



**Ethnically Skewed Media: Representation and
Stereotyping the Audience in the Case of ASRAT
Television**

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This is to certify that this thesis prepared by Daniel Birhanu, entitled Ethnically Skewed Media: Representation and Stereotyping the Audience in the Case of ASRAT Television submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Journalism and Communication complies with the regulations of the University and notes the accepted standards with respect to originality and quality.

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List of Acronyms

DW	Dimtsi Woyane
EBA	Ethiopian Broadcasting Agency
EBC	Ethiopian Broadcasting Corporation
EBS	Ethiopian Broadcasting Service
EPRDF	Ethiopian People Revolutionary Democratic Front
ESAT	Ethiopian Satellite Television
FDRE	Federal Democratic Republic of Ethiopia
JTV	Josy Television
OMN	Oromia Media Network
TPLF	Tigray People Liberation Front

Abstract

The purpose of this study was to investigate the representation and stereotyping of audience in ethnically skewed media with a special focus on ASRAT Television. The study assessed the influence ASRAT Television has on its audience. The researcher employed qualitative methodology to get detail views and used purposive sampling technique to select key informants who watch ASRAT Television. For the conceptual and theoretical frameworks, Agenda Setting Theory and Magic Bullet/ Hypodermic Needle Theory were reviewed respectively. The findings of the study revealed that ASRAT Television misrepresents and stereotypes its audience that their perception about ethnicity was found to be distorted. The television played a paramount role in the audiences' perception that the Amhara ethnic group is faced with existential threat from other ethnic groups in general from the Oromo ethnic group in particular. Also. It was discovered that ASRAT Television portrays the Federal government possible threats to the Amhara people in that it is secretly interfering and destabilizing the Amhara region. Based on the findings, it was recommended that ASRAT Television avoids misrepresenting its audience that exposes them holding distorted beliefs about their ethnicity. It was also recommended that ASRAT Television works for a peaceful coexistence of the Amhara and Oromo ethnic groups. Last but not least, a recommendation was made that ASRAT Television should avoid sensationalizing ethnic issues, inappropriate characterizations, antagonistic rhetoric and the use of loaded language in its news stories and other productions.

Chapter One

Introduction

1.1. Background of the Study

Media plays a tremendously crucial role in the social and political aspects of a country. Ever since its conception, media has never ceased the attempt to assume the position of being the fourth state in countries where it is practiced. Over the last decades, media has undergone a number of changes in terms of content, coverage and modalities. For several decades mainstream media had been the dominant modality in spreading news and views for their audience due to the slow development of technology. However, following the advent of modern innovations, such as the internet, media has witnessed a dramatic progress in its capability of reaching target audiences. Nowadays, as a result, media has become extremely ubiquitous that it is almost practically impossible, so long as the platforms are available, to avoid it.

In Ethiopia, media can be considered a young sector compared with many other countries with longer years of media practice. Broadcast media in Ethiopia dates back to the 1920's where the then king of Ethiopia, Teferi Mekonen (later Atse Haile Silassie), showed interest in wireless communication which would pave the way for the establishment of radio stations in the country (Wikipedi.org) Italian technicians took the responsibility of setting up the radio station, and after they completed the project the Ethiopian Government took formal possession of the radio station on 31 January 1935 (Ibid.). After almost more than 25 years, Ethiopia became able to have its first ever Television station during the initial meeting of the Organization of African Unity (Ibid.). On the other hand, the print media dates back to the reign of Emperor Minilik II with the introduction of the first newspaper under the name *Aimro* on January 17, 1901 (Ibid.). In the several years that followed Ethiopian media steadily progressed in expansion and reach.

In present days media in Ethiopia has seen an incredible development both in form and contents. Currently, Ethiopia has 25 publicly owned radio stations, some national and others regional. Ten private radio stations operate in Ethiopia (IMS Assessment report). Even though circulation is extremely limited, Ethiopia has four public newspapers, several other state-owned regional newspapers and 19 privately owned newspapers (Ibid.). Regarding Television broadcast, there are 11 television channels broadcasting in

national and regional languages and about 26 satellite Television channels broadcasting a variety of contents to their target audiences.

ASRAT, Amhara Satellit Radio and Television (ASRAT Television), Media House is a satellite television broadcaster registered under American regulation as a Non-profit media house based in Seattle, United States. The media is named after Prof. Asrat Weldeyes, a renowned pro-Amhara politician whose influence in shaping the politics of the Amhara people was tremendous. The satellite media broadcasts a variety of Television contents for seven days a week and 24 hours a day.

1.2. Statement of the Problem

Following the downfall of the Derg regime, the EPRDF, successor of the Derg military rule, organized television and radio media in line with the political ideology it followed, Ethnic Federalism. By and large, the phenomenon resulted in the opening of media houses, both television and radio, on the basis of ethnicity which tended to creating a strong bond between the media and political entities such as regional governments and other influential groups as well as individuals, which in turn paves the way for media bias and violation of media ethics as well as professional codes that govern the broadcasting industry.

With the advent of satellite television broadcast, ESAT became the first ever satellite television broadcaster reaching the people of Ethiopia with a totally new media approach targeting a significant portion of the country's population that sought for a different broadcaster with a capacity to cover stories overlooked by the government media home. ESAT broadcast news and other productions in a variety of languages namely Amharic, Tigrigna, Affan Oromo and English. In a similar token, OMN, a pro-Oromo media house, joined the satellite transmission and began broadcasting its programs in Ethiopia having its headquarter in the United States. OMN, an acronym for Oromo Media Network, unlike ESAT, operates in the media sector targeting at ways that maintain the benefits and interests of the Oromo people. As stated in the editorial policy of the media, its core purpose is promoting Oromo national identity known as *Oromummaa* (<https://oromiamedia.com/about/editorial-policy/>). With that being the ultimate goal of the media house, it strives to promoting the Oromo people to the global community and

bringing international news and knowledge to the Oromo people ([https://oromiamedia.com/about/ editorial-policy](https://oromiamedia.com/about/editorial-policy)).

On the other hand, ASRAT Media joined the satellite television broadcasting lately with the ultimate goal of promoting the Amhara people. According to the editorial policy of ASRAT Media, it works towards promoting the history, culture and identity of the Amhara people (<http://www.asratmediahouse.org>). This media, as implied in its editorial policy, firmly believes that the Amhara people is prone to inhumane treatments across Ethiopia that the ASRAT Media must strive to expose such inhumane treatments against the Amhara people to Ethiopians and the international community (<http://www.asratmediahouse.org>)

Generally speaking, media has a tremendous contribution in shaping the way people think and behave through the various contents transmitted. People who are continually exposed to a particular media outlet tend to behave in ways labeled as important and right by the depictions of the various productions. This is more so when it comes to media houses having strong affiliations to a particular ethnic group. According to Budarick (2019), ethnic media have been initially concerned with involving in debates concerning cultural, religious and linguistic identities, political rights, integration and nationalism. Such media operations have been active for more than a century in global experience. However, in Ethiopia the operation of Ethnically Skewed Media is a recent years' phenomenon that followed the political reform in 1990. These media houses operated as mainstream media mainly targeting at meeting a particular ethnic group's media need. They reported news stories largely coming from the ethnic group they work for and the several different productions like featured stories, analysis and discussions solely addressed the issues concerning the target ethnic group. Nevertheless, these ethnically Skewed mainstream media lacked independence and were continually demonstrating partisan media practice as they were under the complete control of the government.

Eventually, the political tension between the ruling party and opposition groups largely based in foreign lands necessitated independent Ethnically Skewed Media that are free from the direct or indirect control of the ruling government. As a result, satellite televisions, such as OMN (Oromia Media Network), DW (Demtsi Woyane) and ASRAT (Amhara Satelliet Radio and Television) Media began addressing the socio-political

issues in relation to ethnic groups, dominantly the Oromo, Tigray and Amhara. In comparison, ASRAT Media began transmitting media productions very lately following the political reform which materialized a year and half. However, both media houses have so much in common in their nature and practice as media. As clearly stated in their editorial policies, these media houses came to the media realm with the mission to be voices for the ethnic groups they believe have been voiceless.

The researcher attempted to investigate the effect Ethnically Skewed Media in general and ASRAT Media in particular have on their audience in relation to culture, identity, political participation and other important issues. It is believed that such media houses solely consider a particular group of audience as their target to reach and, in one way or the other, they influence the attitude and behavior of their audience through the very purposely crafted media productions.

1.3. Objectives of the Study

On the bases of the background and statement of the problem presented earlier the following general and specific objectives are designed.

1.4. General Objective

The general objective of the research is to investigate the principal effects Ethnically Skewed Media have on their audiences' attitude and behavior as a result of the various media productions.

1.5. Specific Objectives

The following are the specific objectives of the research:

- Analyzing the effects of ASRAT Media on its audiences' attitude and behavior;
- Investigating what factors contribute to the influence of Ethnically Skewed Media on their audiences' attitude and behavior and;
- Analyzing the impact of Ethnically Skewed Media on the social and political well-being of a country.

1.6. Research Questions

The research attempted to find answers for the following research hypothesis:

- How does ethnically skewed media negatively influence its audiences' attitude and behavior?
- What are the factors that influence the perception and behavior of people who watch Ethnically Skewed television broadcasts?
- What is the contribution of ethnically skewed media in ethnic-based political tensions and clashes?

1.7. Significance

This research is believed to have a tremendous significance for a number of reasons. Primarily, it will reveal the influence of Ethnically Skewed Media practice on audiences which the researcher believes is an area that needs to be further studied. Secondly, it will serve as an input for students who aspire to make additional research on this area in the future. More importantly, it will serve as source of information for future studies as it attempts to fill the gaps of knowledge in the area.

1.8. Scope

The research focused on mainly audiences who watch ASRAT Media television on a fairly daily basis. As long as the research focuses mainly on the attitude and behavior influence this media causes on its viewers, the target people to be covered in the data collection process were the audience who subscribed for this media. As a matter of fact, a portion of the research touched upon other similar media, Ethnically Skewed televisions broadcasters, in order to showcase the state of their journalistic practices.

