

**The Theory and Practice of Community
Radio in Ethiopia:
The Case Study of Sidama and Kore Radio
Development Initiative**

**By
Getahun Nigatu**

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Thesis Advisors

Internal: - Prof. V. Natarajan

External: - Franz Kruger

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Getahun Nigatu**

Approved by the Examining Board

Chairman, Department Graduate Committee

Signature

Internal Advisor

Signature

External Examiner

Signature

Internal Examiner

Signature

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ABSTRACT

The main purpose of the research is looking up the theory and practice of Community radio in Ethiopia .The community radio proclamation adopted just before two years ago, but there were some attempts to establish the adoption of the legislation. Thus, to assess the pre and post legislation endeavors of community radio in Ethiopia Sidama and Kore radio are taken as a case study. Sidama Radio is selected as the case study because it has mentioned by several scholars as the first attempt to establish community radio in the nation. And also Kore Radio is part of the research because it is the first station to award the license after the adoption of the proclamation.

In the process of the research the endeavors of both to establish community radio have been examined. The researcher gathered the necessary data using qualitative research methodology i.e. In-depth interview and Focus Group Discussion as well as secondary data analysis.

As the result of the study indicates, the intention of Sidama Radio developers was establishing community radio. However due to lack of legislation at that time, the developers forced to establish the station under the cover of the local government education department. Still it has the widest acceptance of the community and it has contributed a lot for the well being of the community. Except at the managerial level, the community has participated largely. The Kore community initiative to develop community radio is just in the process of purchasing and importing equipments. The Kore community participates in formation of

the board and electing the members of the board as well as in contributing money and in kind for the construction of the station. Lack of legislation in the past, political interference, shortage of finance, written and audio materials about the community skilled man power as well as low level of awareness about the concept of community radio are among the challenges in the development initiative of the two stations. Thus the research has looked up the community radio development initiative in Ethiopia considering the two stations as a case study to highlight the exemplary practices to the future developers.

CHAPTER ONE: INTRODUCTION

1.1 Background of the study

Radio is one of the oldest communication technologies used to disseminate information, education and entertainment. Based on Various communication theories, radio has utilized in different approached. In this process of community radio had emerged based on the theory of community participation and empowerment. And in comparison with other forms of radio i.e. public and commercial, community radio is a recent phenomenon governed by the principles of high level community participation in management, ownership, program production as well as in the focuses of local program content (Natimba, 2004, 81).

In light of these, scholars suggested community radio as relevant communication technology for developing nations because of its broader use in bridging literacy gap, geographical distance, language barriers and its affordability in terms of the cost to reaches the masses (HOACBP, 2002;) .And also they stressed on its significance to participate the community in social change, development, democratization and to empower the marginalized community (Sadique, 2001; 12).

Community radio is a new phenomenon in Ethiopia. The proclamation of community radio is adopted in March 2006.And the first community radio license awarded to Kore community in January 2007.However several scholars believed there were some attempts to establish community radio before the adoption of the legislation. Among these attempts the initiative of Sidama Radio and Radio Harrar are widely accepted. In this regard the Horn of Africa capacity Building program

(HOACBP) stated (HOACBP, 2002, 3) its reasons to fund three stations in the Horn as:

It has developed partnership with three radio stations in the Horn that are sensitive to the role of community radio and are fulfilling some of those characteristics. These are Radio Galkayo (Punt land, Somalia), Radio Sidama (Ethiopia) and Radio Harrar.

Other scholars are accepted the community radio development initiative in Ethiopia since 1990's. Among these, Helene Mekuria et al. (2003; 38) stated Sidama Radio as the first community in Ethiopia. In Warnock report about Ethiopia media (2005, 6) Harar Radio (Which is closed currently), Sidama Radio and Gullele Radio (which is at the pilot project level) are stated as the community radio. The same opinion shared by Mathios Tadesse (2006, 26).

In light of the above mentioned facts, it is very logical to study and produce evidence about the development initiative of community radio Ethiopia. As part of this, the research aim to test these hypotheses by describing the practice of Sidama Radio in comparison with the major characteristics of community radio and also evaluating the on going process of Kore radio development initiative.

Sidama Radio is taken as a case study because it has mentioned as the first community radio in Ethiopia and also it has stated as the station that fulfilled some characteristics of community radio by several scholars. Therefore the purpose of this research is looking up whether Sidama Radio is a community radio attempt before the legislation.

The kore Radio is also considered as a case study because it is the first station to award the license after the adoption of the community radio

legislation. Thus studying the Kore radio can indicate the status of the post legislative community radio development in Ethiopia. Accordingly the evaluation of the two stations endeavor can provide the nation over all theory and practice of community radio.

1.2 Statement of the Problem

Community radio is very recent phenomenon both in Ethiopia media history and in academics. The reason might be the infancy of media study and research of the nation, because the undergraduate and post graduate studies of journalism and communication were established only during the decade.

Regardless of the differences among scholars about the state of community radio in Ethiopia, the necessity of research based findings are quiet relevant. After the closure of Harrar radio and the existence of Gulele Radio at the pilot project level, it is very clear the Sidama radio is probably the only operational station and Kore Radio is the first to award the license to establish community radio.

The relevance of community radio to Ethiopia is undeniable because of the illiteracy in nation, the existence of more than 85 nation and nationalities, the infancy of democratization as well as the deep-rooted problems such as poverty and HIV/AIDS. Even lately, the government initiative to award license for community radio developers since 2007 can be stated as additional evidence for the increased acceptance of community radio relevance to Ethiopia (Desta Asfaw, Personnel interview, 2007).

However, few research efforts have undertaken to examine the already operational community radio in Ethiopia. Thus, the main purpose of this study is to looking up the pre and post legislation attempts and initiatives of community radio in Ethiopia .Thus the study will look at the status of Sidama radio based on the internationally accepted characteristics of community radio, and the process of Kore Radio development initiative after the awarding of the license. And in doing these the challenges and good opportunities that had the stations confronted will also be the focus of the study.

In order to generate more information about the community radio development initiative in Ethiopia, several interested groups will also be included in this study. The organizations such as Ethiopian Broadcasting Authority (EBA), Community Radio Advocacy Group, Agri service Ethiopia and Irish Aid will be included in the study.

1.3 Objectives of the study

The focus of the study is the development initiative of community radio before and after the adoption of the community radio legislation. In order to conduct this study Sidama and Kore radios taken as a case study. In light of this, the study aims to:

- a. Looking at the historical setting of Sidama Radio.
- b. Describe the status of Sidama Radio as community radio initiative.
- c. Looking up the development initiative of Kore radio as the first legal community radio.
- d. Evaluating the challenges and good opportunities in Sidama and Kore radio development initiatives.

1.4 Research Questions

The following are central questions of the research

1. How the Sidama Radio established?
2. To what extent the Sidama Radio operates as community radio?
3. What looks like the post- legislative development initiative in the case of Kore Radio?
4. Are there any good opportunities in developing community radio?
5. What are the challenges in developing both stations?

1.5 The Significance of the study

The findings of the study are relevant to layout the theory and the actual practice of community radio initiative in Ethiopia. To conduct the research, the study will focus on the practice of Sidama radio and the endeavor of Kore Radio to establish the station. Thus, the out come of the study will be significant to:

- ◆ Establish and operate community radio in other parts of the nation.
- ◆ Use the community radio to satisfy the unique interests of the community
- ◆ Learn how it could be sustained.

Unequivocally, the study could help the future developers to understand the actual practical challenges in establishing and operating community radio. Particularly, the government decision to award the license since 2007 has made this study very significant, because, the Kore community which is the first to receive the license along others could learn the

practical experience basically from the nation perspective (Desta Asfaw, personal interview, 2007).

In addition, the study would be useful to governmental institutions such as Ethiopian Broadcasting Authority as input in policy revision. And also several interested groups such as community Advocacy Group, Agri service Ethiopia and other could benefit from the study in promoting the community radio in Ethiopia.

The Sidama and Kore Radios would also benefit from this research in such away of looking weakness and strengthens to take remedial. The study could also serve as a baseline study for other researchers, because it has focused on the operational stations.

1.6 The Scope of the Study

The study is not only focused on the Sidama Radio and Kore Radio, but also it includes other interested groups in order to look at the wider perspective as well as to generate more information about the Sidama and Kore radio development initiatives. Thus the research focuses on:

- ◆ The evaluation of the practice of community radio in the nation
- ◆ And assessment of the long time endeavor of community development initiative.

1.7 Limitation of the Study

The study also focuses on the practice of the station towards the unique interests of the Sidama community. But this may not measure its impact on the audience due to resource constraints (the school only offer 6000 birr). I planned to stay for two months in Sidama to undertake the

researches, but I only stayed for a month due to the shortage of fund and time. And this can negatively affect the quality of the research.

CHAPTER TWO: REVIEW OF LITERATURE

2.1 Concept of Community Radio

Theoretical perspective is important in order to take any action based on thought. The same is true regarding community radio. Quarrymen (HOACBP, 2002, 1) stated the relevance of theory in community radio as:

Theory is particularly important in community radio, because it is a holistic concept. Theory or Philosophy informs practice and practice enriches philosophy.

However, there are differences in the definition and conceptual framework of community radio. Its definition varies from a very simple one such as “radio for community, made by the community” (Servaes, 2002:267) to the broader ones.

The challenge is not only in defining the community radio, but also in using the terminology uniformly. For example, according to Servaes (2002, 258), there are different terms used to describe community radio such as **popular media, miners radio or peasant radio** in Latin America. In Europe they refer to **associative radio, free radio, neighborhood radio or community radio**. In Asia they are termed as **radio for development and community radio**. In Oceania they speak as **aboriginal radio, public radio and community** radio and also in Africa they refer to **local radio and bush radio** (Jankowski and Prehn, 2002, 6).

Even though, there is a conceptual disparity, there are some agreeable characteristics in order to differentiate the community radio from the other forms of radio such as public and commercial radio. As basic

characteristics most of scholars agreed on the non-profit making, community ownership, control and participation nature of community radio (Natimba, 2004; 8)

Thus the purpose of this attempt to understand major characteristics of community radio initiative.

2.1.1 Definition of Community Radio

Earlier media development approaches such as modernization had focused on the imposition of narrow media based and top down solutions to the cultural and social problems communities (Vincent of 1999, 67). Recently other initiatives have been dominated to promote local development through empowerment and participation. These approaches contribute for the emergence of community radio.

However according to Tomasselli and Dunn (2001; 233), the terminologies and theoretical frame works that are used to define community radio are normative, idealist and empirically sloppy. Some scholars and institutions such as UNESCO defined community radio as “radio for community, made by community”. But others defined it in wider interpretive and complex terms. For example, Ruth Teer-Tomasselli (Tomasselli and Dunn, 2001, 231) stated the definition of White:

They encourage widespread community participation in broadcasting, provide an opportunity for horizontal communication between individuals and groups in the community, stimulate more reflection of the cultural and social diversity of the community.

The author while criticizing these definitions focus on the “ideal type” of community radio, express doubt about the fulfillment of the definition by the operational community radio station. To underline this, she said that “...few community stations world wide have been able to achieve them in their entirety” (ibid).

The international umbrella organization of community radio stations, the world Association of community radio Broadcasts (AMARC) also provided (www. amarc org; 2007) a more detailed definition of community radio as:

- ◆ They promote the right to communication and facilitate the freedom of speech, encourage creative and diverse statements and contribute to a democratic process and a pluralistic society.
- ◆ They provide education and production possibilities and are responsible for the transmission. They encourage local creative talents. Cultivate local traditions and broadcast on entertaining, educational and development promoting programme for its listeners.
- ◆ They secure the ownership of the radio in a way that it owned by local representatives of a visible community or an interest community.
- ◆ They are editorially independent of governments, trade, religious institutions and political parties in the compilation of their radio programmed.
- ◆ They make sure that marginalized groups and minorities have access to the radio and secure as well as promote cultural and linguistic diversity.
- ◆ They make sure that the listeners receive information on the base of multiple sources and point of view from each person or organization.

- ◆ They are organizations which work on a non-profit basis in order to maintain independency and are financed by a multitude of donors.
- ◆ They recognize and respect voluntary work and acknowledge the right of paid work for organizational matters and for the elaboration of working structures, which are beneficial for all people involved.

While examining the above mentioned definitions, there are dilemmas such as are they pragmatic and uniformly apply in all community radio stations? Or are they normative and focus on the description of “ideal type” of community radio?

Most scholars agreed on the very ambiguous and idealistic nature of community radio definitions. Due to this, they also stated the difficulty of applying the definitions uniformly in all stations .In this regard Teer-Tomasselli (2001, 231) stated two reasons:-The relationship with the “community” from which they supposedly spring, and which they represent on air, oft-times tenuous and contradictory. And secondly, their style of operation, in terms of civic responsibility, financial responsibility, staffing and technical capacity, frequently is unstable.

In this regard, Wanyeki (UNESCO, 1999; 29) argued on the idealistic focus of the definitions as:

It appears easier to posit an ideal definition of community media than to extrapolate a definition from the actual community based media initiatives existing on the ground.

To conclude, various definitions of community radio provide a conceptual frame work about it. However expecting the applicability of the definition uniformly through out the world could be very unrealistic. Because the social, cultural and political contexts in which every community radio station operates are quite unique. Thus the absence of clearly stated definition leads to flexibility and innovation.

2.1.2 The Characteristics of Community Radio

With out well defined and scope for flexibility theoretical frame work is one of the major problems in studying community radio. Jankowski and Prehn (2002; 52) reasoned this problem as the continuous trend of lack of research in the field of radio in general:

Community radio to some extent suffers from the general cultural neglect of radio, and from the point of view of political economy of research, its standing as a marginal type with in a marginal subject would suggest it should be poorly studied and researched.

Its challenge particularly, in the countries like Ethiopia, because even those few studies are not available. Unlike the definition of community radio, there is agreement in describing the characteristics of community radio. In most papers, scholars agreed on the non-profit making, community ownership and control as well as community participation nature of community radio (Natimba, 2004; 8). However, still with in the major characteristics of it's, there is differences in terms of terminology and parameters of its terms.

To elaborate the disparities some characteristics of community radio stated by several scholars present below. Community radio as part of the community Servaes (2002; 259) stated the following characteristics that extracted from AMARC:

- ◆ Radio that responds to the needs of community which serves and contributes to its development in a progressive manner, favorizing social change
- ◆ Radio that offers a service to the community it serves or to which promoting the expression and participation of the community through radio.

