility of electricity infrastructure found to be the main challenge. On the other hand, as women are less likely to attend

training and some events which takes place far from their village they may not access it. Therefore all women may not be benefited from this method.



Fig 3. Video based training at the woreda

4.2.6.3. Print materials

Brochure, magazine, poster, newsheet and flyers

Print materials are important to use as guideline, to support discussion and to show steps with the combination of word and pictures. Conversely, different researches put that these communication tools are useless in most African countries because of illiteracy. In the study area, these materials are distributed to the beneficiaries when different training, meetings and event celebrations are taken place. In many places, posters were used to create awareness about gender equality and women's capacity especially at school, meeting hall, women's and health extension offices. Since pictures dominate the main part of these tools, it is advantageous to hold attention of the beneficiaries and will be easy to understand the message even for those illiterate people. As a result, expanding its distribution to other public gathering areas like market and bus station will be very important to

address more women with the intended message. In addition, “Goh” is monthly magazine produced by communication office of the woreda and helps to provide information however; its distribution is limited to the office level. Sometimes, when it covers women related issues some copies are distributed to women’s affairs office at kebele, school and health extension offices with the help of WCYA office. Nevertheless, some of the interviewee respondents indicated that the community does not care for these materials since they did not understand. In addition, when the government workers read it to them, they did not listen attentively. Similarly, health agent from 07(Angewa) Keble said:

Sometimes we distributed written materials such as brochure, flyer and magazine. However, most of them did not give attention since they cannot read it. Rather they need face-to-face communication, and group communication. Relatively listen to radio is better for them than the print materials.

Therefore, finding other mechanisms instead of using these print media is important. For example putting pictures may attract their attention and helps them to understand easily and creating awareness to use these materials as a source of information should be done even if they can’t read it. They can be told to take them home and read them with the help of some one in the family who can do. More ever, they can discuss the issues accordingly.

4.2.7. Interpersonal Communication

Interpersonal communication mostly takes place between two communicators and allows for interacting each other. It is also the best way to share feelings and meanings among the communicator’s through verbal and non- verbal messages. So as conducted by the previous researchers from School of Journalism and Communication like Hiwote (2007), Fikerte (2007), Haymanot (2013), and Asegdew(2013) showed interpersonal communication is the most appropriate communication to create awareness and understandings in the rural part of Ethiopia.

This is because due to environmental and cultural factors, in the community which has closed culture, it is obvious that individual needs privacy especially it is preferable way for discussing issues particularly for taboo communications. That is why the previous researches pointed that it is an effective way of communication method to bring change in health related issues. Similarly, here is health extension agent's response about interpersonal communication in this particular study area:

As we are moving to village level, we are close to them and have better chance to contact directly with them and face-to-face communication is our best way to discuss about family planning, maternal and other health issues. In addition, they are also open to discuss with us especially when we go their home because they need privacy.

Interview respondent from 06 kebele (06W1) said:

When I talk about different issues privately (face to face communication) with health extension workers as well as with women's office professionals it gives me freedom but if you ask me to talk in the meeting or with...who was his name...(agriculture extension agent)...and police I cannot say one word...

Therefore, both respondents' idea showed that interpersonal and peer communications are preferable method of communication in the area. This communication includes telephone calling and in some case WCYA office uses this communication method as means to gather reports and other information. However, there are some challenges such as networking, electricity for charging the phone, lack of skill to operate and economy as well. Beyond this it can be possible to use telephone calling for protecting harmful traditional practice, if and only if it is used in a cooperative manner for example using for giving advice about health, justice (for those who are in the processes of charge), giving information about market and so on. However, it needs cooperative manner from many

concerned bodies and it may not be easy for development communicators as it needs time and other resource.

4.3. Appropriateness of the Strategies

Communication strategy is a well-planned series of actions aimed at achieving certain objectives through the use of communication methods, techniques and approaches (SADC: 2004). Even though measuring empowerment is difficult due to its multifaceted nature, looking in to some of gender and development practitioner's categorizations can help to understand women's level of empowerment contextually and helps to examine whether the appropriateness of the employed communication strategies are appropriate or not. These indicators as discussed by (VeneKlasen & Miller's 2002:57) are freedom of mobility, involvement in major household decisions, relative freedom from family control, political and legal awareness, involvement in community and political activities, economic security, awareness of choices, awareness of own health, participation in groups and desire for information and new experiences and they concluded that women's empowerment must be participatory. With this understanding, the study found out that the designed communication strategies played a crucial role for achieving some changes. For example, WCYA office annual report (2005) showed that because of the employed communication strategies, harmful traditional practices were reduced by 75%, gender equality guaranteed at 66.94%, and child growth condition was rich at 53.7%.

However, most of the respondents idea on the other hand, as stated earlier displayed women in the study area were not equally participating in economic, social and political activities and women are somehow lagging behind because of internal (problem within themselves) and external (environmental, cultural and social) factors. As an example, women were not equally attended on

farmer's training and they are not free to move to different public spheres. This result limited participation of women on social, political and economic issues. Trainings at woreda level, public meetings and print media were not appropriate tools for communicating issues because most of the women are not literate and they cannot understand what is communicating through print media outlets. In addition, men dominate different public meetings and women are left out from these forums. As discussed previously, women's development group, health extension workers, event celebrations and school are relatively better ways of communication for participating women than trainings and mass media.

Therefore, finding method that are more appropriate and creating encouraging working environments is a must for empowering women. Instead revising the strategy in line with the traditional ways of communication is also important. Because traditional systems of communication are instrumental in the mobilization of people at the grassroots level for community development and national consciousness and the traditional newsman is the only credible source of information for the rural areas (Wilson 1987:88). But as different research findings like a study on family planning communication in rural parts of Ethiopia by Hiwote (2007) and communication and girls' education: the case of the Sidama ethnic group by Fikerte (2006) showed traditional means of communication were not taken into consideration.

However, a study on trends and communicative potentials of "Dagu" for HIV/AIDS communication in the Afar region by Gulilat (2006) confirmed that traditional communication tools in the region is being more effective even more than mass media tools. Here in this particular study area the result is almost similar with that of the previous two researches findings because according to COD response

they did not use those traditional communication methods at all even if there are many traditional social gatherings of women. From those traditional ways of communication methods, religious and social gatherings are the major one. Those are “*senebete*”, “*mahiber*” and church (Sunday) are the most respected and unmissed ways of religious gatherings. Because in this place all most all societies are Orthodox Christian religion followers and participating in those gatherings is expected from the society. Additionally the man needs his wife to be a member, he is responsible to cover her role at home, and she has to go to the gatherings.

According to (Wiley 2009:149) for many women and men religious affiliations are central to their lives, bringing personal fulfillment as well as an opportunity for collective engagement with social issues. On the other hand market, “*debo*”, weeding, women’s “*edir*”, edir meeting(which takes place once a month), Baptism, “*wkir*” ,”*zkir*” and coffee ceremony are their traditional communication methods designed to strength their social relation. Therefore, these methods are the best ways to get number of women at a time and possible to create agenda for their discussion in a systematic way. Then they can discuss among the issue raised and build new knowledge as result of their communication and they can empower themselves.