1.9. Limitation of the Study

Due to Covid 19 pandemic in Ethiopia, this study was limited to only six locations chosen for gathering data through questionnaire survey. The researcher had a plan to reach a greater number of respondents than those already included.

1.10. Organization of the Study

Five chapters are there in this study. Background of the study, statement of the problem, objectives, research questions, scope and limitations of the study have made a part in chapter-one. Making chapter-two, the literature review mainly deals with the academic studies conducted on ethnic media, their role in the overall aspect of their audience and some theoretical frameworks which underpin this particular work. The methodology applied to carry out this study; the instruments used to collect data, sampling technique and data analysis procedure are incorporated in the third chapter. Chapter four brings forth the quantitative and qualitative data analyses and discussions. And the final chapter of this paper comprises the summary produced, the conclusions drawn and the recommendations made on the bases of the data analyses, the discussions and the findings of the study.

Chapter Two

Review of Related Literature

2.1. Ethnicity

There has been so much debate and discussion as to clearly defining ethnicity in its entirety. Matthew D (2011) explains ethnicity as a much debated term. The term was derived from a Greek word ethnos, which means nation or people (Ibid.). Matthew D (2011) further elaborates that Ethnicity generally refers to a community of people who have a common culture, history, language, and religion. Similarly, Caliendo (et al., 2011) explains ethnicity as follows:

“The term “ethnicity” is commonly used in everyday parlance; however, the concept can be, and indeed has been, interpreted in a number of different manners depending on time and different socio-political contexts”

Joseph (2004) explains that ethnicity is concerned with sharing commonalities among groups of a particular descent.

“ethnic identity is focused more on common descent and on a cultural heritage shared because of common descent, than on political aspirations for autonomy..”

The views on ethnicity could be defined in two main trends: Primordialism and Instrumentalism. Primordialists support the view that ethnicity is static (Desislava, 2013). For them ethnicity is something “given”, its primariness is “assigned by the individuals to the relationships of religion, blood, race, language, region and customs but it is not an essential part of them”. On the other hand, it is not necessary for ethnicity to be closely connected with the genetic characteristics but rather with the self-determination of an individual or a group of individuals (Ibid).

Ethnicity is a category we construct in the process of our everyday interaction with other people, to identify with or differentiate ourselves from others we perceive as having a common culture, history, language, and religion.

Ethnicity dates back to the ancient times to differentiate between people in a religious context. Caliendo (et al., 2011) furthers on this point as:

“Often associated with what Edward Said would term the “other,” today, as in ancient Greece, the term is often reserved to differentiate “us” from “them.” For

the Greeks, the foreign barbarians were the ethnea, while they would commonly refer to themselves as Genos Hellenon or the “family of Hellenes.”

Giddens (1997) defines an ethnic group as:

‘one whose members share a distinct awareness of a common cultural identity, separating them from other groups around them’.

Over the last many centuries, the concept passed through its evolution and today it has come to serve as a vocabulary, especially in the Western world, to refer to immigrant people as they, supposedly indigenous people, refer some as “ethnic minorities” (Ibid.). In some contexts “ethnicity” and “race” have been used interchangeably in order to address a group of people living together as a distinct community sharing language, culture, psychology, economy and to some extent religious practices.

2.2 Ethnicity in Ethiopia

Ethiopia is extremely ethnically diverse country with ethnic groups reaching roughly more than 80. However, there are about ten ethnic groups having the largest portion of the population of Ethiopia. The Oromo ethnic group accounts about 35% of the total population making it evident that it stands out assuming the largest ethnic group in Ethiopia. The Amhara, Somali, Tigray, Sidamo, Gurage and Welaita respectively can be mentioned having large portion of the total population in Ethiopia (*Encyclopedia Britannica, Inc/*). The rest of the Ethiopian population is shared among several other ethnic groups mostly residing in the southern part of the country. The linguistic variation, however, follows the same pattern as the ethnic distribution in the country. According to Wikipedia, the languages spoken in Ethiopia fall in the major linguistic categories known so far.

“Most people in Ethiopia speak Afro-Asiatic languages, mainly of the Cushitic and Semitic branches. The former includes the Oromo and Somali, and the latter includes the Amhara and Tigray. Together these four groups make up three-quarters of the population. The country also has Omotic ethnic minorities who speak Afro-Asiatic languages of the Omotic branch. They inhabit the southern regions of the country, particularly the Southern Nations, Nationalities and Peoples' Region. Among these are the Welayta and Gamo. Nilo-Saharan-speaking

Nilotic ethnic minorities also inhabit the southwestern regions of the country, particularly in the Gambela Region. Among these are the Nuer and Anuak who are also found in South Sudan which borders the Gambela Region.”

The Federalist Government structure Ethiopia is practicing now has been implemented taking the ethno-linguistic pattern of the country into account. The government system operates having a Federal Government and nine regional governments and two city administrations. The people living in these regional states and city administrations speak a variety of languages whereas the two languages, Amharic and Afan Oromo, are widely spoken across the country. Encyclopedia Britannica states:

“Under the constitution, all Ethiopian languages enjoy official state recognition. However, Amharic is the “working language” of the federal government; together with Oromo, it is one of the two most widely spoken languages in the country”

Because the government system in Ethiopia inherently bases upon ethnicity, it has been often labeled as ethnic federalism government system. As a result, the government system has been bitterly criticized for stretching ethnicity to the extent of threatening the state’s unity and integrity. Lovis (Alan, 2011) states:

“Most governments in Africa, seeing the political mobilization of ethnicity as a threat, have rejected the use of ethnic differences as an explicit basis for political representation. The one prominent exception is Ethiopia, which since 1991 has imposed a system of ethnic-based federalism that offers each ethnic group the right of ‘self-determination’”

As it is clearly stated in Ethiopian Constitution, the ethnic groups, called Nations, residing in Ethiopia have unlimited rights for self-determination:

“Every Nation, Nationality and People in Ethiopia has an unconditional right to self-determination, including the right to secession.” (Constitution of the Federal Democratic Republic of Ethiopia, Article 39)

Ever since Ethiopia staged a regime change in 1990, ethnicity has been a growing concern among the people and political entities as the concept encompasses a number of debatable issues particularly in the current socio-political reality. The fact that it has been over stretched concept, ethnicity has been, is and may continue posing threat of possible civil clashes and political disputes in the nation. The long-standing political debate revolving around ethnic oppression versus class oppression still shadows the socio-political environment. Many a scholar still argues that there was ethnic oppression where the Amhara ethnic majority oppressed the rest of the ethnic groups in Ethiopia for a score of years. This notion is clearly reflected in the struggle manifesto written by the TPLF that ethnic groups including the Tigray ethnic groups were under the Amhara oppression and a struggle to break free from that oppression was a matter of survival (TPLF Manifesto, 1975). This argument has continued until the present day whereas its counterclaim, i.e. there had never been ethnic oppression in Ethiopia but class oppression by the bourgeoisie is being presented against ethnic oppression.

2.3 Media Ownership in Ethiopia

During the period of Emperor Haile Silassie I and the *Dergue* regime the media in Ethiopia were exclusively owned by the government. Thus, media freedom and independence was totally unthinkable. It was following the coming of the Ethiopian Peoples Revolutionary Democratic Front (EPRDF) into power in 1991 that some privately owned media started to show up in the scene with all the challenges they face.

The decision that privatized the radio industry brought about a change resulting few FM radio stations working on entertainment and news (Netsanet, 2007). The private television industry in the country is a very recent phenomenon which started in 2008 with the opening of a satellite television channel called EBS that works on general entertainment (Ibid). Currently, the number of privately owned television channels in Ethiopia has surpassed fifteen with most of them operating on general entertainment programs, according to “TV Channels Growing in Number” (Jemaneh, 2017). The report produced by Jemaneh lists down both government and privately owned television channel as indicated here below:

I. Government owned TV channels include:

EBC 1, EBC 2, EBC 3, OBN, Amhara TV, Addis Media Network (Addis TV) Tigray TV, Harar TV, Debub TV, Dire TV, ES TV (Ethiopian Somali TV)

With the exception of EBC 3 which presents its audiences with entertainment, all the rest work on general and news programs. According to Solomon (2005), the government media cannot be considered public service media due to their loyalty to the party in power for the government has closed all doors to alternative ideas and positions. Similarly, the Freedom House report (2017) reveals that the Country's status in allowing the free flow of information was labeled "Not Free Nation".

II. Private satellite TV channels in Ethiopia include:

Kana TV, LTV, EBS TV, JTV Ethiopia, Nahoo TV, Walta TV, Fana TV, Arts TV, Asham TV, and Ahadu TV.

Of the privately owned channels listed above, according to Jemaneh (2017) Walta TV and Fana TV work on news reporting while others work on general entertainment with the exception of the LTV which presents its programs on culture. However, since recently it has been possible to note that most of these privately owned satellite TV channels started to deliver some news highlights. On the other hand, it seems that private television news channels in Ethiopia are not covering investigative reports on sensitive political issues. Testifying to this fact, Berhane, (2002) quoted in Kemal (2013) says that the Ethiopian mass media infrastructure is less developed and the media is independent and non-government only in name. The Freedom House report (2017), similarly, indicates that privately owned newspapers in the Country tend to steer clear of political issues and have low circulation, and journalists operating inside the country practice self-censorship. From this, one can note that the country's media independence and press freedom seem to be heavily restricted. On the other hand, private media ownership by foreign inverters is not allowed in Ethiopia since the former Ethiopian Broadcast Proclamation/ EBP No. 178/99 does not allow them to do so.

2.4 Ethnically Skewed Media

Media these days has taken a number of formats and content with the ambitions of attaining public, political, religious and social causes. Ethnic media is one of the various media formats essentially organized for addressing issues related to a particular ethnic group, be it majority or minority. According to Budarick (2019) ethnic media have a wider variety ranging from independent grass-roots print or community broadcasters, to large, commercially viable and globally connected corporations with large audiences. The practice of ethnic media dates back to old days and it is characterized as a problematic concept for a clear definition. Budarick (2019) puts this idea as:

“..ethnic media have played diverse social roles for well over a century, and have responded to, resisted and sought to transform social and political cultures in a way that problematises attempts to construct distinct categories and definitions.”