As mentioned in the above community radio can be closed to its listening community in comparison with other radio forms such as public and commercial. It is also more participatory and dedicated to the benefit of the local community. In this regard, the British Community Communication Group (Wood 2002; 4) stated the more detailed characteristics of community radio as:

- ◆ Serve recognizably local communities and/ or communities of interest.
- ◆ Have a non- profit distributing natural
- ◆ Have its general management and programming policy made by a government board which is democratically representative of the various interests in the community, including the paid and voluntary broadcasting workers.
- ◆ Provide with this democratic, non-profit structure a service of information, education and entertainment and enable the two-way communication of diverse opinions.

- ◆ Be financed from a variety of sources which could include local loan capital, clearly defined spot advertising of limited duration and central and local public funds.
- ◆ Recognize the right of broadcasting workers to join a union and the need for flexible demarcation of job roles, and allow the use of volunteers where suitable
- ◆ Undertake to provide equal employment opportunities for women and for ethnic and other significant social minorities.
- ◆ Be committed to providing local people with access to training, production and transmission facilities.
- ◆ Transmit program material that is predominantly local originated
- ◆ Have a programming policy which encourages the development of a participatory democracy and which combats racism, sexism and other discriminatory attitudes.

The characteristics stated by the British Community Communication Group seem more advanced and expect to apply in more developed society. Because the issues like workers union, serving as the training center of the other stations and having a program policy might be challenging for the beginners.

The more comprehensive characteristics of community radio are provided by UNESCO. Accepting the aspects of community radio as a whole and a process is the unique structure of UNESCO characteristics. The characteristics of UNESCO developed in the international conference of Belgrade (1979) considered the continuum of access, participation and self management as the three aspects of community radio (HOACBP, 2002; 12).

1. Access

According to UNESCO guidelines access involves the following issues (HOACBP, 2002; 10).

- ◆ signal reach (i.e. the station's signal effectively covers its listening community)
- ◆ Reception (i.e. the listening community can receive the signal)
- ◆ Physical access (that the location of the station permits as great interaction as possible between it and its listening community)
- ◆ Language (i.e. the language of the station enables the listening community to express itself as fully as possibly)
- ◆ culture (i.e. the culture represented by the out put of the station resonates with the listening community)
- ◆ Scale (i.e. the size of the listening community makes possible genuine participation of its listening community)

The issue of access is part of the new movement to promote public participation for development, David Barlow in Jankowski and Prehn (2002; 144). According to Barlow access is not only owning and running the station but also the participation of the public in the licensing and regulation of broadcasting. And for Howley (2005:33) access is a part of resistance to transnational media flow.

Regarding community radio access aspects, language and culture are very determinant elements. Using local language in community radio is not an issue of option rather it is a must.

Several scholars described the use of local languages as a power for community radio:

Local language is a central issue for community radio. It is, to contribute the tread, not just about hearing or understanding external knowledge; it is about valuating and articulating indigenous knowledge (HOACBP, 2001;8).

Culture binds the community. Thus considering and treating culture as the artifact of the community is the main duty of community radio. Regarding the importance of community media in culture Howley (2005:258) stated as:

Community media, therefore, provide an exceptional site of culture analysis to consider the fundamental, yet enigmatic relationship between communication and community; a relationship that stirs the populace imagination and stimulates academic debates.

Thus the understanding of the culture from the point of view of the community and using it is community radio is very important for the survival of the station.

2. Participation

The UNESCO guidelines (HOACBP 2002; 10) described the aspect of participation as “integrating the listening community in all operation of the station as decision makers” the active involvement of the community both in programming and management underline by UNESCO guidelines.

The participation of community in programs involves :

- ◆ Idea generating
- ◆ Selection themes
- ◆ Research
- ◆ Programme planning
- ◆ Production
- ◆ Editing
- ◆ Programme monitoring and
- ◆ Programme evaluation

One of the unique characteristics of community radio is the active participation of the community in every process of the station. As new perspective of media, community should be participatory to by pass the professionals who had defined the content and style of broadcasting to the community (Jankowski and Prehn, 2002; 143). But the level of community participation should be considered as a diverse phenomenon. According to Wanyeki (UNESCO, 1999:31) “community participation could be seen as both a means to an end and an end in itself”.

Barlow in Jankowski and Prehn (2002; 154) Suggested the genuine participation of the community in the planning and control of the station. To elaborate this, David Barlow classified radio in three forms as follow:

Professional Radio: - where access and all other matters are decided by professionals who had complete operational control.

Access Radio: - where professional are also in control but allowed access to community members and assist them in making programs.

Community Radio: - where community members had total control of a station

Barlow in Jankowski and Prehn (2002:149) further elaborated the two major perspectives of access and participation: first the status and usage of the community in the station and second the community personalization and/or influence on organizational practice.

Thus in terms of community radio the participation of the community should genuinely participate in all level of the station activity.

3. Self- management

The third characteristics stated by UNESCO guidelines is self-management (HOACBP, 2002; 11). Self- management aspect involves integrating the listening community in the station ownership and control. The aspect includes the participation of the community in policy formation, resource sourcing, resource allocation and Evaluation.

Among the distinctive factors in defining the types of radio such as public, commercial and community, ownership is a major issue. Because it is believed the owner can control all the out put and the activity of the media. In light of this, several scholars had stressed on the ownership to differentiate community radio from others.

On the contrary, other scholars argued the ownership might not be the very determinant factor to differentiate the community radio from other forms. They emphasized on the participation of the community in management than ownership. In this regard Karikari (UNESCO, 1999; 48) argued as:

The answer (the establishment of the station) may come from individuals, non-governmental organizations or religious establishments committed to socio-economic development or to human right progress.

Notwithstanding the ownership type, community interests and concerns can be guaranteed if management control involves considerable community participation.

Others also argued on the nature of ownership as the process. Community can own the stations through times. Servaes (2002; 256) stated the experience of Latin America popular movement as instance to this. According to Servaes the Latin America popular movement passed to three stages i.e. radio schools, Democratization movement and radio as a communication medium.

Similarly UNESCO guidelines emphasized on the continuum of the three aspects of community radio than only stressed on the ownership. Quarmyne (HOACBP, 2002; 11) stated governance may be trapping:

The continuum serves as a gauge of our work in progress.....in the absence of elements of access and participation, self- management may actually end up diluting or even preventing access and participation.

In conclusion to describe the status of any station understanding the practice of the station as the whole and the development initiative as the continue process would be vital. In addition to these looking up the unique context of any station to undertake its operation as well as the day to day practice of the station should be also considered, because as

Quarmyne said “it is not possible to say that one is participatory enough”.

Unequivocally it is widely agreeable that any community radio should possess certain characteristics internationally stated. However the evaluation and description of the nature of every station should taken into account the unique context under which the station operates and the process in which the station had passed.

2.2 The Nature of Community

The challenge of defining the community radio in clear terms results among other factors due to the nature of community. There is a wider variety of definitions and terminologies regarding community. Wood (2002, 10) stated the Hillery study on the community concept and application had reported 94 definitions of community.

2.2. 1. What is Community?

Developments in public and local radio systems indicated that definitions of community in mass communication discourse are not static. They seem to be influenced more by the purposes or specifically the character of the audiences from whom the media are intended (Karikari, 1999; 44). Some scholars defined community in simple terms such as the audience of the community radio (Wood, 2002; 10). Wood also stated this as the unique nature of community radio from the other from of radio, because public and commercial media might not form such community.

Others disagree with this definition. According to these scholars, community in community radio is not only the audiences; rather it is the owner and practitioner of the media (Rennie, 2006:25).

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Most scholars used the classification of geographical and/or community of interest in order to clarify the concept. Hollander et al. (2002:27) in Jankowski and Prehn stated similar categorization.

Geographical Community: - this category coincides with the sharing of a single geographical location that indicates those living in a specific municipality, village or suburbs. The community includes a group of people whose affinity diverse from their living with in a specific area.

Community of Interest: - communities in this classification exhibit the sharing of economic and social life through trade, exchange of goods and services. In this category community represents collection of individuals who are joined mainly by their common interests such as beliefs, causes and values

However, it is quite difficult to demarcate the community only as a geographical or interest because a geographical community might also be a community of interest or vice versa (Hollander et al., 2002; 27). They also stated the relevance of community media in creating a community of interest.

Others specifically emphasized on the marginalized and/ or disadvantaged communities as the community of community radio. Because they said that the central aspect of the community radio is empowering the marginalized and/or disadvantaged communities. Quarmyne (HOACBP, 2002:6) quoted Michael Delmorme definition of communities of community radio as “Communities far from large urban centers where population is too small to attract commercial or large scale state radio”.

Community could be extraordinarily difficult to manage in the practice of community radio. Because unlike the public and commercial radio the fate of community radio is highly depend on the community.

Unequivocally important to understand the nature of community to be served would be the major task of community radio developers.

2.3 Evaluation of Community Radio

The history of community radio is recent in comparison with public and commercial media. It is based on participatory theory of communication. The very recentness of the participatory theory contributes for the emergence of the community radio lately.

2.3.1 The Beginning of Community Radio

Even though, there is a considerable difference with today's concept of community radio, researchers stated the pioneering experience to establish community radio started some 50 years ago. The issues of class, power and culture were the stimulus for the establishment of miners and peasants radio in Bolivia and Colombia in 1974 (Servaes, 2002; 257). These radios were fundamental for social change as well as used for direct political struggle and as counter to dominate political culture. The stations had not owned by the miners and peasants, how ever they ensured the integration of the peasants and miners desires.

As the pioneering experience started in Latin America, community radio emerged as a vital phenomenon in Europe. According to Rennie (2006;

80) the reason for pirates radio establishment in Europe was the dissatisfaction of the public on the public media:

the station (pirates) gave audiences what was absent from public service broadcasting at that time, namely, American style popular entertainment .But pirates were seen as a legal problem rather than an indication of audience dissatisfaction with existing media.

As Dunaway in Jankowski and Prehn (2006, 96) stated the disruption of pirates radio to public broadcasting in 1985 beamed from the ships off the coast of Scandinavia. However laws were passed to outlaw the stations.

Similar clandestine local stations were run by trade unions and social movement group in Italy, France, and United Kingdom as a threat to the status quo of public broadcasting. However as Rennie (2006, 82) stated these stations were not serve the community as to day's community radio expected.

The history of community radio in United States dates back to 1906, the eleven years boy established the first amateur radio in New York. In 1920 around fifteen thousand non profit and amateur radio station flourished and later more (Rennie, 2006; 63). However due to the decrease of government subsidy and professional pressures most of the radio stations confronted the problem of sustainability (Dunaway in Jankowski and Prehn, 2002, 85). Most of these amateur radio station focused on social issues.

The Asia continent joined the movement of establishing community radio in the 1980's. The first community radio was established in Srilanka in

1983 by UNESCO. In 1990's community radio expanded in a rapid pace in Asia (Fraser and Estrada, 2001; 10).

2.3.2 The Status of Community Radio in Africa

Community radio has emerged in Africa two decades ago. According to Fraser and Estrada (2001, 10) the first community radio was established in Kenya by UNESCO in 1982. However, the Homa Bay radio was run only for two and half years before it closed down by the government.

Even though, Kenya as part east Africa, the sub continent would not cope with the pace as the pioneer. Researches indicated the sub region is the least in terms of community radio development initiatives. Lishan Adam (HOACBP, 2002; 47) stated legislation gap as a reason of the sub region to be far behind in terms of community radio development. Similar comment argued by Wanyeki in Abdi et al. (2000; 9):

Eastern Africa lags behind in this respect community broadcasting initiatives are evolving in Kenya, Tanzania and Uganda, but they are doing so in the absence of a regulatory frame work which understands and explicitly supports them as distinct from private, commercial broadcasters and as complementary to the national public broadcasters.

Similarly in northern Africa community radio had not established as expected. Central and southern Africa stated as the more advanced sub regions regarding community radio development initiatives. Wanyeki in Abdi et al. (2000; 9) stated for example the number of community radio stations in Mali and South Africa over 80 and 60 respectively. Similarly

Ghana, Burkina Faso and Nigeria are developing legal frame work to promote community radio (HOACBP, 2002; 30).

To sum up, Africa had involved lately in community radio development in comparison with other continents. Hence Central and Southern Africa are in a better condition while east and northern Africa lag far behind.

2.3.3 The State of Community Radio in Ethiopia

As mentioned in the introduction, the existence of community radio in Ethiopia is very controversial. The debate among scholars who are denied and accepted the establishment of community radio in Ethiopia could be resolved through research. This research can also contribute to resolve the dilemma.

However, there is a hopeful future in terms of community radio development in Ethiopia, because the proclamation of community radio approved and the government started the awarding of license for community developers last year. According to the deputy manager of Ethiopia Broadcasting Authority (EBA) Ato Desta Asfaw (personal interview, 2007) the authority awarded the first license for Kore community which is founded in southern Ethiopia.

The government was planned initially to award up to seven community radio developers. However Ato Desta Said only two developers applied for the license. Kore community radio developers awarded the license, while the other applicant denied. According to him Ratson women, Youth and Children Development Organization application turned down because its proposal was not fulfilled the authority criteria. Ratson is an NGO which applied to establish community radio in Oromiya region, Ada Woreda.

The program application is in the process to get license through making some adjustments according to the proclamation.

2.4 The Practice of Community Radio

Community radio development initiative is not an easy endeavor. Not only the establishment but also the sustainability of the stations could be the challenges in the development initiative.

On the contrary, the movement of community radio development is not totally hopeless. Because there are also good opportunities that could contribute for the development initiatives. Thus the purpose of this chapter is discussing about these challenges and good opportunities in the development of community radio.

2.4.1 Challenges in Community Radio Development

Researches indicated that there are difficulties of sustainability, even in the countries that had exhibited exemplified success in terms of community media development. Even though, South Africa described as one of African countries in developing community media, Milne et al. (2006, 6-11) stated the following challenging factors in the context of the nation.

- ◆ The shortage or lack of finance
- ◆ Lack of access to information, particularly from the government.
- ◆ External influence such as government
- ◆ Shortage of experienced and qualified staff
- ◆ Lack of institutional support in terms of finance and training
- ◆ Unable to maintain media independence

- ◆ Gaining the acceptance of the community
- ◆ The unfair competition from commercial and public media
- ◆ Shortage of in – job training
- ◆ Lack of advertisers willingness

Even though the above mentioned factors stated as the challenges for the community media, these challenges are also identified in community radio development initiatives. The major challenges discussed below.