As Oxaal & Baden (1997:6), expressed empowerment is essentially a bottom-up process rather than something that can be formulated as a top-down strategy. Understanding empowerment in this way means that development agencies cannot claim to empower women, women must empower themselves. The basic thing that should be taken in to account is create awareness among the society in order to use those methods for public discussion by keeping its function as it is. For the sake of entertainment, the communities also use Azmari, Shilalo, Kererto , and Fukera while they are

coming together. However, men mostly control these. In some cases according to WCYA office director, these folk media are used for educating the participants as entertainment while trainings or event celebrations are prepared. However, women are not participated mostly and needs to motivate them to speak about themselves and she will motivate others too because the method is among their and they are interested to use it. At the end, further research is recommended to develop cultural based and appropriate communication strategy for empowering women.

4.4. Prioritized Issues

In this woreda, there are identified areas that get priorities based on this woreda context. Among these health, agriculture, education, and protecting harmful traditional practice on women are the major focus areas. Thus, the information flow depends on these particular areas in order to achieve the intended development. According to WCYA office director the Woreda gives priority to eradicate child and maternal death in health sector, eradicating illiteracy through accessing education to them including adult education , increasing farmer's productivity through irrigation and poultry, and protecting harmful traditional practice on women by organizing the community are the basic area. Therefore, it can be conclude that health, agriculture, education and protecting harmful traditional practices are the focuses of any communication tools. This are very important to empower women because woman's empowerment for feminist activists is not about replacing one form of empowerment with another women's empowerment should lead to the liberation of men from false value systems and ideologies of oppression. It should lead to a situation where each one can become a whole being regardless of gender, and use their fullest potential to construct a more human society for all.

Similarly, Parsons (1988) in Sadan (1997:76) showed empowerment is a process of internal and external change. The internal process is the person's sense or belief in her ability to make decisions and to solve her own problems. The external change finds expression in the ability to act and to implement the practical knowledge, the information, the skills, the capabilities and the other new resources acquired in the course of the process.

However most of the data showed that women are not informed about laws and their rights, which impose negative impact on their decision making power. Women are in trouble especially when they get divorced. This is because they are not aware about laws and regulations about how to be shared their properties and related issues. As a result, women mainly in this area are not equally enjoy freedom with men after divorced and most of the time she did not get her property. Here according to most of the woman respondent's idea, there is a great need of awareness creation activities about constitutional rights, laws and different polices. If so women can empower themselves and starts to face different challenges. To make out of this man's operation and discrimination more participatory approach is very important to bringing those different stakeholders at the center of discussion. Through discussion and interactive participation the stakeholders can come to mutual understanding and meaningful participation can be a means to empower themselves.

4.5. Communication Barriers

Some efforts are underway to empower women in social, economic and political sphere. However, there are many challenges with regard to implementation because of lack of awareness among different stakeholders and other social barriers. Communication barrier is the main problem that interferes with the transfer of intended information from sender to receiver. Even if the barriers are

different according to the method employed, generally it can be categorized in to economical, environmental and technological problems. These are:-

Human power: - according to COD, the focal person to organize any activities about women is from WCYA office and the office has no enough human power to run this activity. Similarly, WCYA office director pointed out human power is their main problem.

Illiteracy: - according Gallagher (1994:13) in most African countries the economic crisis means that an increasing number of women have no opportunity to acquire literacy, basic communication skill needed to cope with everyday information requirements of the modern world. Similarly, the data showed in Molale Woreda most women are illiterates and it is an obstacle to get the intended outcome. Illiteracy has negative impact on women's 'decision-making ability and the life they live at all, and results in lack of technological skills to operate communication tools.

The idea I got from group one women's focus group discussion respondents (07WG6) is being witness to the above statement. She said as follows:

The first time I know how much my illiteracy hurt me was when I was injured with "TB" disease. I do not know the time to take my medicine unless my child or husband is with me. I bought the clock because the doctor said me I have to take the medicine by keeping the appropriate time to be free from this disease. But I cannot understand how it works and I always need other's help even I was traveling to my neighbor with my clock when my child or husband is not at home.

Consequently, the wrong choice of channels like print materials, (which needs literacy skills to read and understand the content) may result failure of communication. Here the WCYA office director

pointed as they working with the collaboration of education bureau to reduce women's illiteracy rate through education that is called adult education.

Infrastructure and ownership: - communication technologies are the basic inputs to change the society's life at large. But with regard to information communication technology infrastructures there are considerable differences among women and men which restrict them from accessing the right information at the right time. Lack of transport infrastructures and geographical distance may not let them to participate in trainings at woreda and lack of electricity is what makes them to have lack of information in many ways. On the other hand, mostly women do not possess communication materials like radio, mobile and others. The researcher observed that mostly women are not using mobile rather her husband have it. Regarding to this most of women respondents said they do not have it because of they cannot operate it and they can't get electricity access to recharge the battery.

Lack of attention: - both the beneficiary's side and those of information distributor's (development communicators) share this problem. According to WCYA, office director response there is problem of giving attention as their normal activities among most of agriculture agents and school directors. COD in his part also said there is a gap among women's interest, they are less interested about information (matter of information seeking behavior).

Attitude: - in this environment, the attitudes towards women did not encourage them to participate in public dialogue. Respondent from female students FGD said:

Woman cannot participate in arbitration practice of the community, when I was asking my father why it is, he responds me as she cannot bring the two opposite parties together because it needs experience and capacity.

Opinion leader interviewee (priest and secretary of Sebeka gubae) (code 07OP1) also said:

We did not have female members in our committee that is called “Sebeka gubae”. This is because of our trend we follow, we did not see women in such activities before and that is why we did not have now. We also discuss issues about our church after we finish the prayer and send them to their house.

He also remembered that there are folk songs and figures of speech which show inequality between women and men. Folk songs like “የጭፈራ ምርቃት፡- ከብረው ይቆዩን ከብረው በአመት ወንድ ልጅ ወልደው፣” through this folk song negative message is transferred as men are very important than women.

Here are also some of figures of speech he remembered “እግዚአብሔር ወንድን ልጅ የፈጠረው እጁን ታጥቦ ነው፣

ሴት የረገጠችው መሬት አያፈራም፣ ሴት ልጅ እፊት እፊት አትልም ምክንያቱም ሴት ብታውቅ በወንድ ያልቅ ነውና። These figures of speeches can demonstrate inequality between women and men, it restrict women from expressing herself and leads her to be silent.

Therefore, from the above ideas we can understand that there are negative attitudes towards women that showed woman do not have capacity to do such public activities. However, it does not mean that the above sayings existed only in the area rather it exists everywhere in the country. So, how can women communicate with other? as they are restricted from such community’s dialogue which is accessible to them. Therefore, changing these types of attitude in the community needs more effort, because as expressed by Elisheva Sadan awareness of a broader environment advances individual empowerment processes. That is to say, the environment is a means of encouraging empowerment (Sadan, 1997: 200).

On the other hand, from some of the respondent's idea it is possible to deduce that there is positive attitude towards women, which are adopted through time these are woman is better than man in generating solution, she is fast to adopt new idea than man and she is risk taker. In addition, some changes also observed that are achieved because of the employed communication strategies such as they have equal right with men and she can do what man can do, but this understanding is too few.

Time and lack of freedom to public sphere: - most of the time women occupied at household and family care activities the whole day and they may have not time to participate on public discussions. On the other hand women are not free to move everywhere without getting permission from their husbands or their families (if not married) which is an obstacle to woman who needs to participate in training, meeting, and other public dialogue.