Ethnic media has a number of terminologies in different countries. In France it is known as *minority media*, in German, where Turkish media operates as a foreign media is it known as *migrant media*, in Europe it is called *minority media* whereas in America the term *ethnic media* is a preferred term (John Budarick, 2019, pp 28). By and large, ethnic media are produced by and for immigrants, ethnic minorities as well as indigenous populations living across different countries (Ibid.). Doshi (et al., 2017) further explains the function of ethnic media as:

“...ethnic media cater to ethnic audience interests and often challenge cultural stereotypes by providing more auspicious and diverse portrayals of minority groups.”

Researches indicate that people who belong to a particular ethnic group, both majority and minority ethnic group, prefer to subscribe for ethnic media that represent their ethnicity if they are given media choices (Ibid). Therefore, it can be concluded that ethnic media largely focus on meeting the information needs of their subscribers from the same ethnic background and interest.

2.5 Characteristics of Ethnically Skewed Media

Ethnically skewed media are characterized by several elements peculiar to them. Some of the characteristics of ethnic media are discussed as follows.

2.5.1 Ethnic-centered

Ethnic media are fashioned with a particular ethnic group or community in mind. Globally seen, ethnic media are media by and for an ethnic minority residing outside its original homeland (Desislava, 2013). The most compelling characteristic of ethnic media is that they are ethnic-centered and every single media house activity is tuned from the perspective of a particular ethnic group's overall status: culture, language, way of life, political position, economy and future aspirations. As a result, ethnic media are often prone to appeal only the ethnic community they cater for. One of the factors that limit ethnic media to their respective target is the language they operate with. Most of them transmit their broadcasts using the language of the ethnic community they work for which may only be known by that specific ethnic group. Ethnic-centeredness is manifested by the news focus, elements of entertainment, talk shows and other production of the ethnic media.

2.5.2. Stewardship

Another common characteristic of ethnic media is the essence stewardship for a particular ethnic group which the media owners believe is falling under the dominance of another ethnic community in a country. In countries like Ethiopia ethnic media openly proclaim that they are the only voice for the ethnic community they represent and assert they are always working to safeguard the ethnic communities from falling under the dominance of other ethnic groups in the country. Given the racial and political tension that has been prevailing for several decades in Ethiopia, these ethnic media have found a fertile ground to present themselves as stewards to the ethnic community they represent.

2.5.3. Wide Acceptance

Ethnic media, on the other hand, are characterized by the wide acceptance they gain in the ethnic communities they work for. This is as the result of the portrayal of the media house being the sole voice for the ethnic groups who, as propagated by the media house, are denied ample airtime exposure on mainstream media to voice their concerns to the level they deserve. This widely held belief has resulted in bringing a great deal of acceptance from the ethnic communities that comes with all forms of support including financial funds as a backbone for the media.

2.5.4. Stereotypes/Misrepresentation

Another significant characteristic of ethnic media is the prevalence of stereotyping. In this regard, ethnic media propagate stereotyped images or ideas that the ethnic community they work for is unique, great, historical, rich in many social elements yet oppressed, influenced and faced with existential threats from other political groups. These media represent the ethnic groups as sufferers of socio-economic injustice and inequity caused by other ethnic groups or political powers inhibiting them from assuming better socio-political positions in the countries they reside. In the case of ethnic media in Ethiopia, as clearly reflected on their editorial policies made available for the public, they proclaim that their ultimate goal in the media practice is enabling the ethnic groups be aware of the inhuman treatment, the political injustice, the economic sabotage and other forms of undesirably systematic treatment made against them. The stereotypes often cause ethnic tensions hit the climax and on the ground create intense suspicions between people of the country.

2.6. Mainstream Media versus Ethnic Media

Mainstream media is a term and abbreviation used to refer collectively to the various large mass news media that influence many people, and both reflect and shape prevailing currents of thought .(Wikipedia.org). The term is used to contrast with alternative media which may contain content with more dissenting thought at variance with the prevailing views of mainstream sources. The term is often used for large news conglomerates, including newspapers and broadcast media, that underwent successive mergers in many countries. The concentration of media ownership has raised concerns of a homogenization of viewpoints presented to news consumers (Ibid).

There is essentially a significant difference between these two types of media. As discussed under the previous topic, ethnic media are media houses broadcasting media productions, both in the written and multimedia formats, by and for a particular ethnic group. These media ultimately target reaching people who belong to that specific ethnic group who live near and far. Ethnic cultures, social values and political aspirations are voiced via ethnic media whereby members of the ethnic group represented by the media have a direct participation in deciding what should and should not go to the audience.

According to studies conducted on the subject area, the major factor necessitating ethnic media is the conviction ethnic groups have that they are not properly represented in mainstream media (Ibid.). On the other hand, mainstream media, media established by governments of individuals that targets the general public as possible audience, tend to air issues and concerns that can be shared among the general public of a country including those who associate themselves with a certain ethnic group. Adversely, mainstream media do not make coverage on a particular ethnic group that they are often seen as government's or individuals' tools used to disallow ethnic groups to voice their cultural, linguistic, social and political identities profoundly to their target audiences. Budarick (2019) states that the conflict between mainstream and ethnic media is often time the issue of appropriate representation in the media that ethnic groups feel they are either not represented or are misrepresented in mainstream media productions (Valerie Alia and Simone Bull, 2005).

2.7. Focus of Ethnically Skewed Media

Ultimately, ethnic media come to the practice in order to establish a media house that aspires to making sure the language, cultures, identities and religious as well political advantages of a particular ethnic group are especially covered rather than the general public believed to be addressed by mainstream media houses. By and large ethnic media tend to focus on cultural, social, economic and political issues directly concerning the members of a particular ethnic group that their inherent rights as to sharing resources with other member peoples of a country. Since ethnic media consider mainstream media as a threat for their distinct identity, their productions incline towards making their identity known by others and help member people attest their ethnic identity. Doshi (et al., 2016) elaborates the role of ethnic media as follows in comparison with mainstream media.

“...while mainstream media might have detrimental effects on their sense of self, ethnic media help boost ethnic pride and positive self-concept.”

In addition to maintaining ethnic identity, ethnic media serve as a window for the Diaspora members of a particular ethnic group learn about their people's overall situation; they strengthen ties between people living far away to the ethnic groups they

came from home. Ethnic media are at the heart of the everyday practices that produce and transform ethnic identity, culture, and perceptions of race. Ethnic media, therefore, play important roles such as voicing the concerns of ethnic groups, addressing social, political and economic issues of ethnic groups and mobilizing ethnic groups. Although Ethnic media generally are aimed at the same goal and have the same general purpose, they vary among different categories. These categories include; who produces the media, who the target audience is, language used within the media, the size of the organization producing the media, the location of the organization, how the organization is funded, what content the media focuses on, and lastly how the content is distributed to its intended audience.

2.8. Theoretical Framework

2.8.1. The Agenda Setting Theory

The influence of media affects the presentation of the reports and issues made in the news that affects the public mind. The news reports make it in a way that when a particular news report is given importance and attention than other news the audience will automatically perceive it as the most important news and information are given to them. The priorities of which news comes first and then the next are set by the media according to how people think and how much influence will it have among the audience. Agenda setting occurs through a cognitive process known as “accessibility”. Media provides information which is the most relevant food for thought, portrays the major issues of the society and reflects people minds.

In this regard, McCombs and Shaw (1972), contend that the mass media have the ability to transfer the salience of items on their news agenda to the public agenda. This means that an issue which the media have given due emphasis turns out to be an issue of public concern. Giving coverage on a topic for some time, the media exert their powerful influence and tell their audiences what issues are salient. This would attract the audiences’ attention and the topic covered becomes their agenda. Explaining the agenda setting role of the media, McQuail (2005) contends that the more an issue is emphasized by the news media, the greater the attention it receives from their audiences. Implied in this assertion of McQuail could be that the media are capable of redirecting the public’s attention to which ever directions they want to. Or, the other way around, an issue which

most people think is trivial gains bigger prominence when the media do so. In light of this, Griffin (2006) borrows Bernard Cohen's observation of the specific purposes the media serve as: the media are not triumphant in telling their audiences what to contemplate in the mind, but they are amazingly effective in telling them what to contemplate about.

Nevertheless, to be successful in setting certain agenda, audiences' credibility perception of the media is of greater importance. Strengthening this, a study by Wanta and Hu (1994) on the effects of agenda setting highlights that audiences' high credibility perception lead to greater reliance on the chosen news medium, this in return, increases exposure to the same. Over all, the media set agenda to influence the public focus on issues of bigger concern, which in effect, makes the audiences take the agenda as their own. As far as the Theory is concerned, agenda setting can contribute to create public forums which allow deliberations on issues set on the media. Yet, the media's commitment to stay away from any form of partisanship, in all nation context, can help overcome faced crises. Often times agenda setting comes with Framing. By definition Framing is a way of giving some overall interpretation to isolated items of fact. It is almost unavoidable for journalists to do this and in so doing to depart from pure 'objectivity' and to introduce some (unintended) bias (Denis McQuail, 2010).

2.8.2. Magic Bullet Theory or Hypodermic Needle Theory

In mid-1930's media scholars found the first theory on Media Effects and the Media Behaviors. During second world wars media played a vital role in both United States and Germany to make influence in the people's mind. The Germany Hitler's Nazi used film industry for Propaganda and they produced lots of movies about their achievements which made a great impact in Germans mind. Later the United States also used its own Hollywood and produced films like "It's Happened one night", "It's a wonderful life" and "Mr. Smith goes to Washington" to portray Germany as Evil force which also made impact in Americans Mind. Here media audience accepts the messages directly without any rejection.

The theory explained as the media (magic gun) fires the message directly into audience head without their own knowledge. The message causes the instant reaction from the audience mind without any hesitation is called “Magic Bullet Theory”. The media (needle) injects the message into audience mind and it cause changes in audience behavior and psyche towards the message. Audience are passive and they cannot resist the media message is called “Hypodermic Needle Theory”. Both theories deal with impact of media messages in audience mind and how audiences react towards the message without any hesitation (McQuail, 2005).