A. The Shortage or Lack of Finance

Financial problem stated as the major challenge for community radio sustainability (Rennie, 2006; 114). Basically community radio expected to be non – profit maker and financed by the community. Paradoxically, the main expected beneficiaries in theory are marginalized and / or disadvantaged communities. However covering the finance of the stations is very difficult for these communities because of their poorness. In this regard Opubor quoted Opoku in the paper prepared by UNESCO (1999, 22) as

We are all aware the fact that “the people “have no manly, and are often the poorest of the poor. So why are projects which are designed to alleviate their isolation, marginalization and voicelessness expected to be come sustainable in unrealistic time.

Unequivocally, the above mentioned facts indicated the basic reason of community radio financial sustainability can be stated as the result of its normative and unrealistic theoretical nature.

Secondly, due to understanding these theoretical problems or based on their vested interest, most of community radio, particularly in the developing world had been established by international organization and /or donor agencies. However after the withdrawal of these international organizations and donor agencies, community radio stations had confronted the financial problems to cover running costs (Fauvet, 2001; 25). Fauvet state this problem as the major problem in Mozambique. It is also true in other countries community radio development initiative.

Unequivocally, the unrealistic theoretical frame work of community radio characteristic such as the stations should be financed by the unable communities and the stations shouldn't profit makers can be stated as the major reasons for financial sustainability problems of community radio. And also the donors support only at initial level could also take in to account as the cause of the problem.

B. Shortage of Qualified Staff and Lack of In-job Training

Milne et al .(2006;17) stated the shortage of qualified staff, the high turn over rate of experienced staff due to searching better job opportunity and the institutions incapability to provide in – job training as the major problems of the South African community news papers. They also quoted the news papers to indicate the problem as:

The instability and uncertainty on the resource side makes the sector very unstable as it losses its trained people to the big boys in the game. (Leseding News).

Skills are a major problem, access to training seminars. (Southern and Sweto globe).

These problems are also exhibited in the community radio development initiatives. In ideally stated characteristics of community radio, the stations should be run by volunteer's community members. However in reality, this becomes quite difficult for most of the stations. In the beginning the community members can serve voluntarily, but after they had got the experience most of them would like to join the better job. In this regard the MAMA FM radio journalist Laura kabanda (Natimba, 2004; 48) said this:

When I get greener pasture, like any other development – oriented person, I do not think I can shun a well paying job once it crossed my sight. This is because my desires are many. I would like to further my educations and the current cost of living in Uganda is very high.

In sum the shortage of qualified staff and lack of in- job training are the results of the financial problem of the community radio stations. It is quiet natural to seek a better life for the employees. Paradoxically the community radio stations couldn't afford it. Thus, the stations had faced the problem of qualified staff shortage. Therefore in order to solve the shortage of qualified staff and lack of in job training, the financial problem of the community radio stations should be resolve first.

C. Technical Sustainability

One of the unique problems concerning community radio is technical sustainability. As mentioned in the above, most of the community radio station in the developing nations had established by international organization and / or donors. However these institutions support only

extends at the initial stage and they withdraw later. These makes difficult to operate the stations alone, because of lack of qualified the technicians and shortage of finance to maintain the equipments. Thus technical sustainability is regarded as the vital factor for community radio stations (Fauvet, 2001; 25). In the case of Harrar radio one factor that stated to the closure of the station is technical problem (Tadess, 2006; 26).

D. National legislation

Due to electronics media nature of community radio, access to air waves is still a concern of regulation. In addition to this, regulation is necessary to govern the definition, mission, broadcasting content and format of community radio.

In light of these, the importance of legislation that governs community radio in any nation is undeniable fact. However the independency of legislative body and the content of the legislation in allowing the practice of the community radio are the questions that are raised.

Regarding legislation UNFPA (2002, 21) paper that quoted AMARC, categories Africa countries in to four:

- ◆ Progressive countries where community radio is allowed and encouraged. Countries that have clear separation among public, commercial and community radio. In this category Africa countries like Madagascar Reunion, Mauritius, Namibia, Mozambique and Southern Africa are stated.
- ◆ Countries where community radio is allowed, but there is no clear definition of community radio. In this countries community radio is placed in the same category as commercial or private radio. These countries include: Niger, Ivory Coast,

Senegal, Mali, Ghana, Angola as well as most of the in countries in east and central Africa.

- ◆ Countries under civil rule. Even though there is no a clear categorization of community radio, there is a potential for community radio development in these countries. These countries are Democratic Republic of Congo, Sierra Leone, Liberia and Ethiopia.

Even though AMARC stated Ethiopia in this category, currently Ethiopia had legislation about community radio since 2006 and the nation should be categorized in group one.

- ◆ Countries where community radio is seen as subversive. AMARC described these countries as countries where community radio used a tool for diverting the attention and loyalties of local community away from larger government aims. Countries such as Zimbabwe, Swaziland, Guinea, Mauritania, Central Africa Republic, Equatorial Guinea and Sudan are categorized.

Community radio stations in the counties that had not legislation couldn't demarcate the community radio from public and commercial have faced several problems such as double taxation. MAMA FM radio had faced similar problem (Natimba, 2004; 46):

On the top the above taxes (import duty, VAT and income tax) and the license and frequency fee, MAMA FM has to pay for a trading license to the local administration area, pay for technical services – hire of

the government must pay and pay for ground rent where the mast is located.

Even in the countries that had legislation of community radio, the independency of the agency that award the license also the other factor, because the lack of independency of the agency could hinder the freedom of establishing the station. The Ethiopian broadcasting authority (EBA) criticized in this regard. According to Hailu (Abdi et al., 2000; 22) the members of the board of EBA are appointed by the prime minister. In the recently Amended proclamation (June,2007)of the Ethiopia Broadcasting Law the accountability of the authority is to the Ministry of Information(MOI). Thus it can be jeopardize the independency of the authority.

To sum up, the necessity of legislation can not be questioned regarding community radio, because there is the issue of access to the airwaves. In light of this the independency of the legislative agency and the frame work of the law in creating the workable environment to develop community radio should be considered.

E. External Influence

Among the difficulties for community radio sustainability external inferences such as government interference, lack of access to information, pressures of interested groups such as advertisers and politicians are stated by Milne et. al. (2006, 6-11). Particularly the government interference is the major factor for community sustainability. For example, the first community radio in Kenya i.e. Homa Bay radio closed by the government direct order (Fraser and Estrada, 2001; 10).

In Ethiopia context, the government interference can be stated as a caused for the closure of Harar radio. According to Mathewos Tadesse (2006; 26) study the Harar radio was overtaken by the region government. Then the station was faced financial problem, because the donors withdraw their financial support due to the government interference.

The external influence is not only directly as mentioned in the above, but also in a very systematic way such as with holding information, and funding in order to influence the station practice (Milne 2006, 7). In this regard political parities, advertisers and /or influential individuals can be stated as external factors. In this pressure community radio stations can face the difficulty of maintaining their independence, particularly their editorial independency.

F. Gaining the Acceptance of the Community

Generally speaking, community radio expects to be trusted and valued part of the community. Thus it is important to maintain the community concept for community radio developers.

At all times the community ownership feeling about the station can be solid foundation for the success of any community radio station. However, community radio station that has not succeeded in achieving this theoretical frame work stands to be alienated from the community. As the community loosing the acceptance of the community, it could be the most difficult challenge to survive (HOACBP, 2002; 8)

2.4.2 Good Opportunities for Community Radio Development

Community radio is rapidly expanding through out the world, particularly in developing nations over the last few decades. Several factors stated by scholars as good opportunities for the explosion and sustainability of community radio. For example Rennie (2006, 6) stated liberalization and proliferation of internet related services; and also Jankowski and Prehn (2002; 35) stated lifting of restrictions, the financial support of international organization and the increase of strong ties of communities as good opportunities.

A. Liberalization

Several scholars are stated that community radio is a catalyst for democratization, because it promotes popular participation. Hence for the emergence of community radio, the importance of democratic political system can be undeniable. In this regard the down fall of communism and the end of cold war stated as the good opportunity for the expansion of community radio.

Particularly in the continents such as Africa, most of dictator governments accepted liberalization due to the influence of dominant liberal international politics. Rennie (2006, 9) stated liberalization as the cause of community radio expansion:

The commitment of freedom of speech with in the notion of community access is another such public philosophy – a derivative of notions of liberty that guides and informs the way in which broadcasting is managed.

Therefore, liberalization can be stated as the major cause for the expansion of media in general, community radio in particular in developing nations.

B. Lifting of Restriction

As widely known, enlightenment as the basis for liberalism gives due emphasis to individual freedom. Among these rights, freedom of speech is very important for the expansion of media. Thus, the emergence of liberalism as the dominant world politics contributes for the increase of media in developing nations. In this continuum, as part of this expansion, community radio had expanded in an explosive rate. In UNFPA (2002, 7) paper about local media Alfonso Gumucio said “it is almost impossible to calculate the real numbers, as statistics do not include the many that operates with out a legal license”.

As a result of liberalization, governments particularly those were dictators forced to lift restriction imposed on the media (Jankowski and Prehn, 2002; 3). Thus private and independent media can rapidly expanding. As part of this process community radio had also expanded.

C. The Financial Support of International Organizations

The cost of installing and operating community radio is not easy, particularly for those the media intended to serve. Theoretically, community radio defined as a media established to serve the marginalized and disadvantaged groups. However, covering the cost of installation and running cost could be difficult to these groups. Due to this reason international organizations and donors had supported in

establishing the community radio in developing nations .In this endeavor UNESCO can be stated as the institution that had played a major role. UNESCO accords priority to encouraging and supporting the creation and sustenance of such media which help to expand the possibilities of more and more people gaining access to the media, participating in the communication process, receiving and imparting news and information and articulating their needs, views and opinions on issues which impact their lives(UNESCO,1999:27)

Several community radios had been established by international organizations such as UNESCO, UNICEF as well as donor agencies. In the case of Ethiopia Harrar radio was established by Oxfam and Sidama radio by Irish Aid (HOACBP, 2002, 19). However, most scholars criticized the focus of these international organizations and donor agencies only in establishing the community radio stations. The rationale for their criticism is the stations had faced the sustainability problem after the withdrawal of these institutions.

D. Proliferation of Internet Related Services

The innovation of communication technologies had changed the media landscape. The new technologic might endanger the old media systems, as the innovation of television for radio, the internet innovation for radio, TV, and print. Paradoxically the emergence of new communication technologies can be supportive for the already existing media. For example the innovation of internet had offered a wider choice to the media as the source of information and transmission (Jankowski and Prehn, 2002; 3).

The importance of current technology for community radio is given due emphasis by several scholars. Wanyeki (1999, 36) stated the relevance of new communication technologies as:

computer based technologies, especially desk top publishing, digital audio and video editing, compression and e-mail transmission programs, can contribute to increasing the speed of learning for electronic media production, as well as to improving the quality and broadening the dissemination of electronic media productions.

However, the availability and usage of current technologies such as internet had been influenced by the infrastructure development of the nation. In this regard, continents like Africa lag behind. Thus the community radio stations within the Africa continent to use the internet technology can be failed.

F. Growing Ties of Community

Recent years have seen a strong trend towards globalization after the emergence of neo-liberalization. The multidimensional nature of globalization had also exhibited in the media. The transnational media conglomerates controlled the media coverage of the world.

As the result of the highly successful media production of the transnational media companies, the audiences in the developing nations such as countries in Africa, Asia and Latin America have been exposed to the culture of developed nations, mainly America. Due to this “media imperialism” trend, several scholars predicted the homogeneity of the world culture (Mpfu et al., 1996, 194).

While on the contrary others argued this trend of homogenizing the world culture created heterogeneous cultural and social effect. Because of the globalize media disrupt of local cultures had intensified the consciousness of community. Fraser and Estrada (2001, 5) stated the more emphasis of the transnational media to entertainment and commercial issues created the opportunity to the audiences to looking up local values. They said that “people prefer to watch programs with their own cultural orientation, rather than those imported from others”.

Even though, globalization intended to create the homogeneous world in all perspective, in reality there is a tendency of searching the self root in terms of culture. Unequivocally this could be a good opportunity for the development of community radio.

To sum up, in the last two decades the rapid expansion of community radio have been seen. Liberalization, democratization, the relaxing of regulations and the increase of community ties can be stated as good opportunities for the community radio development .However, looking up the financial, technical, human and legal issue that could hider the sustainability of the community should be also very realistic.

2.5 Background of Ethiopia

Ethiopia is located in the Horn of Africa. The nation is credited with being the origin of mankind. Bones discovered in eastern Ethiopia date back 3.2 million years. Ethiopia is the oldest independent country in Africa and also one of the oldest in the world (MOI, 2006; 4).

According to the Ministry of Information (2006, 10), Ethiopia has an estimated 77 million population with the highly diversified culture and language. Most of its people speak a Semitic or Cushitic language. The Oromo, Amhara, and Tigreans make up more than three-fourths of the population, but there are more than 85 different ethnic groups with their own distinct languages. In general, most of the Christians live in the highlands, while Muslims and adherents of traditional African religions tend to inhabit lowland regions.

The climate of the nation is temperate on the plateau and hot in the lowlands. And also most of the northern part is mountains, where as dry lowland plains.

The Ethiopian economy is based on agriculture. The northerners are mainly agriculturalists and growing teff local millet), wheat, barley, maize and sorghum. While the lowlanders are nomadic and semi-nomadic pastoralists

The major agricultural export crop is coffee .And other traditional major agricultural exports are hides and skins, pulses, oilseeds, and the traditional "khat," a leafy shrub that has psychotropic qualities when chewed. Sugar and gold production has also become important in recent years.

Ethiopia is a federal republic under the 1994 constitution that has promoted a policy of ethnic federalism, devolving significant powers to regional, ethnically based authorities. Ethiopia today has 9 semi-autonomous administrative regions and two special city administrations (Addis Ababa and Dire Dawa), which have the power to raise their own revenues. Among these regions two areas (Sidama and Kore) which are

taken as a case study in this research are found in the Southern region.

2.5.1 Background of Sidama Community

Sidama is one of the administrative zones in southern Ethiopia with a population of about 4 million people. Sidama is the language spoken by the Sidama people, 90 percent of whom do not speak Amharic, the national language, or any other language beyond the Sidama language, according to the Information bureau of Sidama zone (2006,6).

Customarily, the Sidama people have been agriculturalist and semi-pastoralist. But nearly 85 percent of the Sidama live a life centered on agriculture, because of the high density of population and education, pastoral life is disappearing. . An important staple food is the Wesse plant, or Ensete. Other crops are also grown and they breed cattle. An important source of income is coffee. Sidama zone contributes about 50-60% of export coffee for the central government (IBS, 2006; 34).

According to the bureau, the Sidama land is located 4500 - 10000ft above sea level, and is marked by three climatic zones: lowlands, midlands, and highlands.

Majority of the Sidama people have their own traditional religion. There exist also the followers of Christianity and Islam.