Misunderstanding: - communication can fail if misunderstandings between the communicators occur. It may be resulted from the communicator's power difference, language, culture, interest and the message itself. That is why some misunderstandings were created between agriculture agents and women and between the development communicators too.

Chapter Five

Conclusions and Recommendations

5.1. Conclusions

The study was about assessments of women empowerment communication strategies and tools employed at Molale woreda that is found in North Shewa Zone in Amhara regional state. The study especially focused with reference to communication strategies and tools employed by communication and Women's, Children and Youth Affairs Offices. The role of communication for empowering women was conceptualized to fill the knowledge gaps, create awareness, change attitude, increase participation, facilitate dialogue (bringing the stakeholders at the center of discussion), and building self-confidence. For fostering social change and making women at the center of public discussion participation becomes a favored approach of empowerment as an end in itself or as means to an end.

The analysis was based on participatory communication theoretical framework that is a favored approach for achieving empowerment and sustainable development. The two concepts which are communication for women empowerment and communication for development is seen as closely related as development can play a major role in driving down inequality between men and women and in the other direction empowering women may benefit development to be real and sustainable development. Therefore, these concepts come together under participatory approach.

Since empowerment is directly a question of power between men and women information can reduce this inequality by filling the gap they have. This is because women who are exposed to media will have better understanding of issues than those who have not by feeling the knowledge gaps they

have, by making them to develop their self-confidence, and by increasing their participation in political, economic and social issues. Then information can be a means to get power and crucial commodity to bring women in to the man world and to make them informed decision maker which can directly affect their life.

The findings show:

- Women empowerment communication strategy designed by this Woreda was communicated by using interactive communication tools which are interpersonal communication (more with health extension and WCYA office agents), group communication (among themselves and development communicators).
- Mass media were the least way of information source for women in the study area. This emanated as a result of illiteracy, economical problem, lack of technological skill, ownership, context (content of the message), proximity and language (for those of women who has access to radio) and lack of awareness.
- Different women's associations especially development group, health extension workers, school and event celebrations were the preferable ways of communication methods by the women and by development communicators too.
- Agriculture, education and health related information got emphasis to be covered reputedly by the employed communication tools.
- Women in the study area had limited access to information. This was a result of limited access to the new information and communication technologies, lack of freedom to public sphere, illiteracy, lack of technological skills, limited participation in different public forums, and the existing negative attitude of the community towards women. The negative attitude

towards women is within themselves too, women by themselves lack motivation since they believe as they can't perform task equally with men

- Women in the study area have lots of traditional and religious communication tools that are established for the sake of strengthen their social relationship. However, these are not opened for discussion and not used by development communicators as well.
- There are some harmful traditional practices and sayings existing there which restrict women from expressing themselves in the public sphere and results woman to be silent. These traditions are learned through families and community activities.
- Generally, the findings can be concluded that as a strategy to support women in Molale woreda economically, women, children and youth affairs office prepared trainings, meetings, workshops and event celebrations. To encourage their activities in social and political phenomena's, women were grouped in to different women's associations. More to achieve the strategies interpersonal communication with health extension agents, institutions (schools), and mass media at the least were employed as communication tools.
- At the end, the communication strategies employed to empower women in this study area (Molale) were designed to be participatory, however the level of participation is said to be for the sake of informing and getting feedback. However, genuine participation or participation for empowerment has to emphasis on two-way communication and enables the stakeholders to participate at every process. However, limitations were there to implement the strategies practically.

5.2.Recommendations

Based on the findings, the study pointed out the following recommendations:

- Opportunities must be created to make women active participants in different public dialogues. Meaningful participation encourages women to speak up and act independently; it can be a means for fostering empowerment processes. Through the dialogues it is possible to reach on mutual understandings, women by themselves can be an actor for defining the problem they face and finding the solution accordingly.
- Emphasis should be given to improve women's accesses to communication and information technologies like radio and mobile phone that has a great role for accessing information for rural women. Having these communication materials may not be difficult for them what has to be done here is creating awareness about how to use it. Mostly, in some cases, the man controls these materials and even listening to radio is not allowed to the woman when the man is outside the home. So making discussion with the concerned bodies may solve this problem. On top of this, having accessible communication tools can make women to communicate within themselves, their community and help to share experience.
- Communication distribution strategies should be revised to use traditional and religious communication methods for the sake of distributing information and for women's discussion as well. This is because those social and religious gatherings are the most respected and indispensable ways of gatherings by both of men and women in the area. Subsequently, using these gatherings helps to get number of women since these are formed based on the participants willingness. However, it needs care to use systematically as a forum for discussion.

- Emphasis should be given to prepare trainings (women's training) particularly and giving focus to fill women's knowledge gaps about different policies and strategies, laws, constitutional rights and responsibilities and different technologies. Having appropriate knowledge on these issues can make them to act independently and freely.
- Awareness should be created among the opinion leaders and religious fathers to make women free from men's operation since they are respected bodies in the community. If they are being aware about women equality, they can create better environments for women since they are the one who sets and teach rule and regulation for men and women as they take from their fathers through oral tradition for instance. Nussbaum strength the idea as while religious traditions have been a source of oppression for women, they have also been powerful sources of protection for human rights, of commitment to justice and of energy for social change (2000:178).
- Like health extension workers assigning development communicator (targeted to create awareness about polices, laws and strategies) can be important to fill the observed gaps.
- As a final point, creating well democratic system and environment is mandatory since having such system of communication approach needs meaningful participation of the society because real empowerment is about meaningful participation.
- The study depended on interpreting the collected data and it recommends further researchers to find out the appropriate and cultural based communication strategy for empowering women.

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Appendix I

✓ *Semi-structured interview questions for communication office director (for Ato Addis Ketsela)* *(translated from Amharic)*

1. What is women's empowerment for you?
2. How does the role of information placed for the empowerment process?
3. How women in the area accesses information? What are the tools you are using to provide information for women?
4. What are the issues you give priority?
5. Did you think that women in the community are informed equally with men?
6. How do you get feedback from women?
7. Do you have a unique method aimed to create awareness about policies and strategies for women?

✓ *Semi-structured interview questions for women respondents*

1. Do you have access to communication tools?
2. Do you know about the communication strategies employed by women's affairs office?
3. Have you an access to participate at training, meeting and other public forums?
4. What type of information you need to change yourself?
5. What are the challenges you face?

✓ *Semi-structure interview question for health extension agents*

1. How are you communicating with women?
2. Which methods of communication are preferable?
3. How do you design the message you need to communicate?
4. Is there any challenge you face?

Appendix II

Guide lines for focus group discussion

A. Question that explore ideas from opinion leaders

1. What are the role of women and men in your community?
2. What are the communicative strategies used to teach women and men their role?
3. What are the strategies used to silent women?
4. Are women allowed to express themselves in public?
5. Are women allowed to participate in arbitration activities in the community?

B. Question that explore ideas from women

1. How do you get different information about social, political and economical phenomena's?
2. How do you see the role of current information for bringing change in your daily activities?
3. How do you communicate among themselves?
4. How much are you aware about the communication tools available in your community?
5. How do you evaluate the communication strategies used by communication office and women's affairs office?
6. Are the messages understandable?
7. Do you think that you are aware of policies and laws concerning yourself?
8. How are you treated in political, economical and social activities in your community?
9. How do you share experience among yourselves?
10. What type of information you think crucial for you?
11. Do you think that there are areas you need to support from other parties?
12. How do you observe your role in the community?
13. The problem you face and the solution you think

C. Questions that explore ideas from students (girls)

1. What is information for you?
2. Where and how do you get it?
3. Do you have access to communication tools in your school or home?
4. Do you think that your mother is informed equally with your father?
5. Do you have opportunity to do your home work equally with your brothers?
6. Are you allowed to express yourself in your family?
7. Are women equally treated with men in your school and community at large?
8. Do your mothers have an opportunity to decide on your family's life?