The magic bullet theory is based on assumption of human nature and it was not based on any empirical findings from research. Few media scholars do not accept this model because it is based on assumption rather than any scientific evidence.

In 1938, Lazarsfeld and Herta Herzog testified the hypodermic needle theory in a radio broadcast “The War of the Worlds” (a famous comic program) by inserting a news bulletin which made a widespread reaction and panic among the American Mass audience. Through this investigation he found the media messages may affect or may not affect audience.

“People’s Choice” a study conducted by Lazarsfeld in 1940 about Franklin D. Roosevelt election campaign and the effects of media messages. Through this study Lazarsfeld disproved the Magic Bullet theory and added audience are more influential in interpersonal than a media messages.

2.8.3. Alternative Media

Alternative media are media sources that differ from established or dominant types of media (such as mainstream media or mass media) in terms of their content, production, or distribution. Sometimes the term independent media is used as a synonym, referencing independence from large media corporations, but this term is also used to indicate media enjoying freedom of the press and independence from government control (Attan, 2002). They have been called with various terminologies as alternative, anarchist, small, activist, grassroots, progressive, non-corporate, subversive underground, radical, dissident, and many other terms. According to Lievrow (2001), alternative media does not refer to a specific format and may be inclusive of print, audio, film/video, online/digital and street

art, among others. The practice of alternative media, by and large, is characterized as an alternative means of voicing concerns that are believed to have been deprived of the chance to be heard on mainstream media.

Chapter Three

Methodology

Introduction

This part comprises the research design, data collection instrument, sampling techniques, population and sample, and data analysis procedure.

3.1. Research Design

The major objective of this study is to investigate the representation and stereotyping of ASRAT Media audience with the tendency of ethnically skewed media practices. Residents of Addis Ababa who watch ASRAT Television were chosen as participants of the study. The specific objectives of the study are analyzing the effects of ASRAT Media on its audiences' attitude and behavior, investigating what factors contribute to the influence of Ethnically Skewed Media on their audiences' attitude and behavior and analyzing the impact of Ethnically Skewed Media on the social and political well-being of a country. Hence, in order to address these objectives and the research questions of the study, mixed design particularly the Convergent Parallel Design was employed. What makes this design special is, it enables the researcher to collect both kinds of data (Quantitative and Qualitative) and analyze, them separately; then draws comparison between results from the analysis of both datasets, and lastly makes interpretations to see if the outcome from the two datasets support or contradict each other (Creswell & Clark, 2011). Moreover, through the employment of such a design, the two different kinds of data that is the quantitative and the qualitative ones makeup each other's weaknesses (ibid). Further on the importance of the mixed design, Mason (2002) contends that the use of quantitative and qualitative data together adds to the quality and strength of the argument. In other words, the use of survey questionnaire and content analysis, for this study sake, makes it possible that the quantitative data substantiate the qualitative ones and vice-versa.

As has been highlighted above, for this study attempts to representation and stereotyping of ASRAT Media audience with the tendency of ethnically skewed media practices, a questionnaire survey and content analysis were used. The use of survey, according to Hanson, et al., (1998), enables the researcher to obtain data on individuals' opinions,

beliefs, behaviors, feelings and attitudes in relation to the issue under study. In a similar way, Creswell (2009) says that the survey method provides a numeric description of trends, attitudes or opinions of a population. Additional significance of survey, according to Rea and Parker (1997), it enables the gathering of quantifiable data from the representative samples which would be generalized later on a larger population. It is all due to the aforementioned realities about mixed design that the researcher made his choice to use it in the study.

In addition to the survey, media content analysis was used as a method to analyze news and a weekly program on ASRAT Television. Content analysis is used to study a broad range of ‘texts’ from transcripts of interviews and discussions in clinical and social research to the narrative and form of films, TV programs and the editorial and advertising content of newspapers and magazines. The use of the content analyses is a way to summarize a message set (Neuendorf, 2002)

3.2. Data Collection Instruments

Residents of Addis Ababa who work at Mengoal Multimedia, K.Kare Business Center, Internet Network Security Agency and Federal Women and Children’s Affairs were the sources of data for the study. Primary source of data were collected using questionnaire provided to the participants in the survey.

3.2.1. Questionnaire

In social science studies questionnaire plays a paramount role, being a well-established tool to acquiring data on behaviors, attitudes, beliefs, and reasons for action in relation to a topic under investigation as stated by Bulmer (2004). Moreover, the administration of such a data gathering instrument enables the researcher to present the same questions across a large number of respondents (Hanson, 1998). In other words, the employment of a questionnaire enables the researcher to collect data with the same format across the board. Besides, the use of survey questionnaire as data gathering tool makes it possible to improve the objectivity of the data sought. Concerning this, Bryman (1988) identifies that self-administered questionnaire adds to the quality of a research for it helps to maintain distance between the observer and the observed which in a way reduces subjectivity in

the data sought. The questionnaire used for this study had statements used as rating items to evaluate the overall trends of media practice in ASRAT Television.

3.2.2. Descriptive Content Analysis

As stated above, descriptive content analysis has been employed in the study in order to critically scrutinize how audiences are represented and stereotyped. Accordingly, the researcher took a three months ASRAT News production, from November, 2019 to January, 2020 and nine productions from ASRAT Medrek, three from each month as the news, for descriptive content analysis. The descriptive content analysis was made by using carefully crafted evaluation parameters in connection to areas covered by the survey.

3.3. Sampling Technique

To gather data through questionnaire survey the researcher used non-probability purposive sampling technique to select participants of the study who are constantly watching and following ASRAT Television for one or another content. As a result, there was a self-selection of the participants, which resulted in participants who were adults, higher educated and more news conscious. The main targets of the study were people who subscribe to ASRAT Television and who are residents of Addis Ababa.

3.4. Population and Sample

After determining the sampling technique the researcher selected the samples distributed the questionnaire to respondents located at Mengoal Multimedia (22 respondents), K. Kare Business Center (65 respondents), Ethiopian Geospatial Information Institute (40 respondents), Nexus Educational Institute (15 respondents), English Zone Language and Computer School (20 respondents) and Federal Urban Job Creation and Food Security Agency (38 respondents). The researcher approached the questionnaire respondents in person and determined their appropriateness for the sampling by using brief oral interview that focuses on basic information as to whether or not the person is ASRAT Television viewer. A total of 200 questionnaires were distributed to the respondents and all the questionnaires were properly filled and returned to the researcher from all locations.

3.5. Data Analysis Procedure

The quantitative data obtained through the process of the study using questionnaire were analyzed quantitatively using Statistical Package for Social Science/SPSS. The data analysis was made by presenting the figures in tables and bar graphs and by using descriptive statistics in order to interpret the frequency and percentage. In addition to that, the overall mean score was made part of the analysis in the process. On the other hand, content analysis which focused on ASRAT Daily news and ASRAT Medrek broadcast for three consecutive months, November, 2019 to January, 2019, was also made as an important pillar of the research.

Chapter Four

Data Analysis

Introduction

In this chapter the data analysis has been presented in a manner that demonstrate in-depth description of the finding in the questionnaire and the contents analyzed based on ASRAT Daily News and ASRAT Medrek taken from a three months' time broadcast. In this part of the study, the analysis attempted to present the finding in accordance with the objectives set in Chapter one which is investigating the impact of ASRAT Television on the perception of its audience as a result of audience representation and stereotyping. The data analysis begins with presenting the demographic profile of respondents participated in the questionnaire and continues to the in-depth data presentation, interpretation and discussion based on each questionnaire item.

4.1. Demographic Profile of Respondents

The demographic distribution consisted of four (4) variables: age, gender, educational background and employment as presented in Table 1-4 below.

Table 1: Age of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
18-25	33	16.5	16.5	16.5
26-35	113	56.5	56.5	73.0
Valid 36 and above	54	27.0	27.0	100.0
Total	200	100.0	100.0	

Age of the respondents participated in the questionnaire was considered as on variable in the study. Therefore, with the reference of to the age distribution shown in Table 1 above, 56.5% of the sample population was in the age category of 26-35 while 27% of the sample population was in the age category of 36 and above. On the other hand, 16.5% of the sample population was in the age category of 18-25. From above statistics it is possible to see that the significant size of the respondents' age lies between 26 and 36 and above years of age.

Table 2: Gender of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	60	30.0	30.0	30.0
Valid Male	140	70.0	70.0	100.0
Total	200	100.0	100.0	

From a total of the 200 questionnaires distributed to in five organizations 70% of the respondents who completed the questionnaire were male whereas the remaining 30% of the respondents who completed the questionnaire were female. Hence, one can notice that the male respondents outnumbered the female respondents.

Table 3: Educational Background of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Diploma	42	21.0	21.0	21.0
BA Degree	111	55.5	55.5	76.5
Valid MA and above	47	23.5	23.5	100.0
Total	200	100.0	100.0	

As illustrated in the above table for the educational background of the respondents who participated in the questionnaire a remarkable number of them, 55.5%, were graduates of various fields with BA degree while 23.5% of them were MA graduates in different fields of study. The remaining respondents who accounted for the 21% of the respondents' population were Diploma graduates in various areas. From the data presented under this category one can conclude that respondents with BA degree educational background outnumbered the rest of the respondents who participated in the questionnaire.

Table 4: Employment of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Employed	150	75.0	75.0	75.0
Valid Self-employed	46	23.0	23.0	98.0
Unemployed	4	2.0	2.0	100.0
Total	200	100.0	100.0	

Employment was considered an important element of the demographic profile of the respondents in the study. Hence, as presented in the above table, the greatest number of the respondents who participated in the questionnaire accounted 75% of the total population being employed in the governmental and non-governmental organizations selected for the data gathering whereas 23% of the respondents were self-employed. On the other hand, 2% of the respondents who participated in the questionnaire were unemployed.

4.2. Respondents' Trend on ASRAT Television

Respondents' Trend on ASRAT Television contained 4 variables intended to find out the length of experience watching the satellite television under study, frequency of watching the channel, program preference and the tendency of recommending the channel to others. These variables are tabulated and presented as follows.