2.5.2. Background of Kore Community

Kore community is one of the minority ethnic groups in Southern Region. The population of the community is estimated less than two hundred thousand. According to the Southern Region Finance and Economic Development Department 2004-5 report (2006, 139) the kore community is 136, 005. And the population only shares 0.94 percent from the total

population of the southern region. The kore community surrounding is categorized as the less densely populated area in the southern region, because the population density of kore community is 85.15 per km square.

The kore community special Woreda (district) is called Amaro. The town, Amaro Kelle is found 420 km south of Addis Ababa, and 210 km from the southern region town Awassa.

The kore community special Woreda (district) was formulated five years ago. Before five years the community was administered in geode zone (higher district). In Gedeo zone administration, the kore community was dominated by the majority ethnic group i.e. Gedeo. Later the decision was made for the Kore community to be administering itself. And this decision provides the community a special opportunity to be independent from the domination of the majority nationalities.

The special Woreda of kore community is called, Amaro. The Amaro special Woreda has 30 kebeles (local administrations). According to the Southern Region Finance and Economic Development Department report (749, 2006), the Amaro special Woreda has only one certified town.

The community speaks the language called "Quorote". Quorote is the family of one of the four languages in Ethiopia i.e. Omotic. In the special Woreda of Amaro other nations and nationalities such as Amhara, Oromo, Gurage and Tigray are living together with the kore community.

The kore community is dependent on agricultural products. Coffee is the major cash crop in the region. The kore community is one of the major contributors of the Ethiopian coffee export.

2.5.3. Background of Ethiopian Broadcasting Authority (EBA)

The Ethiopia Broadcasting Authority (EBA) is established in 1999 under proclamation No 178/1999. The responsibility entrusted to the Authority is dealing with the electronics media.

EBA developed the proclamation of broadcasting in order to govern public, commercial community radio and TV and it adopted in 1999. The same proclamation has revised and adopted in June 2007.

The community radio proclamation is also prepared by EBA and adopted by the parliament in June 2006. After the adoption of the proclamation the authority awarded the following.

No	Name of the station	Coverage of the station	Ownership	Remark
1	Ethiopian Radio	National	Government	Under ERTA
2	Ethiopian Television	National	Government	"
3	FM 97.1	Local	Government	"
4	Amhara Regional state radio station	Regional	Government	Owned by Amhara regional state
5	Voice of South FM 100.9	Regional	Government	Owned by southern regional state
6	FM 96.3	Regional	Government	Owned by Addis Ababa city Administrative
7	FM Dire 106.1	Regional	Government	Owned by Diredawa city administrative

8	FM Harar 101.4	Regional	Government	Owned by Harari regional state
9	Radio Fana	National	Commercial	
10	Fana FM 98.1	Local (Addis Ababa)	Commercial	Under radio Fana
11	Dimts Woyane	Regional	Commercial	
12	Zami FM	Local (Addis Ababa)	Commercial	Under process to became operational
13	Sheger FM	Local (Addis Ababa)	Commercial	Under process to became operational
14	Kore Community radio state	Local	Community	Under process to became operational

Source:-EBA. (2007). Procedure of the Proclamation.

The community radio license application announcement has been officially opened for unlimited time according to the deputy manager of EBA Ato Desta Asfaw(Personal Interview,2007).The notice of application is opened in order to invite more applicants than last time. Desta said in the last time application only two organizations can fulfilled .Thus in order to create awareness as well as to give more time to applicants the authority decided the period of to be open.

A .Description of Ethiopian proclamation of community radio

The Ethiopian Broadcasting Authority has been designed the proclamation Ethiopian of community radio taking as the bench mark the proclamation of Southern Africa. Accordingly, it has designed a proclamation for Community Broadcast services which are vitally important to the voiceless and information lacking members of the communities in Ethiopia (Desta Asfaw, Personal interview, 2007)

As indicated in the preamble of the proclamation the importance of Community Broadcast Service is justified by the fact that:

- Community Broadcast Services play a pivotal role in covering community information, educational, and entertainment needs that the commercial and government broadcast services do not address.
- The expansion of Community Broadcast Service adds to satisfying the information, education and entertainment needs of the different nations and nationalities of our country.
- There is a need to fairly allocate the scarce air wave resources for developmental and democratic exercises and that there needs to be a clear procedure guiding the expansion of Community Radio Broadcast Services to this effect.

As the same experience of South Africa, the Ethiopian proclamation also presented community means a group of people living in a given geographical area or those who relate in their common interests article 2.

Similarly the proclamation stases in article 3 the aim of Community Broadcast Service “a broadcast service established under the consent of

members of a given society that live in the same location or those who share common interests”. According to the article, Community Broadcast Services aim at providing information, educational and entertainment services for inaccessible communities and thereby contributing to their political, social and economic development.

The article 4 embodies in details points related to the performances and responsibilities of Community Broadcast services as the following:

- ✓ Operate on the basis of the interests of the community with respect to development, education and the promotion of good governance.
- ✓ Promote and enhance the language and culture of the community.
- ✓ Cause the participation of members of the community preparation of the program.
- ✓ Present programs concerning the common affairs of the community which could not be presented by the other broadcasting services.
- ✓ Utilize the income derived from various channels for the services of the station.
- ✓ Entertain comments and opinions of the community and inform back the community after screening the comments with the bodies concerned.
- ✓ Enhance the community’s culture and knowledge concerning information by preparing informative and entreating programs which are community centered and essential to the community.
- ✓ Present programs regarding human and democratic rights with a view to enhance and intensify the awareness of the community.

- ✓ Charge commensurate fee for advertisements and other services rendered.
- ✓ Exchange professional and training experience with local and foreign organizations which provide similar services.

In addition, the proclamation distinguished short term licenses issued for one year to the maximum and long term licenses for a period of five years with possible renewal in article 5 and 6. However there are criticism in regarding this ,because the article provide the authority more power to take measures in the name renewal. The power to decide the year of the station license is given to the EBA.

The proclamation article 7 and 8 issues related to inviting applicants, applicant evidence and application procedure as follow:

1. The applicant should submit evidence which proves that it is established as non-profit organization, according to the applicable law.
2. Confirmation that the objective of the Broadcasting Service is to serve the community and that it is non-profit.
3. Signatures of members of the community on a form to be prepared by the Authority, as evidence to the community's patronization to establish the broadcasting service.
4. A list of the board members together with their address, their level of education and their signatures.
5. The minutes in which the board passed the resolution to establish the Broadcasting Service.
6. A profile of the project which includes financial capacity, man power and technical details.

7. Evidence which shows the source of its capital with respect to donation and aid in particular. Details of the bodies which generate the donation or aid should be submitted.

In the above mentioned articles particularly the submission of Signatures of members of the community as evidence to the community's patronization to establish the broadcasting service was a very controversial issue in the workshop conducted in last April (2007). Most of the participants opposed the vagueness of the article. They said that in the proclamation the numbers of the community members' signature are not stated and it gives the authority more power to interference in the awarding of license.

Article 9 up to 15 are deals with license fees, decision making, expansion fee license issuance, license renewal request, license revoking and cancellation.

Article 15 is one of the very controversial one in Ethiopia community legislation, because it isn't allowed the ownership of political parties and religious groups as stated in the sub article of it:

- ◆ No license shall be issued for any political party or organization. Before issuing a license, the Authority shouldn't ensure political party or organization or member of the party's executive committee is not a participant either as an owner or a patron or member of the board or the management and program officer.
- ◆ No license shall be issued for any religious organization.
- ◆ No Community Broadcasting License shall be issued for foreign nationals nor shall foreign nationals be engaged in the broadcasting service.

- ◆ No Community Broadcasting License shall be issued for an individual person or an organization established for profit.

Particularly the critiques condemn this article against the Ethiopia constitution article 29 that allowed every citizen to receive as well as to disseminate information.

The Community Broadcasting Services allowed using advertisements and sponsorships as the source of income in article 16.

According to article 17 the Community Broadcasting Service should give priority to local singers and artists. The stations can also present music of Ethiopian nation-nationalities and other music based on the interest of the community. The same article stated the must use of local languages as the medium of the community broadcasting services. And also the duty and responsibility of the stations to entertain complaint of the community included in this article.

Part three of the proclamation deals with the organizational structure of a Community Broadcasting Service as follow:

- ◆ Have a General Assembly composed of members or representatives of the Community.
- ◆ Establish a board consisting of a minimum of five or a maximum of nine members elected from among the community democratically and with their consent.
- ◆ Employ an officer who manages the station and a technical officer on permanent basis.

- ◆ Have other members, from among the community, who shall participate in its administration and program preparation.

In related to the structure of Community Radio Broadcasting the proclamation also stated the necessity of hiring permanent community radio head and technician as well as identifying those community members who could take part in the administration and program development. Under the sub articles of part three the duties and responsibilities of station managers defined such as the accountability of the officer for the over all journalistic duties as well as administrative responsibilities.

The fourth and final section of the legislation stated the following issues under the topic “Various Regulations”:

- ◆ Not interfering with the air waves of other stations;
- ◆ Stating the station’s name, program type and owners of the broadcast service;
- ◆ Not transmitting programs out of previously scheduled time tables;
- ◆ Formulating and implementing editorial policy;
- ◆ Transmitting government and public statements.

Regarding the transmission of government and public statements the proclamation stated the station obligation only at the time of national security and emergency as:

Where an incident which endangers the Constitutional order of the country or a natural disaster or an epidemic which threatens the public health occurs; a Community Broadcasting Service has the duty to transmit, without remuneration, emergency statements forwarded by the Federal Government, Regional Administrations and Commissioners of the Police Force.

At last, the proclamation also stated the accountability of the Community Broadcasting Services to the provisions of the Constitution, the Press Law, the Broadcasting Proclamation and the present and future directives of the Authority.

CHAPTER THREE: METHODOLOGY OF THE RESEARCH

3.1. Justification of the research methodology

This is basically a case study and aim to examine the endeavor of Sidama Radio as the pre-legislative attempt and Kore radio as the post-legislative initiative. Simultaneously the study is focused on the theory and practice of community radio in Ethiopia.

The qualitative methodological approach is used in conducting the research because it provides rich and detailed information in the local context. In this regard Flick (2002, 13) argued as:

Qualitative research is oriented to wards analyzing concrete cases in their temporal and local particularity, and starting from people's expressions and activities in their local contexts.

A quantitative research methodology provides a holistic and inductive approach which gives for the researcher the opportunity to develop a descriptive, rich understanding and insight into of the beholders.

3.2. Methods of research

Thus in order to examine the nature of Sidama radio and its contribution to the society as well as evaluate the ongoing initiative Kore Radio station development, this research is used qualitative

method i.e. in-depth interview, group discussion and secondary data analysis.

3.2.1 In- depth Interview

The rationale for this data generation technique is that it enables the researcher to understand the insider perspective (Denzin and Lincon, 1994; 361) .Thus this technique is very important to examine the nature of Sidama radio and the attitude of the community to the station. In-depth interview is also important in the study of Kore Radio, because there couldn't be any written material in the development of the station as the beginner.

In conducting the interviews an open dialogue with the interviewee should established to make the interviewee feel comfortable. On each occasion of this study the interviews are conducted in a semi-structured format, in which the interviewees were encouraged to speak freely about the community radio development in Ethiopia as well as particular issues of Sidama and Kore Radio.

To this effect, the researcher conducted in-depth interview with the following individuals.

1. The managers and staff of Sidama radio
2. The officials of interested groups such as Irish Aid, Agri service Ethiopia, Community radio Advocacy group
3. The Ethiopian Broadcasting Authority
4. The board members of Kore community radio

3.2.2. Focused group discussion

Focus groups are typically defined as bringing together a small group of people to participate in a carefully planned discussion on a defined topic. The aim of the technique is being to make use of group interaction to produce data and insights. Because the method creates the opportunity for the participants talk “naturally”. The focus group interview thus simulates oral circulation through the active participation of the people.

This approach is believed in generating much richer and more sensitive type of data. Particularly focused group interview is more close to the natural setting that can generate meanings and interpretation in reaction to media use and content. Hansen et al. (1998; 257) emphasized on the importance of focused group interview in studying the relationship between the media and audience as:

For examining the dynamics of what experiential knowledge and frames of interpretation audiences bring to bear in their use of media content, what role media use has in their everyday lives it is necessary to turn to more qualitative methods.

Because interviews must define a narrow audience for study, sampling and recruitment of the groups was critical. This meant that individuals invited to participate in focus groups had to be able and willing to provide the desired information and be representative of the population of interest (Hansen et al 1998: 264). Thus guidelines for sampling within audience research are more flexible and situational. In light this, since the general observation is the acceptance of Sidama radio by the community, the benefit of the community from the station and the effort of the station to satisfy the special needs of the community

participants were purposively selected using convenience and snowball sampling, placing particular focus on their residence in Sidama zone and shared cultural identity.

Particular consideration is given to the fact that focus group studies should have a minimum of six focus groups, until comments begin to repeat themselves and little new material is generated. For this research, two groups that constitute seven participants are formulated. Seven individuals are selected in each group discussions using purposive sampling. The participants are drawn from elders, farmers, women, teachers, development agents and youths. In each group four group discussions are held. This is mainly due to the financial shortage of the researcher, because the SJC is offered only 6000 birr to conduct this study.

Attempts are made to select convenient interview settings where every participant felt comfortable. Two settings are thus used, the Furra College in Dale Woreda (district) and the Aletawondo school in Aletawondo Woreda.

The researcher is used two moderators because he didn't speak the local language-Sidama. The moderators are diploma graduates of high school teachers. The researcher is gave the semi structured interview to the moderators before hand and trained them how to give the participants to speak freely and to generate more ideas. The moderators are also translated and transcribed the FGD. As the researcher, my task is facilitated and observed the discussion went well.

3.2.3 Secondary Data Analysis

The analysis of documentary sources is key data generation methods used in media study. Thus in this research secondary data is obtained from the Sidama Radio station documents, reports, work plans, etc. And also documents of interested groups such as EBA, Irish Aid and others are also examined to assess the wider perspective of community radio development in Ethiopia. In addition to this, the community radio proclamation is also examined to find out whether it generates or not the community radio development initiative.

All the interviews and discussions are transcribed and translated into English, with an attempt made at maintaining the sense of meaning which emerged in the conversations. The data is interpreted and analyzed further. In other words, as Jensen (1988: 4) suggests the in-depth interviews and focus group discussions are not considered finished accounts. Given that the interviews produced data in the form of transcripts, thus the researcher task should be interpret the meaning of these data and present. The researcher task therefore is to report those sections of interviews and discussions that shed most light on the research question at hand.