Appendix III

Transcription

ከወረዳው ኮሚቴኬሽን ፅ/ቤት ሀላፊ አቶ አዲስ ቀፀላ ጋር የተደረገ ቃለ-መጠይቅ:-

በመጀመሪያ የእረፍት ጊዜህን መስዋእት አድርገህ መረጃ ለመስጠት ፈቃደኛ በመሆንህና ከስራ ሰአት ውጪ ቢሮህ ተገኝቼ ይህን ቃለ-መጠይቅ እዳደረግልህ ስለፈቀድክልኝ በጣም አመሰግናለሁ ምንም አይደለም

እንደነገርኩህ የኔ ጥናት በዚህ ወረዳ ሴቶችን ለማብቃት እየተተገበረ ያለውን የኮሚቴኬሽን ስትራቴጂ የተመለከተ ነው። ስለዚህ ጥያቄዎቹ መሰረት የሚያደርጉት መረጃ ሴቶችን ለማብቃት ካለው ፋይዳ አንጻር ትክክለኛና ወቅታዊ መረጃ ለሴቶች ተደራሽ ለማድረግ በሚሰሩ ሰራዎች ላይ ይሆናል። ይህን መነሻ በማድረግ ሴቶችን ማብቃት ሲባል ምን ማለት ነው የሚለውን እንደመነሻ እንየው

ጥሩ እንግዲህ ሴቶችን ማብቃት ሲባል በማንኛውም ዘርፍ ከወንዶች እኩል ተሳታፊ እና ተጠቃሚ እንዲሆኑ ምቹ ሁኔታዎችን በመፍጠር ተጠቃሚነታቸውን ማረጋገጥ ነው። ሌላው ሀሳብን ከመግለፅ አንጻር ስናይ በወረዳችን በሚካሄዱ በተለያዩ የህዝብ መድረኮች ሀሳባቸውን አውጥተው መግለፅ የሚችሉበትን ሁኔታ በመፍጠር ስለራሳቸው በበቂ ሁኔታ መናገር እንዲችሉ ማድረግ ነው። ይህንንም ለማሳካት በወረዳችን ውስጥ የተለያዩ የሴት አደረጃጀቶች አሉን የሴቶች የልማት ቡድን በስሩ የ አንድ ለ አምስት አደረጃጀቶች አሉት፤ የሴቶች ሊግ በፖለቲካው ዘርፍ አቅማቸውን ለማጠናከርና ተሳታፊ እንዲሆኑ ለማድረግ እስከ ቀበሌ የሊግ አባላት አሉ፤ የሴቶች ማህበር እና ፌደሬሽንም እንዲሁ በሴቶች ላይ የሚሰራውን ስራ ተደራሽ ለማድረግ የምንጠቀምባቸው አደረጃጀቶች ናቸው። በእነዚህ አደረጃጀቶች አማካኝነት ግንዛቤ የመፍጠር ስራን በሰፊው እየሰራን ነው።

ይህን ተሳትፎ እና ተጠቃሚነት ለማረጋገጥ መረጃ ያለውን ፋይዳ ፅ/ቤታችሁ እንዴት ይረዳዋል?

መረጃ ለሁሉም ሰው ወሳኝ ነው ይህ ሲባል መረጃ የእውቀት ክፍተትን ለመሙላትና የተለያዩ አዳዲስ አሰራሮችን ለምሳሌ ያህል ብጠቅስልሽ በግብርናው መስክ በመስመር የመዝራት ቴክኖሎጂን ወደ አርሶ አደሩ ለማስረጃ የተለያዩ ስልጠናዎችን በመስጠት ግንዛቤ እንዲጨብጡ የሚደረግበት ሁኔታ አለ አሁን ይህ አዲስ አሰራር ነው በባለሙያዎች አማካኝነት ይህን እውቀት ለማህበረሰቡ ተደራሽ በምናደርግበት ሰአት ምርታማነትን

እንጨምራለን። ስለዚህ መረጃ ትልቅ አቅም ነው። ፅ/ቤታችንም ወቅታዊ መረጃዎችን ለወረዳችን ነዋሪዎች ለማድረስ የተለያዩ መንገዶችን በመጠቀም ትክክለኛ የመረጃ ፍላጎት እንዲኖር ይሰራል። እንደወረዳችን በአጠቃላይ ሲታይ መረጃን በተለይም ለሴቶች ተደራሽ ለማድረግ ማንኛውንም እንቅስቃሴ ሴቶችን ያማከለ እንዲሆንና እያንዳንዱ ሴክተር መስሪያ ቤት በአደረጃጀቶቹ መሰረት እንዲሰራ የተደረገበት ሁኔታ ነው ያለው።

የወረዳው ሴቶች መረጃ የሚያገኙት እንዴት ነው? የማሰራጫ መንገዶቹን በዝርዝር እንድናያቸው ፈልጋለን ነው

ቅድም እንዳልኩሽ የመረጃ ፍላጎትን ለመጠበቅና ተደራሽ ለማድረግ በዋናነት የሴቶች አደረጃጀቶቻችንን ነው የምንጠቀመው። እነዚህ አደረጃጀቶች በተለይ የልማት ቡድኑ እስከ ታች ድረስ መዋቅር ስላለው ሁሉንም ተደራሽ ለማድረግ ይረዳል። በልማት ቡድን ለተደራጁ ሴቶች ቢያንስ በየቀበሌው ከ 40 እስከ 50 የሚሆኑ በራሪ ወረቀቶችን ወቅታዊ በሆኑ ጉዳዮች ላይ ከ ሴቶች ጉዳይ ህዝብ ግንኙነት ክፍል እና በየቀበሌው ካሉ የሴቶች ተወካዮች ጋር በመሆን መረጃዎችን እናሰራጫለን። በተለያዩ ስልጠናዎች ላይም ግንዛቤ የሚያስጨብጡ በበራሪ ወረቀቶች፣ በብሮሽሮች አንዳንድ ጊዜ ደግሞ በተቀረፁ ምስሎች ቴሌቢዥን ዴክን በመጠቀም መረጃዎችን እናሰራጫለን። ሌላው በብዛት ሴቶችን ለማግኘት የሚያመቹ በአላቶችንም እነደ ማርች 8 እና የተለያዩ የሴቶች ማህበራት የምስረታ በአላቶች በመጠቀም ግንዛቤ የሚያስጨብጡ እና ተነሳሽነትን ሊፈጥሩ የሚችሉ ፕሮግራሞችን በተለያዩ መልኩ በማዘጋጀት ሴቶችን ለማነቃነቅና በልማቱ ላይ ንቁ ተሳታፊ እንዲሆኑ ለማድረግ ጥረቶች እየተደረጉ ነው።

በተጨማሪም ከሚታየው ነባራዊ ሁኔታ አንጻር ሴቶች ከወንዶች እኩል መረጃ እየደረሳቸዋል ነው ማለት ይቻላል? ግልፅ ለማድረግ አሁን ያየናቸው የመረጃ ምንጮች ለሴቶች ምን ያህል ምቹ ናቸው? በተጨማሪም ተጠቃሚ ሆነዋል ማለት ይቻላል?