Table 5: When did you start watching ASRAT Television?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Since the start	95	47.5	47.5	47.5
From one year on	99	49.5	49.5	97.0
A few months on	6	3.0	3.0	100.0
Total	200	100.0	100.0	

The above table illustrates the responses of the questionnaire participants on the variable intended to find out when they started watching the television. Accordingly, 49.5% of the respondents stated that they started watching the television channel from one year on whereas 47.5% of the respondents stated that they started watching the satellite television since the time it began broadcasting. On the other hand, 3% of the respondents stated that they started watching the channel a few months on. Therefore, it is evident to conclude from the above information that most of the respondents who participated in the questionnaire watched the television channel for one year.

Table 6: I watch ASRAT Satellite Television

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Every day	116	58.0	58.0	58.0
Every other day	84	42.0	42.0	100.0
Total	200	100.0	100.0	

Illustrated in the table above is the variable intended to evaluate the frequency of the respondents' trend of watching ASRAT Satellite Television. Accordingly, 58% of the respondents population stated that they watch the satellite television on a regular basis while the rest of them, 42%, watch the satellite television channel every other day. Therefore, it can be learned that the largest portion of the respondents watch the satellite television every day.

Table 7: Which program do you watch frequently on ASRAT Satellite Television?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid ASRAT Daily News	119	59.5	59.5	59.5
ASRAT Medrek	67	33.5	33.5	93.0
ASRAT Medrek	14	7.0	7.0	100.0
Total	200	100.0	100.0	

Illustrated in the above table is the response for the variable which was intended to find out which television program the respondents watch frequently on ASRAT Satellite Television. Accordingly, 59.5% of the respondents stated that they frequently watch ASRAT Daily News whereas 33.5% of the respondents replied they frequently watch ASRAT Medrek. Among the respondents 7% of them frequently watch ASRAT Medrek. From this one can conclude that the largest portion of the respondents frequently watch ASRAT Daily News.

Table 8: Do you recommend people to watch ASRAT Satellite Television?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	113	56.5	56.5	56.5
Valid No	87	43.5	43.5	100.0
Total	200	100.0	100.0	

As illustrated in Table 8, the respondents' response on their tendency of recommending ASRAT Television for others is presented. A significant number of the respondents, 56.5%, replied that they would recommend the television for others whereas the remaining respondents, 43.5%, stated that they wouldn't recommend others to watch the satellite television.

4.3. Representation and stereotyping of audiences of ASRAT Satellite Television

In this part of the study, an attempt has been made to analyze the and discuss the quantitative data generated in response to the research question which is describing the participants' perception on the representation and stereotyping of audience of ASRAT Satellite Television. To evaluate this, a five-point Lickert Scale (1932) in which ranges from 1= Strongly Disagree to 5=Strongly Agree has been used. Hence, the scaling used to evaluate the extent of influence ASRAT Satellite Television has on its audience by means of representation and stereotyping has been tabulated and discussed with the light of scholars' views on the specific issues in order to support the discussion with credible input.

4.3.1. ASRAT Television presents balanced reports.

Table 9: Balanced reporting

		Count	Column N %	Mean
ASRAT Television presents balanced reports.	Strongly Disagree	110	55.0%	1.91
	Disagree	39	19.5%	
	I am Neutral	26	13.0%	
	Agree	9	4.5%	
	I Strongly Agree	16	8.0%	
	Total	200		

As illustrated in the Table 9 above, the questionnaire respondents were asked to express their view towards the fact that ASRAT Television presents balanced reports. Accordingly, 55% of the respondents stated that they strongly disagree while 19.5% of the respondents disagree. Thus, the majority of the respondents, 74.5%, expressed their disagreement with the variable that ASRAT Television present balanced reports. On the other hand, 12.5% (8% strongly agree and 4.5% agree) expressed their agreement on the variable. This implies that majority of the respondent population perceive that ASRAT Television reporting is not balanced. Similarly, the overall mean which is 1.91 also indicates low level of agreement on the variable.

Kovach and Rosenstiel (2014) stress on the need of a balanced reporting in journalistic practices. Balance, coupled with fairness, paves the way to make a reporting that sees multiple source of information as potential players in the quality of the news stories. Although fairness and balance should not be fundamentally pursued for their own sake, they help a particular group of audience to get close to more thorough verification and a reliable version of events (Ibid).

4.3.2. ASRAT Television Sensationalizes Ethnic Issues

Table 10: Sensationalizing ethnic issues

		Count	Column N %	Mean
ASRAT Television sensationalizes ethnic issues.	Strongly Disagree	0	0.0%	3.58
	Disagree	48	24.0%	
	I am Neutral	30	15.0%	
	Agree	80	40.0%	
	I Strongly Agree	42	21.0%	
	Total	200		

In the above table the variable to measure the presence of a tendency of sensitizing ethnic issues on ASRAT Satellite Television is presented. Accordingly, 40% of the respondents expressed their agreement that ASRAT Television sensitizes ethnic issues while 21% of them expressed their strong agreement that ASRAT Television sensitizes ethnic issues. On the other hand, 24% of the respondents stated their disagreement that the television under the study sensitizes ethnic issues. Thus, the majority of the respondents which is a total of 61% agree that ASRAT Television sensitizes ethnic issues. The rest of the respondents, 15%, stated that they are neutral towards the variable. Similarly, the overall mean which is 3.58 indicates high level of agreement with the variable.

As Wilkins et al. (2009) stated sensationalization of issues as been a point of crisis in the media practice. This is manifested in the reporting accounts of gruesome murders, crimes, violence and other forms of civil misconducts in a manner that attracts many readers or listeners. Media houses generally do so because people have boundless desire for sensationalism. When issues are sensationalized on the media their actual essence is overlooked. Media houses practice sensationalism as a major way of increasing readability or more viewers. In addition, Almagor (2001) explained that sensationalism obstacle to maintaining some standard of ethics in the media.

4.3.3. News on ASRAT Television focus on the Amhara people

Table 11: Focus of ASRAT News

		Count	Column N %	Mean
News on ASRAT Television focus on the Amhara people.	Strongly Disagree	0	0.0%	
	Disagree	7	3.5%	
	I am Neutral	6	3.0%	
	Agree	66	33.0%	
	I Strongly Agree	121	60.5%	
	Total	200.00		4.51
		0		

Illustrated in the above table is the variable employed to evaluate the central focus of ASRAT News. Accordingly, 60.5% of the respondents expressed their strong agreement with the variable whereas 33% of them stated that they agree with the variable that ASRAT Television exclusively focuses on the Amhara people. On the other hand, 3.5% of the respondents stated that they disagree with the variable while 3% of them stated that they are neutral towards the variable. Thus, one can conclude from this that a significant number of the respondents' population, 93.5%, expressed their agreement with the variable that the television focuses on the Amhara people. Also, the overall mean, 4.51, implies high level of agreement with the variable.

The content of ethnic media may be focused on the life of a particular ethnic community, the news from a home country, or both. And while there are many ethnic newspapers, magazines, radio stations, and television channels, ethnic media producers are also making use of cable networks, satellite network technology, and the Internet to distribute their stories and programs. Generally, ethnicity is commonly a guiding motivation for the development, production, and consumption of ethnic media with a wide range of focus on a particular ethnic class.

4.3.4. ASRAT Television portrays the Federal government as threat to the Amhara people

Table 12: Portrayal of the Federal government

		Count	Column N %	Mean
ASRAT Television portrays the Federal government as a threat to the Amhara people.	Strongly Disagree	0	0.0%	
	Disagree	31	15.5%	
	I am Neutral	50	25.0%	
	Agree	119	59.5%	
	I Strongly Agree	0	0.0%	
	Total	200		3.44

As illustrated in the above table, a variable has been presented to find out the portrayal of the Federal government by ASRAT Television as a threat to the Amhara people. Accordingly, 59.5% of the respondents stated their agreement with the variable while 25% of them express their neutrality to the variable. On the contrary, 15.5% of the respondents stated they disagreement with the variable. In addition, the overall mean which is 3.44 implies strong level of agreement with the variable.

4.3.5. The largest portion of ASRAT Television is dedicated to the Amhara people

Table 13: ASRAT Television largest portion

		Count	Column N %	Mean
The largest portion of ASRAT Television is dedicated to the Amhara people.	Strongly Disagree	0	0.0%	
	Disagree	32	16.0%	
	I am Neutral	0	0.0%	
	Agree	108	54.0%	
	I Strongly Agree	60	30.0%	
	Total	200		3.98

As indicated in Table 13, a variable has been used to evaluate if the largest portion of the television broadcast was dedicated to the Amhara people. Thus, 54% of the respondents stated that they agree with the variable while 30% of them expressed their strong agreement with the variable. On the other hand, 16% of the respondents expressed their disagreement with the variable. Thus, from the data, we can conclude that the largest number of the respondents which accounts a total of 84% expressed their agreement with the variable. On top of that, the overall mean that is 3.98 also implies a strong level of agreement.

One of the fundamental differences between mainstream media and ethnic media is the amount of time each allows to project issues related to ethnicity and ethnic concerns. In the case of mainstream media, issues with ethnic touch have less dominance over other overages. Conversely, ethnic media cover issues directly or indirectly connected to a particular ethnic class; politically, socially, religiously and economically. The heavy focus on a particular ethnic group in the practice of ethnic media can be considered as caused by the fact that a lot of the funding and business connections come from economically advantageous individuals who belong to the ethnic group the media is working for.

4.3.6. Information presented on ASRAT Television is fully credible

Table 14: Credibility of information on ASRAT Television

		Count	Column N %	Mean
Information presented on ASRAT Television is fully credible.	Strongly Disagree	93	46.5%	2.08
	Disagree	38	19.0%	
	I am Neutral	30	15.0%	
	Agree	39	19.5%	
	I Strongly Agree	0	0.0%	
	Total	200		

The above table illustrates a variable that has been used to assess the degree of credibility of information presented on ASRAT Television in the eyes of the respondents. Therefore,

46.5% of the respondents stated that they strongly disagree with the variable while 19% of the respondents expressed their disagreement with the variable. Another 19.5% of the respondents' population stated their agreement with the variable whereas 15% of them indicated their neutrality with the variable. Hence, we can conclude that the largest number of the respondents which accounts for 65.5% of the total respondents' population expressed their disagreement with the variable evaluating the credibility of information presented on ASRAT Television. Also, the overall mean that is 2.08 signifies a low level of agreement with the variable.