CHAPTER FOUR: FINDINGS, PRESENTATIONS AND DISCUSSIONS

As indicated in chapter three, I have used qualitative research methodology i.e. focus group discussion, in-depth interview as well as secondary data analysis. In the first section of this chapter the Sidama radio background will present as the pre-legislation attempt in development of community radio in Ethiopia. The second part of the chapter will deal Kore Radio as post-legislative initiative.

4.1. Background of Sidama Radio

Before the establishment of Sidama radio, formal education program disseminated using Sidama language from the regional education station which is founded in Wolayita for one hour to Primary school students. Besides this the Sidama people had no radio access. Because of this Sidama development program (SDP) with joint collaboration of Irish Aid planned to establish Sidama radio in 1996 (Sileshi Workeneh, personal interview, 2007). SDP was formulated by the financial support of Irish Aid as local NGO and it was run all developmental activities in the region such as the Furra College, the saving and credit institution as well as the establishment of schools and health centers. All members of the board of SDP, including the general manager were Sidamas. The Irish Aid Sidama development delegation was lead by Mr. Joe Feeney who was an economy attaché in the Irish embassy and also the first person in establishing the embassy in Ethiopia. He is latter marry a Sidama women.

The SDP and Irish Aid partnership intention was to establish community radio. But due to legal limitation, they were forced to work jointly with the zonal department of education. The former head of the Irish

delegation in Sidama radio development Mr. Joe Feeney (personal interview, 2007) said in this regard:

We were eager to establish community radio. But there was a legal limitation. No one allowed establishing radio station except the government. Thus we were planned to establish the station under the license of the zone education department. We were agreed, the department to disseminate the formal education program from Monday to Friday and the community program in Saturday and Sunday by us.

In the above mentioned context the Sidama radio was established in 1997 at Yirgalem town which is 320 km far from Addis Ababa. The station used medium wave and 954 KHZ. The frequency allocated to the station is 314 MW (broadcasting authority, 2:2007). According to the current radio head Ato Tesfaye Kebede (personal interview, 2007) the station transmission covers 188 km radios .Thus the transmission of the station covers the whole area of Sidama and some adjacent zones southern region such as Wolayita and Gedeo as well as some parts of Oromiya region.

According to Joe Feeney (personal interview, 2007) the major reason to establish Sidama Radio was to promote community participatory development. And due to lack of law to establish community radio, the Irish Aid and SDP partnership forced to use the media for both education and community development. Thus the Sidama radio broadcast two major types of programs, formal educational programs and general audience programs.

The educational programs are prepared to support the formal teaching learning process of primary schools, whereas the community programs to

promote cultural, social and economic development of the Sidama people (Sileshi Workeneh, personal interview, 2007).

According to the paper of Sileshi Workeneh presented in the workshop prepared by Oxfam Canada the community programs of Sidama Radio had the following objectives (12, 2002).

1. To teach and promote the working language of the Sidama people
2. To disseminate qualitative awareness on education and innovations using the knowledge, experience, and skills of the local people.
3. To support vocational training, literacy, distance education and rural development programs.
4. To mobility the population through knowledgeable persons and opinion leaders.
5. To introduce science and technology to the society.
6. To improve and change traditional farming and production methods through locally based needs.
7. To minimize or avoid the existing harmful traditional practices such as abduction, rape etc.
8. To create peaceful co- operation and co- existence between culture and religion.
9. To reinforce the idea of women empowerment.
10. To develop the concept of preserving natural and traditional resources.
11. Upgrade the idea of preserving, appreciation and respect of culture, language and history of Sidama people.
12. To develop the acceptance of personal hygiene, environmental protection and family planning.

13. To help people bring about attitudinal changes towards prevention of HIV/AIDS and mobilizing the society with common effort.
14. To help people understand the effect of human activities on modern ecological phenomena
15. Promoting the awareness of peasants to use selected seeds and fertilizers to increase food production.
16. To continue supplying the farming community with valuable up to date market prices
17. Minimizing and gradually avoiding poverty

4.1.1 The Beginning of Sidama Radio

The construction of Sidama Radio was started in 1996 with out securing the license. The necessary studio equipments and the transmitter were imported based on the agreement reached with Ministry of Education through the Sidama zone education department, according to the former station manager Ato Sileshi (personal interview, 2007). Simultaneously the following activities were under taken in this period.

I. Collecting General data about Sidama People

There were shortages of written materials about the Sidama people except teaching texts prepared for elementary schools because the language was not used officially in the past governments before 1991. In order to solve this problem the Sidama history group was established. The group was formed by Irish Aid and SDP partnership .The group had three experts who were completed six months media production training in Kenya (Joe Feeney, personal interview, 2007) .Thus this group produced five books. These are

- a. Queen Furra (legendary Queen of Sidama)
- b. Mourning poems
- c. History of Teklu yota (Sidama fighter against feudal lords)
- d. Sidama traditional sports
- e. Sidama lullaby poems

II. Gathering Oral History and Literature

The group also recorded oral history and literature of the Sidama people, according to Sileshi (personal interview, 2007). Every villages of Sidama was covered to collect the oral tradition. And hundreds of cassettes were documented and latter used in production.

III. Identifying Community Interest

The members of SDP and the history group conducted community interest assessment. Large number of the community discussed in several meetings on the issue to be covered in the station programs. And the followings were among the prioritized, according to Joe Feeney (personal interview, 2007).

- a. Abduction
- b. Oppression of women
- c. Deforestation
- d. Conflict of culture and religion
- e. Non – planned living

IV. Counting Radios

In order to identify the scope of audiences, the group also counted number of radio in the sample areas. As Sileshi said the study showed there was shortage of radios. There were about 17thousands radio

receivers in to the population of around three million people. Thus the Irish Aid and SDP partnership decided to purchase radio receivers. Accordingly 800 radio receivers were imported from South Africa. The radio receiver is not used dry cell and/or electricity rather it is manually getting power. The farmers can give power to the radio receiver by rotating the handing mechanism that is attached with the radio. The ten minute manual rotation of the handling can give a one hour's power to the receiver. According to Silleshi (personal interview, 2007), the manual receiver was selected because of the limitation access of electricity in the area and also the expensiveness of dry cell. And these radio receivers were distributed to the community based on the study.

V. Collecting Creative Works and Songs

As mentioned in the above, because of the neglecting of the Sidama language by the pat regimes there was shortage of Sidama song as also written materials. In order to collect creative works and songs the group was undertaken writers and singers competition. All the interested individuals in producing the song were invited and the awards were announced .And the Irish Aid and SDP partnership were stated to fund the cost of the winners and the production of the songs. The rewards were the manual radios. According to Ato Sileshi there was only one cassette of Sidama language song. After the competition of the writers and singers about 193 songs were produced.

VI. Staffing

13 producers and present were selected from various government departments. They were serving the station in addition to their formal government job. And they were earned additional payment for their

duties in the station. Among them, four of were women. They were trained in radio production in Kenya (Sileshi and Joe Feeney, personal interview, 2007). The volunteers were selected from the government institutions because of their knowledge of the language and their academic background.

After the resource organization and construction of the station the community program started in May 1997, broadcasting 2 hours pilot programmed i.e. Saturday and Sunday 1 hour. The pilot program and community feedback collection continued for three months and then the 22 hours full broadcasting was started i.e. 11 hours in Saturday and 11 hours in Sunday. Even though the formal education program was started after one year of community program , both programs were financed by the Irish Aid and SDP partnership.

The community programs were organized in terms of packages. According Ato Sileshi, for example the culture package programs constitute programs like language culture, history and art as well as culture and religion. Every package comprised different slots of programs. The following were different issues addressed under each slot.

- Gender issue
- Health
- Education
- Agriculture
- Language, culture, history and art
- Sport
- Business and micro economy
- Justice and society
- Children
- Current issues
- Aids

- Culture and religion
- Listeners messages
- Music selection

Source:-Sileshi, W (10, 2002) .Community Programs Under Sidama Radio.

The above programs were broadcasting in the basis of pre – recording. Even though there was a live transmission studio, it couldn't network to the transmitting station. Both of the studios are still equipped analog machines. Still the station is not transmitted live program.

The whole programmers transmitted in Saturday were repeated in Sunday. Among the programs, the music selection program was controversial in time of program identification, because the music's were Protestant religious songs. According to Sileshi (personal interview, 2007) there was a hot debate in approving the transmission of the program. Even though the protestant believers were the majority in Sidama community, there was the stand the station to be secular. If the program is necessary why the Sidama indigenous religious songs couldn't transmitted was the other debate. However the program was broadcasted until the withdrawal of the Irish Aid.

In terms of community participation, both Joe Feeney and Sileshi argued the high level of community participation in

- Issue selection
- Social dramas
- Mini debates
- Interview
- Discussion
- Giving feedback

- a. **Issue Selection:** - According to them the community participated from the beginning in the selection of issues. In order to select the issues several meetings were held with the community. The issues selection even was continued for three months during pilot program. And they said the participation of the community was in process until the withdrawal of Irish Aid.
- b. **Social Dramas:** - The dramas were acted by the members of the community in their natural surrounding. The issues of the dramas were also decided by the community and the ordinary members of community acting the characteristics in their home setting. After the recording the dramas were broadcasting in the station.
- c. **Mini Debates and Discussion:** - The place and time of mini debate and discussion was announced during the transmission. And all the members of the community were participated in the mini debate and discussion. The issues were the concern of local community such as problems of abduction, circumcision and others as well as promoting culture and languages. In the mini debates the members of the community directly participated in the form of defining the issues, discussing about their problems and suggesting solutions. The mini debates and discussions were recorded and aired later. The winners of the mini debates and discussions awarded the manual radio and other items. In the latter stages the mini debate had not conducted, particularly after the withdrawal of Irish Aid and SDP partnership.
- d. **Audience Feedback:**-The community gave feedback using call in, letters and physically present. Particularly the mechanism to collect the community letters can be stated as exemplary. The station set its own local post boxes in many selected sites of farmers' association offices. And this mechanism can help the station to receive about 3000 letters in a month. Most of the letters

content was appreciation and comments about the programs as well as articles about various issues of the community(Sileshi, personal interview,2007).The feed back of the community was considered highly he said.

The station operation under the partnership of the Irish Aid and SDP was ended in 2003. The very reason for this was political pressure from the zonal and regional administration (Joe Feeney and Sileshi, personal interview, 2007). Joe Feeney stated the then situation as:

It was not possible to stay for me any longer, because my staying time was already passed. But there were problems in relation to the management. And there were some jealousy. I don't deny there were some political problems, some political manipulations.

Even though both Joe Feeney and Sileshi accepted the existence of political pressure, they are reluctant to state it as the major one. However several staff members and community members stated as the major cause. One staff who would to be anonymous described the then situation as.

There was a riot in Awassa and in its surroundings. Up to 15 people were killed. The zonal and regional administrators were ordered the station staffs to announce the dead people as gangsters and robbers. But none of us were willing; they them selves announced .And that was the end of the Irish Aid and SDP partnership ownership.

The major cause of the riot was the political autonomous question of Sidama community from the regional administration. Then Irish Aid is withdrawn from the Sidama zone and the Sidama Development Program (SDP) re established as local NGO and changed it name to Sidama Development Corporation (SDC).

4.1.2 The Period of Uncertainty

After the withdrawal of Irish Aid and SDP partnership the station was lost the permanent ownership and the quality of the program deteriorated. The ownership of the station shifted several times and the station was controlled by several offices. Among these, the zonal administration and department of information were stated by the head of Sidama zone Information department Ato Workneh (personal interview, 2007).

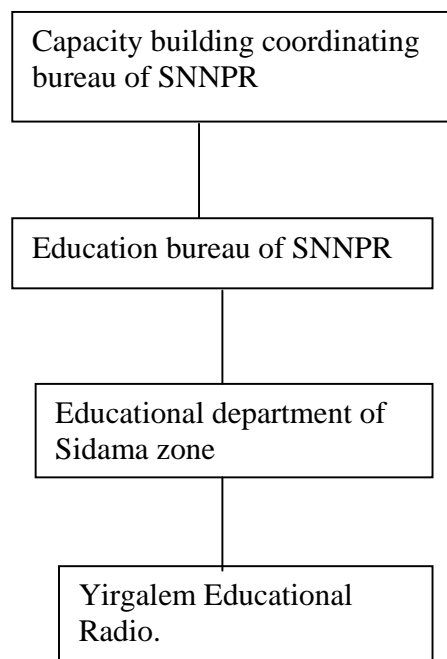
The quality deterioration and the breakdowns of the programs stated as the major characteristics of the station in this period. And most of the staffs abandoned their jobs or operated in the on and off basis. Due to these, the station was at the very dangerous situation. And most of the group discussion participants stated this period as the very discouraging. In this regard one of the participant weizerit (Mss) zingunesh said as:

The almost closure of Sidama radio in terms of losing program quality and frequent interruption made us unhappy as the farmer not seeing the fruit of the seed he planted could make him sad.

The current staff members of the Sidama radio and almost all of the participants of the focused group discussion stated the two and half year of this period as the worst one in the history of Sidama Radio. And there is no any written material about the programs in this period.

4.1.3 The Current Period

The zonal education department has been owned the Sidama Radio since last of 2006. The current organizational structure of the station indicated that the station is indirectly accountable to the Southern region capacity building coordinating office.



Source: - Sidama Radio, Organizational structure of Sidama Radio, 2007

As indicated in the organizational structure of the station the southern region capacity building coordinating office is the direct controller of the station through the region education bureau. Due to the de-centralized administrative system that the country as well as the regions has been applied, the station is directly accountable to the Sidama zone education department. The budget and the manpower are directly assigned from the zone education department (Tesfaye Kebede, personal interview, 2007).

According to the current head of the station Ato Tesfaye, the station has been reorganized after the ownership of the education department secured. The station has twenty five employees, out of these, seven of them are journalists. The educational qualification of these journalists is at the certificate level i.e. one year plus of high school. Almost all of them lack the journalistic experience.

The current administration of the station has revised two times the content of the community program (Tesfaye Kebede, personal interview, 2007). In this revision, the station used questionnaire and community based discussion. Based on these studies, the station has made the following change.

A) Transmission Time

At the beginning, the station was transmitted for 11 hours in Saturday and the same programs repeated in Sunday. The current management made changes of the transmission time. According to the manger of the station Ato Tesfaye, the transmission time change is based on the suggestions of the community. The community recommended the early

morning transmission time and the change of the previous program time schedule. Ato Tesfaye stated the reasons of the revision as:

At the beginning, the programs transmitted in Saturday had also repeated in Sunday. We are considered this as the wastage of resource. There was also the issue of accessing the community because in Saturday afternoon most of the community members have the culture to go to the market and also in Sunday to the church. Thus due to these the community recommended the change of time table, and we have practiced it.