አሁን ያልኩት ነው እንግዲህ በተጨማሪም ተጠቃሚ ሆነዋል ወይ ስንል የተገኙትን ለውጦች በንፅፅር ማየት ይጠበቅብናል የሚል ሀሳብ ነው ያለኝ። በወረዳችን ከ ሁለት አስርት አመታት በፊት ከነበረው የሴቶች ጭቆና አንጻር ስናየው ዛሬ ብዙ ምቹ ሁኔታዎች ተፈጥረዋል ሴት ወደ ማጀት የሚለውን የተሳሳተ አመለካከት በመቅረፍ ሴቶች ከማጀት እየወጡ በተለያዩ ስራዎች ላይ እየተሳተፉ ነው። በሴቶች ላይ የሚደረሱ ብዙ ጎጂ ልማዳዊ ድርጊቶች በእጅጉ የቀነሱበት ሁኔታ ተፈጠራል እነዚህን ማስወገድ ስንችል ምቹ ናቸው

ወይ ለሚለው አደረጃጀቶቹ የነሱን ፈላጎት መሰረት ያደረጉ ና እስከ ታችኛው ጎጥ ድረስ መዋቅር ያላቸው በመሆኑ አሳታፊ ናቸው። ነገር ግን በአንዳንድ ስልጠናዎች ላይ የምናገኛቸው ሴቶች ቁጥር አነስተኛ መሆን የመረጃ ተደራሽነቱ ላይ ክፍተቶች እንዲፈጠሩ ያደርጋል። መሰረታዊ ናቸው በምንላቸው ጉዳዮች ላይ ግን ሴቶች ከ ወንዶች በተለየ መልኩ ስልጠና እንዲያገኙ ይደረጋል። የሴቶች ስልጠና ለብቻቸው በማዘጋጀት ይህ ለሴቶች ሁለት ጊዜ እድል ይሰጣል።

የመረጃ ፍሰቱን በተመለከተ በዋነኛነት ትኩረት የሚያደርገው በምን ላይ ነው?

እነደ ፅ/ቤት ሴቶችን በተለያዩ ማህበራዊ፣ ፖለቲካዊ እና ኢኮኖሚያዊ ዘርፎች ላይ ተሳታፊ እንዲሆኑ ለማድረግ ከተለያዩ አጋር መ/ቤቶች ጋር በመሆን ስራዎችን እንሰራለን። ለምሳሌ የሴቶችን ኢኮኖሚያዊ አቅም ለማጎልበት ሰፊ ስልጠናዎች በባለሙያ ይሰጣሉ ስለማዳበሪያ አጠቃቀም፣ የመሰኛ እርሻ እና ሌሎችም አዳዲስ ቴክኖሎጂዎችን በተመለከተ ስልጠናዎች አሉ። እዚህ ላይ የግብርና ባለሙያዎች በሰፊው እየተንቀሳሱ ነው፣ በየቀበሌው ያሉ ሴትአረሶ አደሮችን በጎሮ አትክልት ልማት ላይ እንዲሳተፉ ለማድረግ በየልማት ቡድናቸው አማካኝነት ግንዛቤ እየተሰጠ ነው። ወደ ማህበራዊ ዘርፍ ሰንመጣ ለምሳሌ በጤና እና በትምህርት ዘርፍ ሴቶችን ይበልጥ ተጠቃሚ ለማድረግ ከፍተኛ ስራ እየተሰራ ነው፣ የጤና አገልግሎቱን ተደራሽ ለማድረግ የጤና ኤክስቴንሽን ባለሙያዎች በየቀበሌው የቤተሰብ ምጣኔ አገልግሎት፣ የነፍሰጡሮች ክትትል፣ ሽንትቤት ቁፋሮና አጠቃቀም እና ማገዶ ቆጣቢ ምድጃ አሰራርን ያስተምራሉ። በዚህ ረገድ በህብረተሰቡ ውስጥ ከፍተኛ ለውጥ ማምጣት ተችሏል። በትምህርት ዙሪያም ሴት ልጅን ማስተማር ወገንን ማስተማር ነው በሚል ሴቶችን ወደ ትምህርት ገበታ ለማምጣት እየሰራን ነው፣ በእያንዳንዱ የልማት ቡድን ውስጥ በሳምንት አንድ ጊዜ ግምገማ ይካሄዳል ለሴት ልጅ የጥናት ጊዜ መስጠት እና ከትምህርት ቤት አለማስቀረት እንዲለመድ ጭምር ውይይት ይደረጋል። በፖለቲካውም ዘርፍ የራሱ የሆነ የሴቶች ሊግ አደረጃጀትን በመጠቀም ሴቶች ባመራር ደረጃ ተሳታፊ እንዲሆኑ በማድረግ ዘርፍ ብዙ ሰራዎች እየተሰሩ ነው ክፍተቶቹ እንዳሉ ሆነው። ስለዚህ የመረጃ ፍሰቱን ስንመለከት ማህበራዊ ፣ ኢኮኖሚያዊና ፖለቲካዊ ዘርፍን መሰረት ያደረገ ነው ማለት ይቻላል። በተለይ ግን የጤናውን ዘረፍ ስንመለከተ ብዙ ትኩረት ተሰጥቶ እየተሰራ ነው ያለው።

በነዚህ ጠቃሚ ኛቸው ተብለው በተለዩ ዘርፎች ላይ ግንዛቤ የማስጨበጥ ስራው በሚዲያ እንዲታገዝ ከማድረግ አንጻር ምን የተደረገ እንቅስቃሴ አለ?

እዚህ ላይ የወረዳውን ተጨባጭ ሁኔታ ከግንዛቤ ውስጥ በማስገባት ያው እንደምታውቁው ገጠራማ ነው ብዙዎቹ ቀበሌዎች የኤሌክትሪክ አገልገሎት ተጠቃሚ አልነበሩም ለዚህ እንደ አማራጭ የመንግስት ሰራተኞቻችንን ለሴቶች የመረጃ ምንጭ እንዲሆኑ በተለይ ከጤና ኤክስቴንሽን እና ከ ት/ቤት ርዕሰ መምህራን ጋር በመተባበርም በየቀበሌው ሴቶች በየልማት ቡድናቸው በሚሰበሰቡበት ጊዜ በአንዳንድ ወቅታዊ ጉዳዮች ዙሪያ ብሮሽሮችን እያዘጋጀን እንዲያነቡላቸው እና እንዲወያዩበት እያደረግን ነው። በርግጥ ሚዲያ በተለይም ሬዲዮ መጠቀሙ በቀላሉ መረጃን ለብዙሃኑ ለማድረስ ያግዛል በተጨማሪም ሲታይ ግን ሴቶች መረጃ የመፈለግና ሚዲያ የመከታተል ልምዳቸው በእኛ ወረዳ አነስተኛ ነው። አሁን ላይ የሚዲያ ተጠቃሚ እንዲሆኑ ለማድረግ የጀመርናቸው በሂደት ላይ ያሉትን ለመግለፅ ቢያንስ በየልማት ቡድናቸው አንዳንድ ሬዲዮ እንዲኖራቸውና የተለያዩ ፕሮግራሞችን እያዳመጡ እንዲወያዩባቸው ለማድረግ ግንዛቤ የመፍጠር ስራ እየሰራን ነው።

በወረዳው ሴቶች በተሻለ መልኩ ሀሳባቸውን የሚገልፁት ከወንዶች ጋር በሚደረጉ የውይይት መድረኮች ነው ወይስ ለብቻቸው ሲሆኑ? ግንዛቤን ከመፍጠር አንጻር የትኛው ምቹ ነው ማለት ይቻላል ?