Credibility implies the trustworthiness of news and sources of news. According to Moore et al. (2008), journalism credibility is tied directly to the perception that journalists are ethical. Therefore, journalists in media house are highly expected to reach for credible news sources and trusted informants or eyewitnesses.

4.3.7. ASRAT Television complies with media ethics

Table 15: ASRAT Television and media ethics

		Count	Column N %	Mean
ASRAT Television complies with media ethics.	Strongly Disagree	0	0.0%	4.53
	Disagree	0	0.0%	
	I am Neutral	15	7.5%	
	Agree	63	31.5%	
	I Strongly Agree	122	61.0%	
	Total	200		

Illustrated in Table 15 is a variable that has been used in order to find out the tendency of ASRAT Television in complying with media ethics. Accordingly, 61% of the respondents expressed strong agreement with the variable while 31.5% of the respondents stated their agreement with the variable. On the other hand, 7.5% of the respondents stated their neutrality with the variable. Hence, it is evident that a large portion of the respondents' population which accounted for a total of 92.5% stated their agreement

with the variable. Similarly, the overall mean that is 4.53 implies a strong level of agreement.

According to Kovach and Rosenstiel (2014) individuals in media houses must have a personal sense of ethics and responsibility. They expound on journalistic ethics as they are woven into every element of journalism and every critical decision that journalists make. Media ethics is highly concerned with truthfulness, accuracy, respect for privacy, respect for rule of law, the justifications for breaking the law, source anonymity and impartiality practiced by media house (Fox and Saunders, 2019).

4.3.8. ASRAT Television does not cover a wide range of issues

Table 16: Covering wide range of issues

		Count	Column N %	Mean
ASRAT Television does not cover a wide range of issues.	Strongly Disagree	0	0.0%	4.24
	Disagree	0	0.0%	
	I am Neutral	40	20.0%	
	Agree	72	36.0%	
	I Strongly Agree	88	44.0%	
	Total	200		

Illustrated in Table 16 is a variable that has been used in order to find out if ASRAT Television covered a wide range of issues. Therefore, 44% of the respondents stated their strong agreement with the variable while 36% of them expressed their agreement with the variable presented. On the other hand, 20% of the respondents stated their neutrality with the variable. Thus, we can conclude a total respondent population accounting 80% stated their agreement that ASRAT Television does not cover a wide range of issues. Also, the overall mean which is 4.24 indicates a strong level of agreement.

Coverage of wide range issues is one of the cornerstones of media practice. In principle, media is expected to try and cover stories that revolve around the multiple aspects of human life and interests. Covering a wide range of stories highly benefit the media house than adhering to a single facet of human life. Stations that cover a wide range of topics,

according to Kovach and Rosenstiel (2014), are more likely to be building or holding on to their audience than those that do not. Hence, for a media to survive for longer period of operation the idea of covering of diverse topic can never be compromised (Angharad N. Valdivia, 2003). This media practice includes balancing between topics to cover in news and other productions of a media house. However, some essential elements of news selection and reporting should not be ignored in the attempt to maintain diversity in topics coverage (Ibid).

4.3.9. ASRAT Television influences my perception about the Amhara nationalism

Table 17: ASRAT Television and its influence on audience perception of the Amahara nationalism

		Count	Column N %	Mean
ASRAT Television influences my perception about Amhara nationalism.	Strongly Disagree	0	0.0%	4.33
	Disagree	0	0.0%	
	I am Neutral	50	25.0%	
	Agree	34	17.0%	
	I Strongly Agree	116	58.0%	
	Total	200		

As illustrated in the above table, a variable has been used so as to find out whether ASRAT Television influences audiences' perception about Amhara nationalism. Accordingly, 58% of the respondents stated their strong agreement with the variable whereas 17% of the respondents expressed their agreement with the variable. On the contrary, 25% of the respondents stated their neutrality with the variable presented. Thus, the largest number of the respondents which accounts a total of 75% expressed their agreement with the variable presented in the table. Also, the overall mean which is 4 implies a strong level of agreement.

The primary objective of ethnic media is to communicate symbols of identity that are sometimes used in the national media, but which are more often used by the ethnic media

in order to boost the ethnic consciousness and pride of the ethnic group they serve (Desislava, 2013). Also, ethnic media are accepted as forms of cultural expression, as ways in which ethnic minorities can, if they so choose, discuss and engage with public issues on their own terms (John Budarick, 2019). Additionally, Henriksson (2007) indicates that a key goal of ethnic minority media is the advancement of Native language and culture. McQuail (2010) explains that audiences are both a product of social context, which leads to shared cultural interests, understandings and information needs, and a response to a particular pattern of media provision. People who are exposed to watching ethnic television broadcasts, chances are they develop a stereotyped approach to the ethnic class the media is working for. Holmes (2005) states that individuals modify their behavior on TV in terms of narratives of expectation. Media have the power to mobilize their audience for a good cause or prepare them for violence as a result of the relationship they have with them (Ibid). For ethnic media the relation between the audience and the media, be it television, radio or another, is extremely strong unlike the one with mainstream media Budarick (2019).

4.3.10. ASRAT Television stages opposing views

Table 18: ASRAT Television and opposing views

		Count	Column N %	Mean
ASRAT Television stages contradicting views.	Strongly Disagree	94	47.0%	2.09
	Disagree	50	25.0%	
	I am Neutral	0	0.0%	
	Agree	56	28.0%	
	I Strongly Agree	0	0.0%	
	Total	200		

Table 18 above illustrates a variable that has been used in order to assess audiences' observation on the trend of the television staging contradicting ideas as opposed to similar views. Accordingly, 47% of the respondents stated their strong disagreement with the variable while 25% of them expressed their disagreement over the variable. On the

other hand, 28% of the respondents stated their agreement with the variable. Thus, it is possible to conclude that the largest number of the respondents which accounts to 72% expressed their disagreement with the variable. In addition to this, the overall mean that is 2.09 indicates low level of agreement with the variable. As can be generally understood, ethnic media have a strong tendency to staging similar views that are believed to serve the purpose of persuading viewers hold a belief strongly attached to the ethnic group.

4.3.11. ASRAT Television exposes hidden agendas

Table 19: ASRAT Television exposes hidden agendas

		Count	Column N %	Mean
ASRAT Television exposes hidden agendas	Strongly Disagree	0	0.0%	3.47
	Disagree	0	0.0%	
	I am Neutral	125	62.5%	
	Agree	57	28.5%	
	I Strongly Agree	18	9.0%	
	Total	200		

As presented in Table 19 above, respondents were asked to declare level of agreement of disagreement with a variable that states ASRAT Television exposes hidden agendas. In accordance with the variable, 62.5% of the respondents stated their neutrality with the variable whereas 28% of the respondents expressed their agreement with the point. 9% of the respondents' population, on the other hand, stated their strong agreement with the variable used to find out whether ASRAT Television involves in exposing hidden agendas by applying investigative element of journalism. Also, the overall mean which is 3.47 implies a strong level of agreement. Hence, one can deduce, from the figures, that a substantial number of the respondents have stated their agreement with the variable.

The media, according to Kovach and Rosenstiel (2014), plays a paramount role in exposing illegal acts committed by various groups including government. However, this role cannot be played well without proper access to information (Ibid). Major wrongdoings can be effectively exposed to the public knowledge so that corrective

measures can be taken (Wilkins et al., 2009). In this regard, the role of investigative journalism in exposing wrongdoings is quite immense as it involves a lot of shareholders in the whole process of doing so Kovach and Rosenstiel (2014).

4.3.12. Individuals invited on ASRAT Television do not have varied profile

Table 20: ASRAT Television and guests' profile

		Count	Column N %	Mean
Individuals invited on ASRAT Political talk show do not have varied profile.	Strongly Disagree	0	0.0%	
	Disagree	0	0.0%	
	I am Neutral	0	0.0%	
	Agree	142	71.0%	
	I Strongly Agree	58	29.0%	
	Total	200		4.29

In this questionnaire respondents were asked to express their agreement or disagreement on the trend of ASRAT Television inviting individuals with varied profile. Accordingly, 71% of the respondents express their agreement to the variable that individuals invited on ASRAT Television political talk show programs do not have varied profile. 28% of the respondents stated their strong agreement with the variable. Hence, 100% of the respondents (71% agree and 29% strongly agree) stated their agreement with the variable. Similarly, the overall sum which is 4.29 implies strong level of agreement. It is vital that individuals from varied ethnic, social religious and political profiles are given the opportunity to share their ideas on media. This implies the presence of balanced representation of potential audience. And they must be handled by a host who has ample knowledge and experience on the subject matter brought to the political talk show Valdivia (2003). Also media should give equal access to individuals with varied opinions (Ibid). As C Ilie (2006) underscores, media political talk shows must be audience oriented in that they have to take their audience into a serious consideration including the level of reception, reaction and processing information they are provided with on the political talk shows.

4.3.13. Watching ASRAT Television helps me to view government’s action critically

Table 21: Watching ASRAT Television helps me to view government’s action critically

		Count	Column N %	Mean
Watching ASRAT Television helps me to view government’s actions critically.	Strongly Disagree	0	0.0%	4.56
	Disagree	0	0.0%	
	I am Neutral	0	0.0%	
	Agree	88	44.0%	
	I Strongly Agree	112	56.0%	
	Total	200		

Respondents were presented with a variable that asks them to state their agreement or disagreement on the idea that watching ASRAT Television helps them to view government’s action critically. Therefore, out of the total respondents 56% of them stated their strong agreement with the variable whereas 44% of them expressed their agreement with the variable implying that they have been made to view government’s actions critically. Also, the overall mean that is 4.56 implies a strong level of agreement.