After the revision, the decision has made to solve the redundancy problem and then, the program has been transmitted in the following time table.

1. Form Monday to Friday

- ✓ Morning from 7-8

2. Saturday

- ✓ Morning from 7-9
- ✓ Afternoon from 1-5
- ✓ Evening from 7-8

3. Sunday

- ✓ Morning from 7-9
- ✓ After noon from 1-5
- ✓ Evening from 7-8

Source:-Sidama Radio. Time table of the Community Program. 2006.

Even though the management made the transmitting time change, currently the station has transmitted the 21 hours community programs as it was in the beginning.

b) Program Contents

According to Ato Tesfaye, the program contents changed based the current interest of the community. Thus the following programs have been transmitted currently.

◆ Saturday morning

Programs	Duration of time
News	1:00 – 1:15
Science and technology	1:15 - 1:30
Who is who	1:30 - 2:00
Women	2:00 – 2:30
Child rights	2:30 - 3:00

◆ Saturday afternoon

Programs	Duration of time
News	7:00 – 1:15
Education	7:15 – 7:45
HIV/AIDS	7:45 – 8:00
Anti corruption	8:00 – 8:30
Culture	8:30 – 9:00
Good governance	9:00 – 9:30
Youths	9:30 – 10:00
Sport	10:00 – 10:30
English music	10:30 – 11:00

◆ **Saturday evening**

Programs	Duration of time
Health	1:00 – 1:30
Education	1:30 – 2:00

◆ **Sunday morning**

Programs	Duration of time
News	1:00 – 1:15
Health	1:15 – 1:45
From readings	1:45 – 2:00
Children	2:00 – 2:30
Good governance	2:30 – 3:00

◆ **Sunday afternoon**

Programs	Duration of time
News	7:00 – 7:45
HIV/AIDS	7:15 – 7:30
Messages	7:30 – 8:00
Cities and transport	8:30 – 9:00
Hygiene	9:00 – 9:30
Music selection	9:30 – 10:00
Agriculture	10:00 – 10:30
Education	10:30 – 11:00

◆ **Sunday evening**

Programs	Duration of time
Agriculture	1:00 – 1:30
Business	1:30 – 2:00

Source:-Sidama Radio. Time table of Community Program. 2006.

The early morning programs from Monday to Friday are composing of news, agriculture, education, health and business (SD, 2007). Most of the current programs have similarities with the former programs contents. Programs like good governance and anti corruption are included in the new formats. These programs are prepared in collaboration with the zonal administration. This could indicate the intentions of the programs are not based on the interest of the community rather they are based on the zonal administration interest.

4.1.4 Participation of the Community

Even though the station established ten years ago, it had not awarded the license until this year, 2007. The station had established and operated in agreement between the government institution (The Federal Ministry of Education and Sidama Education Department). Currently the station owned the license as the government station (EBA, 2007).

In looking up the background of Sidama radio that the station has passed for the last ten years, it is fously hard to deny its contribution to create the opportunity of access to Sidama community. Because the community had got the opportunity to listen programs that prepared by its own language. As the result of this, the community culture and language had promoted. The interaction of the community with the station shouldn't also neglect. particularly, in the initial period, the community involvement in issue selection, idea generating, direct participation in the programs like social drama, mini debate and discussion as well as the listening feedback in physically presence in the station, through letters and call in had been indicated the high level participation of the community. Even though the journalists received

some amount of payment, they were also working as volunteers in addition to their government position, Sileshi (personal interview, 2007):

The use of volunteers had been applied in the Sidama radio starting from the beginning. All journalists including the head of the station, me, had working in the basis of part time in addition to the formal government offices occupations. We were received some amount of money for additional participation in the station. However we were volunteers.

The active participation of the community is still continuous in the current practice of the station. The active participation of the community in the issue selection and program revision that are undertaken twice by the current station administration could be good example in this regard and also the non – stop feed back of the community as well. The volunteers activities in the direct program production and presentation also stated as the indicator of the community participation by Ato Tesfaye:

There are volunteers serving the station from the community. For example music selection, youths, children and letters programs are preparing and presenting by volunteers. And also the sport program also is prepared by a volunteer whose regular job is teaching. In others programs, the members of the community who have good voice and interest are also participating voluntarily.

In terms of participation, the community involvement in the management could be stated as the missing component. Even though, the former

administrator argued the board members of SDP as members of the Sidama community to justify the participation of the community in the management, it is hard to buy fully. Because SDP board members were selected in the style of NGO rather than community radio model. Currently the management has been controlled by the government. The head of the station is directly accountable to education department. And also the employees are recruited as the civil servant.

The question of owning the station by the community could be the result of the lack of legal ground. As stated in the beginning of this chapter, the intention of the Irish and SDP partnership interest was establishing the community radio. However, due to the then legal limitation the station was established under the legal coverage of the zone education department. Thus, the right of community ownership basically had denied from the beginning till now due to this. This gap of the legislation had also influenced the station survival. Because of the lack of legal ownership, pushing out the Irish Aid and SDP partnership was quiet easy. The ownership vacant for more than two years and the current ownership of government have been all resulted from this gap of legislation.

4.1.5 The Attitude of the Community to the Sidama Radio

All of the focus group discussion participants said they are listen the Sidama radio frequently unless there are difficult circumstances such as the death of family members or relatives.

According to them, even the farmers doing their daily farming are holding their radio receiver.

Farmers are always keeping the radio receiver with them. And in doing their farming, they are following the programs from the radio which is hanging in the tree (Ato Dejere, FGD, 2007).

And also the participants said on the way to the market or other occasions, the community members are keeping the radio receiver and listening on the way.

The participants of the FGD agreed not only listen the station program frequently, but also accepting the Sidama Radio as their own. They are stated three reasons for the community acceptance of the Sidama Radio as its own.

A. The Use of Sidama Language

The Sidama Radio is the only station that used the Sidama language (Sidama) as the medium of the station. The FGD participants said the use of their language in the Sidama radio is the major factor to get the acceptance of the station by the community. One of the participants, Ato Shota said in this regard:

The Sidama radio is the only station that used Sidama language and provides information. Because of this every Sidama Community member considers the radio as part of it identity. To be frank with you the station is one of the major identity Symbol of Sidama people.

Because of using the local language of the community, the Sidama radio getting the acceptance of the community is stressed by the participants as the major reason.

B. Considering it as the Tool of Freedom

Most of the participants consider the Sidama radio as their freedom to break through the wrong assumption about the Sidama people language and culture. The former feudal lords were undermining the language and culture of Sidama community. Thus the community considers the station as a tool to break this imposition. Particularly in falsifying the wrong saying by the former feudal lords regarding the Sidama language, the role of the Sidama radio is vital according to them. In this regard one of the Sidama community elders, Ato Balguda (FGD, 2007) said:

I don't know you heard or not about the Musketeers saying. Our fathers told us there was one feudal lord who said if Sidama language used in radio, it will breaks the machine. But Sidama radio has been justified the falseness of the saying. Thus it is mine, and also ours.

For the Sidama community, the station is not only considered as the means of communication or medium of information, but also as the tools that break through the inferiority burden that imposed by the past regimes. According to the former Irish Aid head in Sidama radio development, Joe Feeney, (personal interview, 2007) the saying of Musketeers about Sidama language was very challenging in the station development initiative. Because he said the people were already took it as true. However, later at the transmission time, the saying had contributed for the total acceptance of the station by the community he said.

Similarly the former head of the station Ato Sileshi (personal interview, 2007) argued on how the saying was created the difficulties and later contributed for better development of the station as:

Most of the Sidama people lived in the rural area couldn't believe the starting of the transmission of the radio using their local language. Thus they were coming up to Yirgalem to prove it. After this the journalists are respected by the community and they are even accessed in the very for bidden places of traditional believes. The care and support given by the community for the journalist couldn't expressed by words.

In this regard the head of the Sidama zone information bureau, Ato Workeneh (personal interview, 2007) stressed on the most important role of the station to change the wrong attitude about the community as:

The Sidama Radio is the tool of freedom to the Sidama people. Because, the station had contributed to change the wrong assumption and saying about the Sidama culture, language and about the Sidama people in general.

C. Gaining Benefit

Most of the FGD participants agreed on the station program represent their culture and entertain their local problems. According to them, Sidama Radio is the only station that deals the community unique

interests and problems. Because of this they said it is their own station. Ato Endalcachew said in this regard:

The untold stories of Sidama people like Queen Furra, our new year- “Fiche”; the story of our heroes and fighters have been transmitted in Sidama radio. Our problems such as abduction, coffee market, lack of schools and other also had been treated and to some extent the problems decreased. If there is no Sidama radio, these issues of ours couldn't be transmitted.

For most of the FGD participants Sidama radio is the catalyst to change. According to them problem like abduction nearly becomes history in Sidama community due to the role of Sidama Radio. Weizero (Ms) Mirtineshe argued in this regard as:

Abduction was common in Sidama community. After Sidama Radio dealt it as the serious problem, the community and the elders condemned the practice. And also some measures were announced in Sidama Radio. Even the women who had freed from the abduction interviewed in the radio. Because of these it became now almost history.

In addition to abduction, practices like women circumcision, women inequalities and holy gamy are also reduced due to the station activities in creating awareness and announcing the measures taken by the community.

According to the FGD participants, the station provides information about agriculture, education, social changes and health like hygiene,

HIV/AIDS and reproductive health. All the information is local and this makes the station unique to them.

According to the FGD participants the following benefits has been achieved due to the Sidama radio concerned endeavor to deals the special needs of the community.

- a. Abduction of girls almost abolished
- b. Cultural heritages and Sidama language preserved
- c. The participation of women in the community also increased
- d. The number of girls in school increased
- e. The use of agricultural in puts such as fertilizer and best seeds increased
- f. Awareness about HIV/AIDS, hygiene and reproductive health also improved
- g. Knowledge of human, women and children rights also reinforced

The above mentioned benefits are stated as the major ones by the FGD participants. They said that the station contributed for the overall development of the community and it is hard to state all of them. Ato Daniel (FGD,2007)stated the wide contribution of the station as:

The Sidama radio provides us information about the current agricultural and market information. It also exposed the harmful practices. It also reserved our culture and language. Generally it deals the community problems and provides information which is necessary for us. And we get a lot of benefits from it.

Thus they said it had contributed for the Sidama community development in their daily life and in general as community. And the participants stated the following programs as the most liked.

1. Agriculture
2. Culture
3. Education
4. Women and
5. Health

Even though the FGD participants accept the station as their own for the above mentioned reasons, they are also complained about lacking mechanisms to support and contribute to the well –being of it. They stated their willingness to maintain its quality but they couldn't know how to do as Ato Milkiyas said:

We were very sorry when the program quality decreased and the station broadcasting interrupted after the withdrawal of the Irish Aid. We were discussed about the problem but we couldn't do any thing because we didn't know the way. However we were asked the officials about the station in several meetings and wrote letters. I think these pressures of the community contributed for the existence of the station.

The participants also stated the high level of community good will for the station. According to Ato Techera (FGD, 2007) the community even performed a kind of riot at one occasion:

I think it was before three years several people came from Addis Ababa. And the rumor was they come to close the station. Almost all of the residents of Yirgalem went to riot against these persons. Later they told the crowd they are just come to inspect rather than to close it, and the riot stopped.

For the Sidama people the station is their identity according to the FGD participants. And they said the community willing to contribute for the station. Ato Chase (FGD, 2007) said:

We are above 3 million. I believed every person in the community can contribute one birr if they asked. It is enough to run the station for one year. In addition to this, no one retreat to serve the station in all capacity.

However the lack of organized mechanism to coordinate the community for the station stated as the problem by the participants of FGD. And due to this they couldn't implement their good willing to support the station and even to improve the current status of Sidama Radio.

4.1.6 Good Opportunities and Challenges in Sidama Radio Practice

Sidama Radio has operated for the last ten years. It is obvious to expect the good opportunities that are contributed for the sustainability of the

station and also the challenges that could hinder the attempt. The following good opportunities and challenges are stated by individuals and the participants of FGD.

4.1.6.1 Good Opportunities

Most of the participants of FGD and individuals who gave in-depth interview agreed on the following good opportunities.

A. Good ties of the Sidama Community

Even though the Sidama people identity and culture neglected in the past governments, the community can maintain its values. In this regard the former head of Sidama radio Ato Sileshi (Personal interview, 2007) stated the strong feeling of the Sidama people as:

They still have their own calendar and New Year celebration called “Fiche”. There is also religious ideology influencing private and social activities. They can also practice their own customary law and ethical codes. Maintaining these and other value of the community couldn’t be easy in the past regimes. These could be achieved because of the strong ethnical feeling of the community.

The strong ties of the community has been served as the backbone of the station in terms of accepting it as their own, helping the journalists in materials, accommodation in the field, providing information and allowing them to enter in forbidden local religious places said Ato Sileshi.

Most of the FGD participants, also agreed on the strong ties of the Sidama community .Several FGD participant like Ato Endalkachew stated the interest of the community to be independent region than administered in Southern region as example:

In the current administrative system, the Sidama community is part of the Southern region. But we are believed to be administered by ours as a region because we have human and other resources. We have raised this question still now.

For most of the group discussion participants, the strong community ties of the Sidama people also are serving for the existence of the station. According to them, because of the continuous pressure of the community in discussing the problem of the station as well as writing letters of petition to the zonal administration, the station could survive the aftermath problem of Irish Aid.

B. The Federal System of Administration

According to the former head of Irish Aid head in Sidama development Joe Feeney (personal interview, 2007), the very good opportunity to establish the Sidama Radio is the implementation of the federal system:

The project was representing the new federal system. People are administrating themselves and manage their own affair. There are individuals who oppose this federal system by labeling it ethnically based .But you can observe, it is right when you are out of Addis. My wife is from Sidama, and we talked about people liberalization.

I understand really her. So we worked on the basis of this federal structure.

For Joe Feeney, with out the implementation of the federal system, developing Sidama Radio might be difficult. Because he said dealing the local administration is relatively easy in their issues rather than federal and regional governments. The initial good support to establish Sidama Radio and other development related activities could be better examples in this regard he said.

For most of the group discussion participants the application of the federal system is the major reason for Sidama Radio establishment. Ato Biruk Said in this regard:

We were almost neglected in the past governments, because the administrators were outsiders. We were not allowed to use our languages in any place. Now we are administering our selves. Our language is used in offices, courts, schools and exceptionally in Sidama Radio. So I think the federal system contributes for the building of the station.