የተለያዩ የህዝብ መድረኮች በቀበሌም ይሁን በወረዳ ደረጃ በሚካሄዱበት ሰአት ሴቶች ተሳታፊ እንዲሆኑ ይደረጋል። ነገር ግን ሴቶች በንቃት እንዲሳተፉና ሀሳባቸውን በነፃነት እንዲያንሸራሸሩ... ሴቶችንና ወንዶችን ደባልቆ ማስተማሩ ላይ በ ወንዶች የሚነሱ ሀሳቦችን የጋራ ለማድረግ ጥሩ ነው።ነገር ግን ሴቶች ያላቸውን ሀሳብ ከውስጣቸው አውጥተው ከመግለፅ አንጻር በተለይ በገጠሩ አካባቢ ያለውን ማህበረሰባችንን ስንወስድ አብረው ሲሆኑ ሀሳብ አያወጡም።ስለዚህ ሀሳባቸውን አውጥተው በደንብ እንዲያቀርቡ ብቻቸውን ማድረጉ የተወሰነ ለውጥ አለው።በተጨማሪም የሚታየውም አብረን በምናደርግበት ጊዜ በሀሳብ ደረጃም ቢሆን የወንዶች የበላይነት ይታያል።ይህም እንደወንዶቹ አቀላጥፈን ላንናገር እንችላለን ከሚል ፍራቻ የመነጨ ነው።ስለዚህ በአብዛኛው ባለው የልማት ቡድን አደረጃጀት ውስጥ ቀበሌ ላይ ሁሉንም የህብረተሰብ ክፍል አንድ ላይ ከማግኘት ይልቅ ልክ በየልማት ቡድኑ በሚገኝበት ሰአት የሁሉንም ሀሳብ ለማስተናገድ

ሰለሚያስችል ለብቻቸው ማድረግን እንመርጣለን ይህ ለሁሉም ተሳታፊዎች እድል እንዲያገኙ ይረዳል።

እንደ አማራጭ አሁን ካሉት የመረጃ ማሰራጨ ዘዴዎች በተጨማሪ ሁሉንም ለመድረስ ይረዳል የምትለው የመፍትሄ አቅጣጫ ካለ

በቀጣይ ከአስተዳደር ፅ/ቤት ጋር በመነጋገር ለሁሉም ቀበሌ ቴሌቢዥን ዴክ እንዲገዛና የሚኒሚዲያ ተጠቃሚ እንዲሆኑ እየሰራን ነው። ይህን በመጠቀም የተቀረፁ መረጃዎችን ፊት ለፊት በሆነ መልኩ ሴቶች እርስ በርሳቸው እየተማማሩ በምስልና በድምፅ ማስተላለፍ ከብሮሽርና ከሃርድ ኮፒ የተሻለ ነው። ከዚህ ባለፈ የሚዲያ ተጠቃሚ እንዲሆኑ አርሶ አደሩ ጋር የጀመርነው ስራ እያንዳንዱ አርሶአደር የሬድዮ ባለቤት እንዲሆንና እንዲጠቀም በየልማት ቡድኑ እየሰራን ነው። ሴቶችም የአባወራውን ሬድዮ እንዲጠቀሙ ግንዛቤዎችን በመፍጠር በኢትዮጵያ ሬድዮና በተለያዩ ሚዲያዎች የሚተላለፉ የሴቶች ፕሮግራሞችን እየተከታተልን ሴቶች እንዲያዳምጡትና እንዲወያዩበት ለማድረግ እያሰብን ነው።

የአካባቢውን ነባራዊ ሁኔታ ያገናዘበ መረጃን ተደራሽ ለማድረግ የማህበረሰብ ሬድዮ አገልግሎት ለመጀመር

አሁን ባለው ተጨባጭ ሁኔታ የማህበረሰብ ሬድዮ የለንም። ነገር ግን ባህርዳር FM ደብረብርሃን ቅርንጫፍን፣ አሁን ደገሞ ፋና FMን በመጠቀም የወረዳውን እንቅስቃሴ በትረካና በዜና መልክ እያዘጋጀን እንልካለን። ይሁን እንጂ ከኛ ተጨባጭ ሁኔታ አንፃር ሚኒሚዲያዎችን ማግኘት ነው የተሻለ የሚሆነው። በተለይ መብራት በሚያገኙ ቀበሌዎች ላይ ቴሌቢዥንን በመጠቀም የተለያዩ ፕሮግራሞችን በመቅረፅ እያዩና እየሰሙ ሴቶች ግንዛቤያቸውን እንዲያዳብሩ እናደርጋለን።

ያጋጠሙ ችግሮች ካሉ

ችግሮቹን በተመለከተ የመጀመሪያው ምንም እንኳን የመንግስት ሰራተኛውን ብንጠቀምና መረጃ ብናሰራጭ ሴቶች ራሳቸው በራሳቸው አንብበው መረጃ የመለዋወጥ አቅማቸው እንደኛ ወረዳ ክፍተት አለ መረጃዎችን ከመፈለግ አንፃር ማለት ነው። ሁለተኛ ወረዳዊ በሆነ መልኩ ለሴቶች የሚሰጠው ስልጠና በቂ አይደለም። በዚያ ስልጠና ላይ የምናስተላልፈው መረጃ ግብአት ይሆንን ነበር። በሁሉም የገጠር ቀበሌዎች ላይ በሚሰጠው ሰፊ መድረኮችና ስልጠናዎች ላይ ሴቶች በብዛት ተሳትፈው አናገኛቸውም ይህ እነሱን

ተደራሽ አድርጎ ለመስራት እንቅፋት ሆኖብናል። ሌላው በልማት ስራ ላይም ቢሆን ጥቂት ሴቶች ናቸው በራሳቸው አልሚነት ወጥተው የምናገኛቸው። ብዙዎቹ በአባ ወራ ጥላ ስር ነው ያሉት። ሴቶች የሰሩት ነው ይባላል እንጂ አይገኙም። ሌላው እንቅፋት ደግሞ ሴቶች፣ ህጻናትና ወጣቶች ፅ/ቤት ላይ በቂ የሰው ሀይል አለመኖሩ ነው። በሴቶች ላይ ትኩረት አድርገው የሚሰሩት እነሱ ሰለሆኑ በሰው ሀይል ማደራጀት ያስፈልጋል።...

.....

በመጨረሻ ሁሉም አካል ሴቶችን በእያንዳንዱ የስራ እቅድ ውስጥ በማካተትና ድጋፍ በመስጠት ከሰራን የሴቶችን ተጠቃሚነት ማረጋገጥ እንችላለን።

አመሰግናለሁ!