The primary purpose, as agreed by scholars, of ethnic media is enhancing the cultural, social, economic and political wellbeing of the ethnic class they are working for. However, language based ethnic media seem to play a role of opposition or struggle media in the case of Ethiopia. They consistently keep their focus on the activities carried out by the central government and criticize them at times bitterly connecting them with the target audience.

4.3.14. Watching ASRAT Television makes me to believe the allegedly systematic mistreatment on the Amhara people.

Table 22: Watching ASRAT Television and alleged systematic mistreatment of the Amhara people

		Count	Column N %	Mean
Watching ASRAT Television makes me believe the allegedly systematic mistreatment on the Amhara people	Strongly Disagree	0	0.0%	4.5
	Disagree	0	0.0%	
	I am Neutral	0	0.0%	
	Agree	100	50.0%	
	I Strongly Agree	100	50.0%	
	Total	200		

Respondents were asked to state their agreement or disagreement on the variable that has been used in order to assess the tendency of ASRAT Television in making its audience believe the allegedly systematic mistreatment of the Amhara people in different areas of the country. Hence, 50% of the respondents stated their strong agreement with the variable and the remaining 50% respondents stated their agreement with the variable implying that watching ASRAT Television helps them to believe the allegedly systematic mistreatment against the Amhara people in different. Also, the overall mean that is 4.5 indicated a strong level of agreement.

4.3.15. ASRAT Television makes me to view other ethnic groups as threats to the Amhara people

Table 23: ASRAT Television makes me view other ethnic groups as threats to the Amhara people

		Count	Column N %	Mean
ASRAT Television makes me to view other ethnic groups as threats to the Amhara people.	Strongly Disagree	0	0.0%	3.89
	Disagree	0	0.0%	
	I am Neutral	71	35.5%	
	Agree	80	40.0%	
	I Strongly Agree	49	24.5%	
	Total	200		

Respondents were presented with a variable that has been used so as to evaluate the presence of approaches that make the audience of ASRAT Television view other ethnic groups as threats to the Amhara people. Hence, 40% of the respondents stated their agreement with the claim whereas 24.5% of them stated their strong agreement with the variable. On the other hand, 35.5% of the respondents expressed their neutrality towards the variable. The overall mean 3.89, however, implies a strong level of agreement.

According to Holmes (2005), ethnic media tend to project a belief that other ethnicities are existential threats for the one they are working. This belief lies on the economic, military, political and security aspects. They portray other ethnic groups as economically and politically advantages where their representation happens to be outnumbered on the sharing of power (Ibid). This fear even includes identity domination from other group of ethnicity (Myria Georgiou, 2018). Desislava (2013) capitalizes on this phenomenon that ethnic media view multiculturalism as a possible threat for the ethnic class they claim to represent and this belief is traceable in their media practices.

4.3.16. ASRAT Television presents the Amhara people much better than other ethnic groups

Table 24: ASRAT Television presenting the Amhara people better than others

		Count	Column N %	Mean
ASRAT Television depicts the Amhara people much better than other ethnic groups.	Strongly Disagree	0	0.0%	4.32
	Disagree	0	0.0%	
	I am Neutral	37	18.5%	
	Agree	62	31.0%	
	I Strongly Agree	101	50.5%	
	Total	200		

The table above presents a variable that has been uses to find out if the respondents think ASRAT Television depicts the people of Amhara much better than other ethnic groups in the country. Therefore, 50.5% of the respondents expressed their strong agreement with the points while 31% of them stated their agreement with the variable. On the contrary, 18.5% of the respondents remained neutral towards the point. From the above

presentation can see that 81.5% (50.5% strong agreement and 31% agreement) agreement rate with the variable. Also, the overall mean which is 4.32 indicates high level of agreement.

4.3.17. I believe ASRAT Television is the only way to voice the issues of the Amhara people

Table 25: ASRAT Television the only voice for the Amhara people

		Count	Column N %	Mean
I believe ASRAT Television is the only way to voice the issues of the Amhara people.	Strongly Disagree	9	4.5%	4.4
	Disagree	0	0.0%	
	I am Neutral	0	0.0%	
	Agree	84	42.0%	
	I Strongly Agree	107	53.5%	
	Total	200		

As illustrated in Table 25, respondents were asked to express their agreement or disagreement on the variable that claims ASRAT Television is the only way to voice the issues of the Amhara people. Accordingly, 53.5% of the respondents stated their strong agreement that ASRAT Television is the only way to voice the issues of the Amhara people. 42% of them expressed their agreement with the variable. On the other hand, 4.5% of the respondents showed their strong disagreement with the point. Hence, one can clearly see from the presentation that the largest number of the respondents (95.5%) stated their agreements with the variable. Similarly, the overall mean which is 4.4 indicates a strong level of agreement. Minority media across the world present themselves as the sole channels to voice the overall concerns of the ethnic groups they work for, according to Roe (2005). As a result, their audience strongly believe that these ethnic media are ways to make their political and economic causes known to the rest of the country (Myria Georgiou, 2018). Also, ethnic media are considered key ways of maintaining strong position for the ethnic group they work for alongside other ethnic classes in a given country Valdivia (2003).

4.3.18. The discussions presented on ASRAT Television are one-sided

Table 26: ASRAT Television and one-sided discussion focus

		Count	Column N %	Mean
The discussions presented on ASRAT Television are one- sided.	Strongly Disagree	0	0.0%	4.39
	Disagree	0	0.0%	
	I am Neutral	0	0.0%	
	Agree	122	61.0%	
	I Strongly Agree	78	39.0%	
	Total	200		

As illustrated in table 26, respondents were asked to provide their agreement or disagreement on the variable that has been used to assess whether the discussions presented on ASRAT Television are one-sided in their tendency. Accordingly, 61% of the respondents stated their agreement with the variable while 39% of them expressed their strong agreement with the variable. Thus, we can clearly see that all the respondents agree with the variable that claims ASRAT Television presents discussions that are one-sided in their nature. On top of that, the overall mean that is 4.39 implies a strong level of agreement. The practice of presenting one-sided media products, i.e. news, discussions and other broadcast, is one of the areas where media bias is manifested (Wikipedia, 26 May 2020). Practical limitations to media neutrality include the inability of journalists to report all available stories and facts, and the requirement that selected facts be linked into a coherent narrative (Ibid). Such bias can be caused by the inability of journalists to report all available stories and facts, and the requirement that selected facts be linked into a coherent narrative. McQuail (2010) furthers on bias as any tendency in a news report to deviate from an accurate, neutral, balanced and impartial representation of the ‘reality’ of events and social world according to stated criteria. As can be observed in ethnic media trend, the presence of media bias is pervasive for they strive to maintain a positive image of the ethnic group they represent.

4.3.19. ASRAT Television is influenced by the belief of the greatness of the Amhara people

Table 27: ASRAT Television is influenced by the belief of Amhara greatness

		Count	Column N %	Mean
ASRAT Television is influenced by the belief of the greatness of the Amhara people.	Strongly Disagree	0	0.0%	3.35
	Disagree	43	21.5%	
	I am Neutral	45	22.5%	
	Agree	112	56.0%	
	I Strongly Agree	0	0.0%	
	Total	200		

As presented in the above table, respondents were asked to state their agreement or disagreement with a variable that has been used so as to assess whether ASRAT Television is influenced by the belief of the greatness of the Amhara people or not. Accordingly, 56% of the respondents stated their agreement with the variable while 21.5% of them expressed their disagreement with the point. Thus, one can notice the largest number of the respondents stated their agreement with the variable. The overall mean which is 3.35 also indicates a strong level of agreement.

Most ethnic media fall under the influence of the individuals and corporate organizations that are source of the main funding. And almost always these finance sources have ample interest in using the media as a tool to propagate their ethnic ideologies (Denis McQuail 2010). Journalists working for ethnic media, in this regard, play a decisive role in infiltrating hegemonic touch in the media for they, often times, feel marginalized from the dominant media culture (John Budarick, 2019). Furthermore, McQuail (2010) expounds that so long as ethnic media generate income through funding and advertisement, the content of their broadcast is highly dominated by the finance sources one way or another. As stated on the foundation article of ASRAT Television, the largest share of finance is expected to be generated from donors with concerns for the Amhara people.

4.3.20. Every program presented on ASRAT Television aspires to uplift the Amhara psychology

Table 28: Programs presented on ASRAT Television to uplift Amhara psychology

		Count	Column N %	Mean
Every program presented on ASRAT Television aspire to lift up the Amhara psychology	Strongly Disagree	0	0.0%	4.5
	Disagree	0	0.0%	
	I am Neutral	0	0.0%	
	Agree	99	49.5%	
	I Strongly Agree	101	50.5%	
	Total	200		

Illustrated in the table above is a variable that has been used to find out the presence of attempts to lift up the Amhara psychology in the programs presented on ASRAT Television. Therefore, out of the total number of respondents 50.5% of them stated that they strongly agree with the notion while 49.5% of them express their agreement with the variable. From this we can conclude that the whole respondents stated their agreement with the variable. The overall mean being 4.5 also indicated a very strong level of agreement. Ethnic media primarily are founded on the favor of ethnic groups and serve them as a gateway to the external environment which they believe know little of the ethnic groups. Along the way, these media work for promoting the overall psychology of the people they work for. This includes focusing on the culture, tradition, way of life, beliefs, norms and interactions Budarick (2019). Conversely, this comes with the prevalence of sensational media practice aiming at gaining the trust of their designate audience. As a result, in their wider context ethnic media have the inclination towards social and political activism aspiring to be the voice for those who they think are denied proper access on mainstream media.