C. The International Donation

Then donation of the Irish Aid is very crucial in development of Sidama radio. With out the funding and idea generating of the Irish Aid the establishment Sidama radio might be difficult as Sileshi said:

Even the idea of the community radio was not known at that time. The Irish Aid people created awareness about it and funded the whole project. Without the support of them not only establishing the station but also the idea couldn't be known.

The problems the station faced after the withdrawal of the Irish Aid could be justified the importance of the donation he said.

Generally the following good opportunities stated in the development of Sidama Radio:

- ◆ Good ties of the community
- ◆ The adoption of federal system
- ◆ The international donation

4.1.6.2 Challenges

During the ten years practice of Sidama Radio, there are several challenging factors. The followings are mentioned by individuals and participants of FGD.

A. Lack of Legislation in the Past

According to the former Irish Aid head in Sidama development Mr. Joe Feeney (personal interview, 2007), the very difficult factor to establish community radio in Sidama is the absence of law that allowed the community or others to develop it:

We couldn't set up a community radio or private radio, because legally it wasn't possible. At that time only the government is allowed to establish the radio station. Thus we planned to establish community radio through the cover of the zone education department. In this agreement, we were planned to broadcast the community program at the week end, the department formal education from Monday to Friday. And they accept the whole idea.

As the above mentioned statement of Joe Feeney nearly indicated, the first intention of Irish Aid and SDP partnership was to establish community radio to Sidama community. However due to the legal limitation it couldn't be possible and they were forced to use the government chain.

The absence of legislation that governs the establishment of community radio is not only affecting the initial endeavor of the station establishment, but also it influenced the later operational practice of the station, according to Joe Feeney (Personal interview, 2007).

The withdrawal of the Irish Aid was due to political pressure from the local and regional administrators. Because of the lack of legal ownership, it was impossible to overpass the political pressure and to run the station as it was at the initial period.

Even, after the withdrawal of Irish Aid this absence of the law affected the ownership of the station. Due to this reason the station controlled by several offices for two and half years after the withdrawal of Irish Aid and SDP partnership as the Sidama zone Information bureau head Ato Workneh stated:

The station was controlled by several offices such as the zonal administration office and the Information bureau of Sidama after the Withdrawal of Irish Aid. Thus before two years, the decision reached the station to be under the control of the education department of the Sidama zone.

The lack of legislation had affected the plan of Irish Aid and SDP Partnership to establish community radio. And also this affects the sustainability of the station ownership in latter period.

B. Shortage of Skilled Manpower

The lack or shortage of professional journalists and technicians is the problem of all stations in Ethiopia. However, the influence of this problem is one of the major challenges in Sidama radio development initiatives. Even at the initial period of the station, the problem was identified and several measures were undertaken as the former head of the station Ato Sileshi (personal interview, 2007) said:

Most of us seconded from government departments. We hadn't any experience in radio journalism. Several of us, I think four staffs including me trained in Kenya. This had done because of the shortage of skilled manpower at that time.

Still the shortage and lack of skilled man power in the field is the challenge of the station. The current head of the station Ato Tesfaye agreed on this:

All the seven journalists are certificate graduates in the field of teaching. Including me, we don't have the direct experience of journalism, even though we have participated in some workshops and short term trainings.

The problem is not only in the journalism practice but also it exhibits in the technical aspect also. Ato Matiyos the head of technique department

(personal interview, 2007) said the shortage of trained technicians is also the major problem of the station.

C. Lack of Financial Resources

The development initiative of Sidama Radio was funded by Irish Aid. In addition to the establishment, the Irish Aid and SDP partnership financed both the formal education and community program for five years until the withdrawal of Irish Aid. This period was the golden time of Sidama radio in terms of finance (Joe Feeney and Sileshi, Personal interview, 2007).

After the withdrawal of the Irish Aid and SDP partnership, the financial problem became the major challenge for the station. Due to this the quality of the programs deteriorated, several employees abandoned their job and worked on and off as well as the transmission was interrupted for several periods (Tesfaye and Sileshi, personal interview, 2007).

According to Ato Tesfaye, because of financial shortage, the programs qualities still remain low quality.

We have the problem of budget, because of this we couldn't cover the rural areas and forced to focus on the surrounding area of Yirgalem town as well as working on the limited number of employees.

The financial problem could affect the whole practice of the station. It is true in the case of Sidama Radio. Particularly the technique department affected by this problem as Matiyos (Personal interview, 2007)said:

Still we are operating using the analog equipments. The equipments spare parts couldn't find easily in the market. Thus we are forced to use modify materials. And materials like real tape are outdated. And also we couldn't connect the live studio to the transmission due to finance shortage. Thus we are broadcasting the pre recorded programs.

D. Lack of Written and Audio Resources

The problem of written and audio materials was the major problem particularly at the initial period. There wasn't any written or audio material about Sidama community in other languages as well as in Sidama language.

Even though several written materials and music prepared and produced by the history group formulated by the Irish Aid, they were just used at the initial period. And the shortage of written materials and audio records had continued in the practice of the station (Sileshi, personal interview, 2007):

The very sorrow able experience in this regard is the lack of maintaining the written and audio materials produced at the initial periods. Not only the papers and music's produced by the history team, but also initial studies, program contents and other materials are

disappeared after the withdrawal of the Irish Aid and SDP partnership.

Still the shortages of written and audio materials are the problem of the station, because the endeavor of collecting these materials couldn't be continuous and also the laziness to maintain previous materials. In addition to these, there is also the shortage of the materials prepared or produced by scholars and professionals. Even though, there is a relatively good situation regarding Sidama music, still the shortage of written material can be stated as the challenge according to Ato Tesfaye.

As the above mentioned are the major challenges in the operation of Sidama Radio, the following can be stated in detailed:

1. The lack of legislation in the past
2. The political interference.
3. The shortage of finance
4. lack of modern equipment and technologies
5. The shortage of skilled manpower
6. the shortage of written and audio materials

4.2. Kore Radio-As the post legislation initiative

The legislation of community radio was adopted in March 2006 for the first time in Ethiopia. Surprisingly in the same month, the Ethiopian Broadcasting Authority (EBA) announced the notice of application in the government main stream media i.e. Ethiopian Radio and Television as well as the Amharic news paper "Addis Zemen" means New Era .About twelve organizations and groups picked up the application forms from the office of the authority. However, only two of them applied for the license (EBA, 10, 2007).

From the two applicants, the Ratson Youth, Children and Women Development Organization application was turned down. According to the deputy manager of EBA Ato Desta Asfaw (personal interview, 2007) the Ratson application was not fulfilled criteria's of the legislation:

Ratson is an NGO that has been worked in social development in Oromiya region, Ada area. The organization applied to establish the community radio by its own. And this is against the law. So we are turned down the application.

Even though the application of Ratson was not accepted by the EBA, the officials of the authority advised them to make correction according to the law. The authority planned to award the license at least for five up to seven communities, to consider them as a pilot station to revise the legislation and also to build the capacity of the authority said Desta.

How ever, only one community fit the criteria of the law and awarded the first license of community radio in Ethiopia i.e. the Kore community.

4.2.1 The development initiative of Kore community Radio

The idea of developing Kore community radio was initiated by an NGO called Agri service Ethiopia. According to the program officer of Agri Service Ato Sebsibe Sema (personal interview, 2007), the organization had accepted the role of radio to facilitate the grass root development:

As an NGO working to achieve community development, we are accepting the vital role of community radio. We have used rural radio to achieve our objectives. In this program, the pre recorded programs are listening by the farmers and the farmers are discussing on the issues. Thus to upgrade this program, we accept the importance of community radio.

The Agri Service is an NGO that is undertake grass root developmental activities in four regions in Ethiopia. As part of the duty of the organization the initiation of establishing community radio was planed before four years. And the first area selected by Agri service to establish community radio was “Enebse Sar Midir” which is founded in the Amhara Region. However after the technical study, establishing community radio in this area stated as very difficult, because the area is very mountainous.

The next stage is try to find the area that could be suitable to FM community radio transmissions, with in the coverage of the Agri Service catchments communities .Latter the Kore community is identified which is founded in southern region, 480 km far from Addis Ababa.

However, the process of getting the license was very difficult. According to Ato Sebsibe, the organization was even discussed about the license with the then minister of Information, Ato Bereket Simon:

We were discussed about the issue of the license with high level government officials, because the funding agencies required the license in order to release the money. However because there wasn't any law that govern the establishment of community radio, it was

difficult. And the response of the officials was to wait until the adoption of the law.

According to Sebsibe after three years of our endeavors to establish the community radio, the proclamation of community radio was adopted and the Kore community became the first to apply. However he said the process was not smooth as talking now:

Getting the legal entity of the Kore community board from the regional justice office was very difficult. No one knew about community radio at that time. And we had to introduce the idea in every office.

The lack of awareness about the concept of community radio shared also by the EBA deputy manager Ato Desta:

The EBA believed that the low number of applicants is due to lack of awareness. We were conducted the workshop that included the stakeholder. What we really knew is the lack of awareness. Thus we are planned to conduct more awareness creation practices.

The head of community radio advocacy group Ato Getachew Sime (personal interview, 2007), also shared the same opinion. The idea of community radio was introduced in the symposium organized by Oxfam Canada in 2004. The group was also formulated the forum after the symposium. Surprisingly, Getachew said the concept of community radio is not well known even in the circle of journalist and academicians:

Before two years, there was the hearing in the parliament about the press law; we as advocacy group were invited. When we rose about the community radio, there was a loud shout of crowds in the assembly. Our question was is community radio treated alone or included in the press law? But a lot of people did not understand our interest.

Even though the group undertaken several workshops and publishing educative articles in the Amharic news paper called “Addis Admas” means New Dawn, the awareness level is still very insignificant, he said.

4.2.2 Current Status of Kore Community Radio Development Initiative

Even the Kore community applied for license on time, the license is awarded after eleven months in January 2007. The major activity had done after the awarding of the license is trying to acquire the fund. As the facilitator organization, Agri service has submitted the project proposal for several international organizations. Currently Information and Communication Assisted Development (ICTAD) which is a joint institution of World Bank and Ethiopia government is accepted the proposal and promised to fund (Sebsibe, personal interview, 2007).

Following the acceptance of the proposal, the trilateral agreement was signed among the Kore community board, Agri service and ICTAD. The Agreement is allowed the Agri service to purchase the studio equipments and other materials on behalf of Kore community. The process of purchasing is underway.

On the side of Kore community, after the technical study the area of the station and the antenna is selected. According to the chairman of Kore community radio, Ato Beyene Dadi (personal interview, 2007) in collaboration of the Woreda (district) administration, the places are secured. The district administrator, Ato Bezabih Bogale (personal interview, 2007) also justified the places are legally assigned for the station development.

The secretary of the Kore community radio board Ato Bizuneh Butene, the major objectives of the station are:

- Promoting the community language and culture
- Promoting and coordinating development activities
- Introducing new technologies, specially in agriculture
- Providing market information about like the major cash crop in the area coffee and others
- Entertaining local health, education and social problems and issues
- Providing other information such as social and political

And the station will use the language of the community “Qourote”, Ato Beyene said. According to him, the community is eager to establish the radio.

We were reluctant about the establishment of the radio station when the idea was introduced to us by Agri Service. When it was took a longer period, the community raised the question to establish by its own initiative, if the problem is finance. But latter we were aware the cause of delay, that was the lack of law.

After the election of the board members, the community is working on the activities expecting from the community. We are discussing about the issues such as contributing in kind materials for the establishment of the station, said Ato Bizuneh. The community also agreed on the money contribution, he said:

We are now expecting the actual starting of the construction of the station. Agri service and ICTAD promised us the purchasing process is not takes more than several months. We hope it could be true.

According to Ato Sebsibe 120 thousand dollars is needed to construct the station, to purchase and install the equipments as well as for three years running cost .With in few months the construction of the station, training the journalists and the discussion with community to select the issues will conduct simultaneously.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this chapter is presenting the major findings of the study, main conclusions and recommendations that can contribute for the future development of the community radio in Ethiopia.

5.1. Summary

This research set out to examine the theory and practice of community radio in Ethiopia, using the Sidama Radio and Kore Radio as a case study. The research specifically focused on the community radio development initiative in Ethiopia before and after the legislation adopted. To this end, the study has assessed the status of Sidama radio based on the internationally accepted theoretical background to looking up the hypothesis that considering it as the pre-legislative community radio .And also the study has evaluated the on going development initiative of Kore Radio as the post-legislative one.

A. The Establishment of the Stations

1. Sidama Radio

- Sidama Radio is established before eight years of Ethiopia community radio legislation adopted. As result of this the station developers i.e. Irish Aid and Sidama Development Program (ADP) were forced to establish the station under the cover of government institution i.e. Sidama zone Education Department, even though their intension was establishing community radio.

- The absence of legal frame work also affects the sustainable ownership of Sidama Radio. Because the Irish Aid and SDP partnership pushed out easily from controlling and owning the station. As the result of this the station was owned by several local government institutions. Still the station has owned by the education department.

2. Kore Radio

- The Kore community is the first one in its kind to award the community radio license after the adoption of the community radio proclamation in March 2006.
- The initiative to develop the Kore community has been taken by the NGO called Agri service. However the community elected the member of boards and the ownership has secured in the name of the Kore community.
- Even though, the Kore community awards the license, the actual establishment of the station is just in under process. In this process the community is still dependent on the facilitator agency i.e. Agri service and the funding Agency Information and communication assisted Development (ICTAD).

B. Access

1. Sidama Radio

- 90 percent of the Sidama population had not alternative channel before the establishment of the station. After the station started broadcasting in local language Sidama, the population has got access to the media.

- The unique culture of the Sidama community had promoted. And also the community language and music have preserved in the form of written and audio materials
- The special community interests and problems have also treated. In addition to this the harmful practices like abduction, women inequalities and girls circumcision have reduced. And the phenomenons such as girls' numbers in school as well as women participation in social activities have also increased. The awareness of human rights like children and women has also empowered.
- The community has accepted the station as its own. Not only accepting, the community considers the station as one of its identity manifestation tool.
- The station also considered as the breakthrough tool of the wrong saying of musketeers i.e. "if Sidama language used in radio, it breaks the machine".

2. Kore Radio

- Even though the Kore Radio construction had not started, it will expect to create the opportunity of access. Because the station expected to use the local language called "Qourote" as the medium language.
- As stated in its objective the focus of the station will promote the community culture and will treat the local problems and issues.