Appendix IV

ከሴቶች፣ ህፃናት እና ወጣቶች ጉዳይ ፅቤት ሀላፊ ጋር ለተደረገ ቃለ መጠይቅ የተዘጋጁ ጥያቄዎች።

ሀ.(ለ ወ/ሮ ይመኙሻል ልውጤ)

1. የሴቶች ጉዳይ ፅ/ቤት አላማው ምንድን ነው?
2. ሴቶችን ማብቃት ሲባል ምን ማለት ነው?
3. ፅ/ቤቱ ሴቶችን ለማብቃት በምን በምን ዙሪያ ይሰራል?
4. መረጃ ሴቶችን ለማብቃት ያለውን ፋይዳ ፅ/ቤቱ እንዴት ይረዳዋል?
5. ወቅታዊ የሆኑ ማህበራዊ ፣ ኢኮኖሚያዊና ፖለቲካዊ ጉዳዮችን በተመለከተ ሴቶች መረጃ እንዲደርሳቸው እና ግንዛቤ እንዲጨብጡ ፅ/ቤቱ የሚሰራው ስራ ምድነው?
6. ሴቶችን ከተለያዩ ቴክኖሎጂዎች ጋር ለማስተዋወቅና እንዲላመዱት ከማድረግ አንፃር ፅ/ቤታችሁ የሚሰራው ስራ ምንድን ነው?
7. የሴቶች ተሳትፎ በማህበራዊ ፣ ኢኮኖሚያዊና ፖለቲካዊ ጉዳዮች ላይ ምን ይመስላል?
8. በተለይ በገጠራማው አካባቢ የሚኖሩ ሴቶችን ከመድረስ አንፃር ምን አይነት ዘዴን ትጠቀማላችሁ?
9. እኩልነትን በተመለከተ ለማህበረሰቡ ግንዛቤ ለመፍጠር የሚደረጉ እንቅስቃሴዎች ምን ምን ናቸው?
10. የሴቶችን አቅም ለመገንባትና የማህበረሰቡን አመለካከት ለመቀየር የምትጠቀሙበት መንገድ ምንድን ነው?
11. የቅንጅት ስራን በተመለከተ አጋር መ/ቤቶችና ድርጅቶች ካሉ።
12. የምታደርጎቸውን የማብቃት ስራ በተመለከተ ግብረ-መለስ የመሰብሰብና በተገኘው ውጤት መሰረት ክትትልና ድጋፍ ወይም ማሻሻያ የምታደርጉበት አካሄድ አለ።
13. በስራችሁ ላይ የሚያጋጥሙችሁ ችግሮች ካሉ።
14. የወሰዳችሁት የመፍትሄ አቅጣጫ ካለ።

ለ. በግል በቃለመጠይቁ ከተሳተፉ ሴቶች ጋር የተደረገ ቃለመጠይቅ

1. ወቅታዊ መረጃ ማለት ምን ማለት ነው?
2. ለምን ይጠቅማል?
3. መረጃ የምትለዋወጡባቸው መንገዶች ምን ምን ናቸው?

4. የመጀመሪያ የመረጃ ምንጭዎት ማን ነው?
5. ምን አይነት መረጃዎችን መስማት ይፈልጋሉ ?
6. ሬዲዮ ያዳምጣሉ?
7. ጋዜጣ :መፅሔትያነባሉ?
8. ስለመብትዎ ምን ያክል ያውቃሉ?
9. የሴቶች ጉዳይ ፅ/ቤት ስለሚሰራቸው ስራዎች የሚያውቁት ምንድን ነው ?ተጠቃሚ ነዎት?
10. ጤናን የተለያዩ የገቢ ማስገኛ ዘዴዎችንና ሌሎች ማህበራዊ እንቅስቃሴዎችን በቀላሉ ለመምራት የሚያስችሉ የቴክኖሎጂ ውጤቶችን የሚያውቁበትና የሚማሩበት መንገድ ምንድን ነው?
11. በአካባቢዎት በሚካሄዱ ማህበራዊ እና ሀይማኖታዊ እንቅስቃሴዎች ውስጥ የአመራር (የሀላፊነት) ድርሻ አለዎት?
12. ሀላፊነት ለርስዎ ምንድን ነው? ሀላፊነትዎን እንዴት ይወጣሉ?
13. ቤተሰብን ከማስተዳደር እና ውሳኔን ከመስጠት አንጻር ያለዎት ሚና ምንድን ነው?
14. የርስዎ የገቢ ምንጭ ምንድን ነው ? በግብርና ስራ ላይ የርስዎ ድርሻ ምንድን ነው?
15. ባፈራችሁት የጋራ ንብረት የማዘዝ ስልጣን አለዎት?
16. በተለያዩ ባለሙያዎች የሚሰጡ ሥልጠናዎች ላይ ተሳትፈው ያውቃሉ? ምን ጠቀመዎት?
17. ለርስዎ የተለያዩ መረጃዎች እንዳይደርስዎት እንቅፋት ናቸው የሚሏቸው ነገሮች ምንድን ናቸው?
18. እንዲህ ቢሆን ለኔ ምቹ ነው የሚሉት የመፍትሄ ሀሳብ ካለዎት?

Appendix V

Profile of data sources

A. In depth interview respondents (key informants)

No	Participants name	Participants Code	Sex	Age	Education status	Occupation	Address
1	-	W1	F	36	BA Degree	WCYAO Director	Molale
2	-	C1	M	42	Degree	COD	Molale
3	-	07H1	F	25	Diploma	Health extension professional	Angewa

B. Interview respondents

No.	Participants name	Participants Code	Sex	Age	Education status	Occupation	Address
1.	-	07W1	F	38	2 th	Farmer	Angewa
2.	-	07W2	F	27	10 th	Farmer	Angewa
3.	-	07S1	F	17	8 th	Student	Angewa
4	-	07OP1	M	50	-	farmer	Angewa

5.	-	07SD	M	34	Degree	School director	Angewa
6.	-	06AR	M	42	Diploma	Agriculture extension	Yecha
7.	-	06OP1	M	53	-	Farmer	Yecha
8.	-	06W1	F	35	6 th	farmer	Yecha
9.	-	MR	M	17	9 th	Student	Molale

C. Focus group discussion respondents

Group one	Participants code	At Angewa primary school	Grade 8 th students
	<ol style="list-style-type: none"> 1. AB1 2. AB2 3. AB3 4. AB4 5. AB5 6. AB6 7. AB7 8. AB8 9. AB9 		
	<ol style="list-style-type: none"> 1. BC1 2. BC2 3. BC3 		

Group two	4. BC4 5. BC5 6. BC6 7. BC7 8. BC8 9. BC9 10. BC10	At Angewa school	Grade 7 th students
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D. Women's focus group discussion

Group One

No	Name	Code	Age	Education status	Address	Occupation
1	-	07WG1	47	-	Angewa	Farmer
2	-	07WG2	32	3 th	“	Farmer
3	-	07WG3	38	-	“	Farmer
4	-	07WG4	52	-	“	Farmer
5	-	07WG5	50	-	“	Farmer
6	-	07WG6	48	-	“	Farmer
7	-	07WG7	42	2 th	“	Farmer

Group two

1	-	06WG1	28	6	Yecha	Farmer
2	-	06WG2	22	9	Yecha	Farmer
3	-	06WG3	26	10	“	Farmer

4	-	06WG4	22	9	“	Farmer
5	-	06WG5	23	10	“	Farmer
6	-	06WG6	30	8	“	Farmer
7	-	06WG7	20	7	“	Farmer

E. Opinion leaders

No	Name	Code	Age	Education status	Occupation
1	-	07OD1	55	5 th	Farmer
2	-	07OD2	48	3 th	Farmer
3	-	07OD3	50	-	Farmer
4	-	07OD4	49	4 th	Farmer
5	-	07OD5	52	6 th	Farmer
6	-	07OD6	62	2 th	Farmer
7	-	07OD7	58	-	Farmer
8	-	07OD8	54	2 th	Farmer
9	-	07OD9	36	10 th	Farmer
10	-	07OD10	43	5 th	Farmer

Appendix VI:-Sample newsheets and brochure

ቀን 3/12/2005ዓ.ም

የ14 ዓመቱን ሥነ-ምግባር ለመደራረር የሚከረጠ የ2 ዓመት ዕኑ እስራት ተረጋጊያ

በመንግሥት ማህንደስ ምክር ቤቅ ለሥነ-ምግባር ፍርድ ቤት ተከላኝ ሀ.ጋ.ጋ. ሙሉ-ጊዜ የተባለው ግለሰብ በ1996ዓ.ም የሥነ-ምግባር የወንጀል ህግ አንቀጽ 27/1/ሌና አንቀጽ 626/1/ ሥር የተመለከተውን በራተላንት የገጽ 13/2005 ክፍት በግምት 11 ሰዓት ሲሆን በወረዳው በ024 ተባብሮ ለሥነ-ምግባር ፍርድ ቤት ለሥነ-ምግባር ስፍራ የግል ተበዳይ ተግባራዊ ችግሮች ቤት ወላ ለደ ቤቷ በመመለስ ላይ እንዳለች ወደ ግዛቱ በመገባትና ለመደራረር ሙከራ ሲያደርግ ሲል ተበዳይ ባለሙያዎች የደረሱትን ግዛቶች ለመደራረባቸውና ተከላኝ ሆኖ ግልት በመርጠው በረመሙ የግብርና ሙደራረር ወጪዎች በግል ህግ ተከላኝ ሲል የገለጸውን የፍርድቤቱ የህግ ባለሙያ ለሥነ-ምግባር ስፍራ ስረድሞ ሆኖ።

በግዛቱ ፍርድ ቤቱ ስራን በመቀበል ተከላኝ የረመሙን የወንጀል ድርጊት አረጋግጦ በህግ ማስረጃዎች አረጋግጦ ተከላኝ የመከላከያ ማስረጃ እንዲያቀርብ ተደርጎ የመከላከያ ምስክር እንደሌለው በዕውቀት በግልጽ ፍርድ ቤቱ ህምሌ 19/2005ዓ.ም በዋለው ችሎት ተከላኝንና ሌሎች ግለሰቦችን ለሥነ-ምግባር ስፍራ ለመደራረብ ለሥነ-ምግባር የሚችል የ2 ዓመት ዕኑ እስራት በደንብ ለሥነ-ምግባር ስፍራ የወረዳው የሥነ-ምግባር ስራ ለሥነ-ምግባር ስፍራ አጠቃላይ ነው።



ሰው ምን አገራ
የሥነ-ምግባር ስፍራ ስራ ስራ
ሥነ-ምግባር ስፍራ ስራ
ሥነ-ምግባር ስራ ስራ

22/04/2006ዓ.ም

በመንገድ ማማ ምድር ወረዳ በጤና ተቋማት የሚወልዱት እናቶች ቁጥር ከጊዜ ወደ ጊዜ እያደገ መሆኑ ተገለፀ

በሰሜን ሸዋ ዞን በመንገድ ማማ ምድር ወረዳ በጤና ተቋማት የሚወልዱት እናቶች ቁጥር ካለፉት አመታት በላቀ መልኩ እያደገ መምጣቱን የወረዳው ጤና ጥበቃ ጽ/ቤት ኃላፊ አቶ አለማየሁ ፍቃድ ገለፀ።

በ2005 አመተምህረት የመጀመሪያው ግማሽ አመት በጤናና በጤና ኤክስፐርትነት ባለሙያዎች በጤና ተቋማት የወለዱ እናቶች ቁጥር 276 እንደነበር ያስታውሱት የጽ/ቤቱ ሃላፊ በ2006ዓ.ም የመጀመሪያዎቹ 6 ወራት በጤና ባለሙያዎች እና በጤና ኤክስፐርትነት ባለሙያዎች በጤና ተቋማት 1392 እናቶችን ለማዋለድ እቅድ ተይዞ 1043 እናቶች በጤና ተቋማት እንዲወለዱ አስችሰናል ካሉ በኋላ ለዚህ ወጤት መሳካትም ላይ የአምቡላንስ አገልግሎት እስከ አርሶ አደሩ ቤት መድረስ መቻሉ፣ በየጤና ተቋሙ ያሉ ባለሙያዎች ለእናቶች ቤተሰባዊ አቀራረብን የተሳበሰ አገልግሎት መስጠት መቻላቸውና የማዋለያ ክፍሎች በአማፌ መስተንግዶ በመሙላት ምቹና ማራቢ ማድረግ መቻሉ ከፍተኛውን አስተዋፅኦ አበርክተዋል ብለዋል።

ከዚህ በተጨማሪም ለሁሉም እናቶች የአይረን ፎሊት አዳሳ እና የድህረ ወለድ አገልግሎት እንዲያገኙ ሰፊ ስራ በማከናወን ላይ ነን በማሳካት መግለጻቸውን የወረዳው የመንግስት ኮሙኒኬሽን ጉዳዮች ጽ/ቤት በግዟል።

ሰሎሞን አጉኔ



ገ(ጠገ) እግ ለገ/ጠገ ገጠገ

24/08/2005 ዓ.ም

የ12 ዓመት ታዳጊ ተማሪዎች አስገዳዳ የደፈረው ወንጀልኛ ተፈረደበት።

በአማራ ክልል ሰሜን ሸዋ ዞን በመንዝ ማማ ምድር ወረዳ የሚገኘው ፍርድ ቤት ተከላሽ ምንዳ ሰይፈ በ1996 ዓ.ም የወጣውን የወንጀልኛ ህግ አንቀጽ 627/1 ስር የተደነገገውን በመተላለፍ መጋቢት 29 ቀን 2005 ዓ.ም ከቀኑ 11 ሰዓት አካባቢ በ01 ቀ በሊ ልዩ ስሙ ዞን 3 ተብሎ ከሚጠራው ስፍራ የግል ተባይይ ተማሪን ወደ ቤቷ በመጓዝ ላይ እያለች ተከላሽ በሃይል በመጠቀም ወደ ተከራየበት ቤት ወስዶ አስገዳዳ የደፈራት በመሆኑ ግለሰቡ በፈጸመው የግብረ-ሰጋ ግንኙነት መድፈር ወንጀል መከሰሱን የፍርድ ቤቱ የህዝብ ግንኙነት ባለሙያ አቶ ንጉሴ ሸፈራው ገልጸዋል።

ሰለሆነም ተከላሽ በፈጸመው የወንጀል ድርጊት ከመሃል ሜዳ ሆስፒታል ካገኘው ማስረጃ በተጨማሪ ክብረ ንጉህናዋ የተደፈረ መሆኑን በሰውና በጽሁፍ ማስረጃ በማረጋገጠው ፍርድቤቱ ሚያዝያ 17/2005 ዓ.ም በዋለው ችሎት ግለሰቡ በ10 ዓመት ጽኑ እስራት እንዲቀጣ ወስኖታል። በሚሉት መግቢያውን የወረዳው መግቢት ከመካከላቸው ጉዳዮች ድጋግ ዘግቧል።

ሰሎሞን አገኔ