C. Participation

1. Sidama Radio

- The Sidama community participates in programs i.e. in idea generating, theme selections and program revisions. Even though the participation of the community in this regard decreases now days, still the participation in programming exists.
- The participation of the volunteers in program preparation and presenting is also the other characteristics of Sidama community participation in Sidama Radio. Most of the staffs at the initial period were volunteers working as the part time in addition to their government positions and they earned some money. Currently also volunteers are serving in the station without any payment.
- The community self management aspect of community radio in owning and controlling the station is the missing chance in Sidama radio. Even at the time of Irish Aid and SDP partnership the community couldn't control the station. Currently it is owned by the government.

2. Kore Radio

- The community participates in the formation of the board and collecting signatures to aquire the legality of the community as the pre requisite for awarding license
- Currently the community agreed on contributing materials and money to the construction of the station.

C. Good Opportunities

1. Sidama Radio

- The initiation of Irish Aid is so vital in the establishment of the Sidama Radio. Before ten years even the concept of community radio was not known. With out the initiation and finance of the Irish Aid, the establishment of Sidama might not possible.
- The close tie and strong identity interest of the Sidama community is also contributes for the flourishing and sustainability of Sidama Radio. Particularly after the withdrawal of the Irish Aid and SDP partnership the pressure of the community contributes for the sustainability of the station.
- The implementation of federal system also contributed for the establishment of the station.

2. Kore Radio

- In the case of Kore community also the role of external agents like Agri Service contribute for the achievement of the first license. The role of Agri service is also important in facilitating the funding agencies and purchasing equipments.
- The funding agency like ICTAD also can be stated as the good opportunity in covering the cost of the station.
- The willingness of the community and local administration to contribute for the establishment of the station is also important even it is at the initial level
- The adoption of the community radio proclamation is also contributes to the development initiative of Kore Radio.

D. Challenges

1. Sidama Radio

- The lack of law that governs the establishment of community radio is the major challenge in the development of Sidama Radio. Due to this law limitation, the Irish Aid and SDP partnership was forced to establish the station under the cover of the zone education department rather than achieving their initial objective i.e. community radio
- The lack of legislation also affects the ownership of Sidama radio, because of this the station had controlled by several institutions.
- The political pressure is also another challenge in the case of Sidama Radio. The political willingness that contributes for the establishment and flourish of Sidama Radio later affected the station independence and causes the withdrawal of the Irish Aid and SDP partnership.
- In addition to these two major challenges the followings are also challenges in Sidama Radio development initiative
 - The shortage of finance
 - The lack of modern technology and equipment
 - The shortage of written and audio materials
 - The shortage of skilled manpower

2. Kore Radio

- Even at the beginning of Kore community radio development the lack of legislation is the challenge because the process of the development delayed for four years due to this problem
- The lack of awareness is the major challenge in the development of Kore community. Try to creating awareness about the concept of community radio in the community and officials have challenged

the facilitator agency i.e. Agri service as well as EBA and Community Advocacy Group.

5.2 conclusions

This research assesses the theory and practice of community radio in Ethiopia. In order to undertake the research evaluating both the pre and post legislative attempts is important. Thus for this purpose the research take as a pre legislative attempt Sidama Radio and also as a post legislative initiative Kore Radio. In this context the following objectives have been formulated

- A. Looking at the historical setting of Sidama Radio.
- B. Describe the status of Sidama Radio as community radio initiative.
- C. Looking up the development initiative of Kore radio as the first legal community radio.
- D. Evaluating the challenges and good opportunities in Sidama and Kore radio development initiatives.

The following five Questions are set to achieve the above mentioned objectives.

1. How the Sidama Radio established?
2. To what extent the Sidama Radio operates as community radio?
3. What looks like the post- legislative development initiative in the case of Kore Radio?
4. Are there any good opportunities in developing community radio?
5. What are the challenges in developing both stations?

With in the frame work of this, the followings are the main conclusion of the study.

- ◆ The development of community radio in Ethiopia had brought by the External agencies both in case of Sidama and Kore Radio. Not only in terms of financing but also in introducing the concept of the community radio, the external agencies had played the leading role. The role of Irish Aid in the case of Sidama and Agri service and ICTAD in case of Kore are good examples.

- ◆ The lack of law that governs the community radio until last years had hindered the development initiative of the community radio and also affects the nature of the already established stations.
 - A. In the case of Sidama radio, the first objective of the developers (community radio) couldn't be achieved due to the lack of legislation.

 - B. As the result of this also the developers forced to establish the station under the cover of the government department. Therefore the ownership of the community had denied and the over taking of the station by the government could become possible easily.

 - C. And also in the case of the Kore radio, the lack of law delayed the development initiative for four years.

- ◆ The status of Sidama radio can be controversial because it established under the cover of the government and also currently awarded the license as the government station. However it is foolhardy to deny it has some characteristics of community radio. These are the following.

A. For the researcher who are looking in-depth the process of Sidama Radio establishment, it is clear to looking up the major attempt of the developers was establishing community radio.

B. The endeavor of the developers to promote the culture and language of the Sidama community starting from preparing written and audio material by local language up to broadcasting could also exemplifier.

C. The station contribution to entertainer the local content and problems as well as the role of the station to curb the harmful cultures such as abduction, girl's circumcision and women in equality are also indicators.

D. The community participation in issue selection in program production such as social drama, mini discussion and debate as well as the volunteer services of the community are aspects of the community participation principles.

E. The total acceptance of the station by the community as its own, and the role of the station to break through the saying musketeers "if Sidama language used in radio, it breaks the machine" could also elaborate the catalyst role of the station.

Even though the above mentioned facts indicate the Sidama radio has to some extent some aspects of community radio it hard to say it is community radio. Because the community ownership aspect of the internationally accepted characteristics community radio is the missing component in the case of Sidama radio from the beginning till now. Unequivocally Sidama radio is not community radio but the researcher believes it is still worth looking at it.

- ◆ The adoption of the community radio in March 2006 can be stated as a good opportunity in the future community radio development initiative of Ethiopia. The followings can be stated as the limitation of the proclamation and the practice of licensing.

A. The accountability of the EBA to the Ministry Information can create the direct intervention of the executive.

B. The requirement of the so called “reasonable number of the community signature as a pre- requisite” to apply can also caused the ambiguity in the application of the law and can also provides more space for the intervention of EBA.

C. Limiting the number of the frequency to the give the license for the community before hand can be stated as the limitation of the practice of the licensing. It is hard to deny the limitation of the authority as beginner in awarding the community radio license and also the question of the EBA capacity. However limiting from the beginning to award the license only up to seven communities to develop community radio is quite contradictory in the context of Ethiopia. Because in the country

that has more than 80 nation and nationalities, this means a drop of ink in the ocean.

D. The lengthy process of getting the license can also another limitation. In the case of Kore, getting the license took eleven months after the application.

Even though, there are the above mentioned limitation in the proclamation and in the practice of awarding license, the adoption of the law and the starting of awarding the license as well as announcing the notice of application indicate the bright future in the development of community radio.

◆ Both in the case of Sidama and Kore radios the followings can be stated as good opportunities.

1. **The External Agencies Contribution:-** Agencies like Irish Aid, Agri service and ICTAD has played the vital role from generating the idea of community radio up to the financial and technical support.
2. **The Ties and Acceptance of community:** - the high identity interest of the Sidama community contributes for the survival of the station after the withdrawal of the Irish Aid in addition of its contribution to the flourishing of the station at the initial stage. Even though it is early to describe the acceptance of the Kore Radio by the community ,the willingness of the community to establish the station as well as the initiation to contribute in kind and money is exemplified in this regard

3. The Federal Administration System of the Country: - the pre and post legislative attempts of community radio are started after the adoption of the federal system of administration in Ethiopia. The ethnic based federal system of the country might limit the endeavor to focus on the already established administration or geographical community both in the case of Sidama and Kore Radio. However the federal system contribution to the development of the community radio is undeniable because it has already provided the self administration of the nation and nationalities as well as to promote their culture and language.

◆ Among several challenges in Sidama and Kore radio development initiative the following are the major :

1. The lack of law until last years
2. The political pressure as in the case of Sidama for the withdrawal of Irish Aid and SDP partnership. As the result the sustainability and the quality of the program endangered.
3. The shortage of finance, written and audio materials, the shortage of skilled manpower as well as the lack of modern technologies and equipments are also the challenges in the practice of Sidama Radio. It is also expecting these challenges could be manifested in the development of Kore Radio.
4. Low level of awareness: - the awareness status about the concept of community radio is very low, even in the circle of academicians and professionals.

5.3 Recommendations

Community radio is a new initiative in Ethiopia. Even, considering the pre -legislative attempts of Sidama and Harar, the attempt is a ten year infant. The officially awarding of the license has started just before a year.

However, a number of obstacles that are hindering the development initiative of community radio have been faced by the developers. In order to rectify these problems a number of actions should be taken. These may include the following.

1. The campaign of awareness creation should be taken in a very organized mechanism. The already endeavors such as conducting workshops and publishing articles in the news paper that has limited distribution are not enough. Thus the use of main stream media like radio and television should be given emphasis. And in the campaign the stake holders like school of journalism should play the leading role.

2. The limitation of the proclamation and the practice of awarding the license should be revised by the government. In this regard:
 - A. The capacity of the EBA should be built in order to solve the reason of the authority to award the limited number (up to 7) community radio only.

 - B. Even though the EBA willing to revise the proclamation in considering the first licensed community radio stations as the pilot projects, the revision should be conducted by the stake holders

,particularly by community radio developers rather than only by the authority.

3. The community radio developer's forum or group should be formulated:

A. To play the leading role in the future development of community radio as well as to create a wider awareness about the concept and practice of it in Ethiopia context.

B. To share experiences and to be strong in the common issues.

C. To mobilize resources those are necessary for running cost and training.

4. Future developers of community radio should be also aware about the proclamation of community radio in Ethiopia context, because the awareness of their rights and duties should secured them from unnecessary practices and also from external inferences such as political pressures. Again the higher education institutions such as school of journalism and communication should be played the major role, because of their already established potential in the field.

5. The continuous research should be undertaken in the field. Even the future development of Kore community is just unknown, and the construction of the station can not be started yet. In order to follow up the development initiative of community radio in Ethiopia, the continuous research is so vital.

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Appendix 1 -In –depth Interview schedule

Sidama Radio

Management

1. Access

1. How clear is the station transmission?
2. Is the transmission of the station covers the whole community?
3. Is the location of the station accessible to the community?
4. Is the language used by the station understandable to the community?
5. Are the programs represents the culture of the community?
6. How many proportion of the community listen the station program? (The scale of the listening community?)

2. Participation

1. To what extent the communities participate in the station practice?
2. What are the mechanisms in place to participate the community? Are directly participate?
3. What is the style of communication between the station and the community?
4. How do the community relate with the station?

3. Self management

1. Who owns the station?
2. How the station does get it funding?
3. What is the station financial policy?
4. How much the community contributes to the resource of the station?
5. How does the finance level affect the station operation?

4. personnel

1. What kind of man power do you use?
 - volunteers
 - members of the community
 - paid employees
2. How many employed do you have?
3. What is the educational level of your employees?
4. Are they familiar with journalistic profession?
5. What kind of motivation do you use?
6. Are they receiving in-job training?

5. Legislation

1. How the station established?
2. What are the policies that help to establish the station?
3. Is there any legislation that affects your endeavor?
4. Would you like to suggest on the legislation about to establish community radio?
5. Are there any laws that govern your operation?
6. Which part of the legislation affects the station practice?

6. program

1. What kind of programs do you disseminate?
2. Are the programs represent the community couture and satisfy special needs?
3. Is the station accomplished it objectives?
4. Are the programs bringing any change in the community?
7. What are the major challenges and good opportunities in operating the station?.

Appendix 2 -In-depth Interview Schedule

Sidama Radio, Staff

1. What is your position at Sidama Radio?
2. What kind of program do you present?
3. Do you satisfied with what you are doing?
4. What do you think about the audience?
5. How the communities participate in the program?
6. How much do you earn?
7. what is the working condition between
 - the staff and management
 - The station and community
 - The station and local leaders
 - The station and donors

Appendix 3- In –depth interview schedule

Interested Groups

1. How do you express the community radio development initiative in Ethiopia?
2. How do you evaluate the initiative?
3. What are the main issues addressed by Ethiopian community radio proclamation?
4. How does the proclamation cater the initiative?
5. Looking at the proclamation and the awarding process, how would you characterize the situation?
6. Would you share your experience in community radio development initiative?
7. What particular experiences have you had with the legislation and the development initiative?

Appendix 4 – focused group discussion

Semi- structured interview

1. Do you listening Sidama Radio frequently? Why?
2. Which program do you like?
3. What is your opinion towards the station?
4. Are you accept the station as your own or not?
5. Do you participate in the station management and production? Is the station initiating the community participation?
6. What is the role of the community in the practice of the station?
7. How far the station programs reflect the culture of the community?
8. Is the station contributed to satisfy the special needs of the community?
9. What are the benefits of the community from the station programs?
10. Is the station serve as the voice of the community?
11. What are the weakness and strengths of the station?
12. What do you suggest about the programs of the station?

Appendix 5-Interviewees of In-depth interview

1. Sebisebe Sema-Program of in Agri Service
2. Desta Asfaw-Deputy manager of EBA
3. Getachew sime –General Manager of community Advocacy Group
4. Sileshi Workineh-The former head of Sidama Radio
5. Workineh Filate -The head of Sidama zone Information department
6. Beyene Dadi –The chairman of the Kore community Radio board
7. Bizuneh Butene-The secretary of the Kore community Radio board
8. Bizuneh Bogale-The administrator of Amaro special woreda(district)
9. Jeo Feeney-The former head of Irish Aid in Sidama Radio development
10. Tesfaye Kebede-The current head of Sidama Radio
11. Milkiyas Elias-The head of technique department in Sidama Radio

Appendix 6- Name of Focus Group Discussion

Group One –Dale Woreda

- 1 .Elder-Endalcachew Komoso
2. Women-Mirtinesh Alemu
3. Farmers- Daniel Hayesso and Beyene Chase
4. Development Agent- Biru Teklu
5. Teacher –Milkiyas Samuel
6. Youth- Techera Wakayo

**Appendix 7- Name Focus Group Discussion
Group Two –Aletawondo Woreda**

1. Elder-Balguda Belay
2. Women-Zinabua Dejene
3. Farmer-Dejene Desta and Shota Hamero
4. Development Agent-Teshome Kaymo
5. Teacher-Tariku Merena
6. Youth- Zigijunesh Nardos

Appendix 8.Secondary Data

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DECLARATION

The thesis my original work, has not been presented for a degree in only other university and that all sources of materials used for the thesis have been duly acknowledged.

Name Getahun Nigatu

Signature_____

Date_____