4.3.21. ASRAT Television presents the Amhara people as endangered group of the nation

Table 29: ASRAT Television and the presentation of Amhara people

		Count	Column N %	Mean
ASRAT Television presents the Amhara people as endangered group of the nation.	Strongly Disagree	0	0.0%	
	Disagree	0	0.0%	
	I am Neutral	1	0.5%	
	Agree	118	59.0%	
	I Strongly Agree	81	40.5%	
	Total	200		

The respondents who participated in the study were asked to state their agreement or disagreement with the variable that has been used to assess whether ASRAT Television presents the Amhara people as endangered group of the nation or not. Therefore, 59% of the respondents stated their agreement with the notion while 40.5% of them expressed their strong agreement with the variable. On the contrary, an insignificant number of respondents, 0.5%, stated their neutrality towards the notion. From the statistics, one can clearly see that 99.5% of the respondents (59% agree and 40.5% strongly agree) made it clear that they agree with the notion. Similarly, the overall mean which is 4.4 implies a strong level of agreement. In the case of ASRAT Television, as indicated on its ‘About us’ column of the official website, it works to investigate and expose unfair treatment of the Amhara people as follows:

“It investigates and disseminates the inhumane treatments the Amhara people suffer under any circumstance to the Amhara people, to Ethiopians, and to the international community.”

This implies that ASRAT Television essentially believes that there are inhuman treatments towards the Amhara people living in its designated region as well as across the nation.

4.3.22. ASRAT Television is much better than other

Table 30: ASRAT Television and other local televisions

		Count	Column N %	Mean
ASRAT Television is much better than other local television stations.	Strongly Disagree	1	0.5%	3.21
	Disagree	51	25.5%	
	I am Neutral	54	27.0%	
	Agree	93	46.5%	
	I Strongly Agree	1	0.5%	
	Total	200		

As illustrated in the above table, respondents were asked to express their agreement or disagreement with the notion that has been used to find out whether ASRAT Television is much better than other local television stations or not. Accordingly, 46.5% of the respondents stated their agreement with the variable while 0.5% of them expressed their strong agreement with the point. On the other hand, 25.5% of the respondents stated their disagreement with the notion that ASRAT Television is much better than other local television stations whereas 0.5% of them stated strong disagreement with the notion. Similarly, the overall mean which is 3.21 indicates a strong level of agreement.

4.3.23. ASRAT Television has helped me to know more about the Amhara people

Table 31: ASRAT Television and knowledge about the Amhara people

		Count	Column N %	Mean
ASRAT Television has helped me to know more about the Amahara people	Strongly Disagree	84	42.0%	1.91
	Disagree	56	28.0%	
	I am Neutral	54	27.0%	
	Agree	6	3.0%	
	I Strongly Agree	0	0.0%	
	Total	200		

Illustrated in Table 31 is a notion employed so as to assess whether ASRAT Television has helped the respondents to know more about the Amhara people or not. Therefore, 42% of the respondents stated their strong disagreement with the notion while 28% of them expressed their disagreement with the variable. On the other hand, 3% of the total respondents stated their agreement with the notion. The overall which is 1.91 mean also implies a strong level of disagreement.

4.3.24. There are some things that need improvement on ASRAT Television

Table 32: Improvement on ASRAT Television

	Count	Column N %	Mean
Strongly Disagree	0	0.0%	
Disagree	16	8.0%	
I am Neutral	28	14.0%	
Agree	94	47.0%	
I Strongly Agree	62	31.0%	
Total	200		4.01

Respondents were asked to express their agreement or disagreement with a variable that has been used in order to find out whether there are some things which need improvement on ASRAT Television. Therefore, out of the total number of the respondents 47% of them stated their agreement with the notion that there are some things which need improvement on ASRAT Television while 31% of the respondents expressed their strong agreement with the variable. From the statistics we can note that the largest number of the respondents 78% (47% agree and 31% strong agreement) stated their agreement with the variable. Also, the overall mean that is 4.01 implies a high level of agreement.

4.4. Content Analysis

As indicated in the research design, the researcher opted to take on analyzing selected news and political talk show broadcast on ASRAT Television. To do this the researcher selected news aired on ASRAT Daily News between November, 2019 to January, 2020 and 9 episodes of ASRAT Medrek, a political talk show hosted by ASRAT's journalists, aired in the same time span. After this careful selection of news sets and talk show clips, the researcher watched the news sets and the talk shows entirely paying due attention to the analysis points indicated in the check list used to make the content assessment.

4.4.1. ASRAT Daily News

ASRAT Daily News is a once in a 24 hours broadcast and it lasts on average of 30 minutes long. On average 7 pieces of news are presented at a single news hour. The news contents have been analyzed using the parameters illustrated in the table below.

Checklist 1: News stories

Table 33: Checklist for Evaluation of ASRAT Daily News

S.N	Items	Yes	No
1	Coverage of wide range of stories		✓
2	Balanced reporting	✓	
3	Loaded language	✓	
4	Credibility		✓
5	Sensationalism	✓	
6	Reliability		✓
7	Are the news stories timely and relevant	✓	
8	Do the news have antagonistic element?	✓	

Discussion

Each point to evaluate the content of the news presented on ASRAT Television has been elaborated as indicated below.

1. Does the news cover a wide range of issues?

The researcher selected three months' time news aired on ASRAT Daily News program coming from ASRAT Washington DC and ASRAT Addis Ababa studios and carefully watched all of them. Generally, the news hours broadcast in the month of November, roughly 80% of them, focused on the physical assaults inflicted on Amhara students in universities located in Oromia region (Haromaya, Mede Wolabu, Metu, Dre Dawa etc). And seen in a single news hour of this month, out of 7 piece of news 5 of them report on the same issue on average. The reporting are often backed with vox pop and audience telephone interviews. However, the back-ups were charged with strong emotion and anger at a particular allegedly responsible party and the Federal government. Similarly, the news broadcast in the months of January and February, well over 85% of them, revolved around the allegedly kidnapped female students who went to Dombidollo University and the clashes that occurred in Ataye City and Benishangul Gumuz. In fact, the news covered other issues but by and large, the ones mentioned above remained dominant throughout the months of December and January. From this it is possible to conclude that the news does not cover a wide range of issues.

2. Are the news stories organized in a balanced manner?

According to the researcher's assessment, the media house made all the possible attempts to maintain balance and include all sides of issues in the news reporting. That could be seen in the stakeholders' telephone interview, eye witness and vox pop. However, the researcher was able to see that the media house had difficulties to incorporate opinions from concerned government body mentioning that they are unwilling to cooperate. This was observed happening several times in the news hours. To conclude, the media house makes all the possible attempts to keep the balance of the reporting in the news broadcasting.

3. Does the news contain loaded language?

As indicated in the checklist, the news stories on ASRAT Television in the time span contained loaded language. This is to say that the reporting contains words with positive or negative suggestions that may cause strong emotions in the audience. For instance, when reporting unrests in universities in Oromia region the reports contained expressions like “Amhara students under attack”, “Amhara students are abandoned”, “no one cares about Amhara students”, “Amhara students are attacked because of their ethnic identity”. Similar presence of loaded language was observed in the news selected from the time span indicated.

4. Are the news stories credible?

The news stories selected for the assessment from the time span were found to be less credible because many of them were redundant and at some point there were factual errors such as timing and locations especially related to the kidnapped Amhara students from Dembi Dollo University. Such errors would make the news end up losing their credibility. Furthermore, there were attempts made to support news with public opinion but due to lack of careful selection of who to include as public opinion provider the opinions given were highly biased. The researcher was able to notice, from the news selected, that well over 70% of public opinion in a form of vox pop was collected from Bahr Dar and Debre Birhan cities. This might have affected the chance to present unbiased public opinion.

5. Does the news contain sensationalism?

The news stories selected for the assessment were seen from the perspective of containing elements of sensationalism manifested by deliberate use of material or methods that stimulate viewers’ interest, curiosity, or reactions, especially through exaggeration. Accordingly, it was evident that the news assessed for sensationalism contained a lot of elements that trigger the emotion of the audience. For instance, the public opinion givers presented their views in exaggerated manner that underscores *‘the*

Amhara people have faced an existential threat, *'the Federal government is showing reluctance to safeguard the Amhara people'* and *'the Amhara people are being attacked for simply being Amhara and Christian'*. Also, footages, houses burned and looted, people running in what looked like a university premises, people gathered in large number at a place, taken from areas said to have been attacked by a mob were seen repeatedly used as back-ups in the news stories. No remark such as 'Archive' for the footages was used all times. In addition, gruesome pictures of people beaten to death, stabbed and stoned used in opposition rallies in the US were repeatedly viewed in a manner that suggests sensationalism.

6. Are the news stories reliable?

News stories taken from the aforementioned time span were evaluated from the perspective of being reliable which takes into account whether the news contain information that is trustworthy and accurate and if stories are thorough, accurate, credible, unbiased, and newsworthy. Therefore, like the points raised under credibility on # 4 the news stories were found no to qualify for reliability. As mentioned above, the most of the issues covered by the news hours in the selected three months were extremely redundant. For instance, the news story reporting the condition of Amhara students in Oromia universities was a headline in 15 consecutive news hours in the month of December, 2019. Similarly, the news story reporting the '*kidnapping*' of female Amhara students from Dembi Dollo University remained dominant from the end of December, 2019 to throughout January, 2020. To conclude, the researcher could see that the news stories, by and large, lack reliability.

7. Are the news stories timely and relevant?

The news set selected from the given time span contained other soft news reporting on social, economic, religious and educational issues. In this regard, in spite of the redundancy of the hard news discussed under # 4 and # 5, the soft news stories were found to be timely and relevant. This can be substantiated by taking the following news stories as instances.

- The formation of Amhara Youth Association
- Amahara Special Force helping farmers in their harvest
- Mass prayers conducted in Gondor city
- Ethiopian Ghana celebration in Lalibela city
- Ethiopian Timket celebration in Gondor city
- Traffic accident in Awi Zone
- Residents of Addis Ababa and economic challenge

These and other similar news stories revolving on social, economic, educational and religious issues were found to be timely and relevant.

8. Do the news stories have antagonistic element?

The news sets taken from the time span for the analysis were evaluated for containing antagonistic elements. Antagonistic elements are language use and rhetoric influenced by negative emotion, divisive remarks and vilification towards the regional and Federal government and individuals in them. This was largely observed in relation to the news stories regarding the unrests occurred at universities located in Oromia region which were concluded to have victimized the Amhara students. In this regard, the public opinion gathered by the media house contained antagonistic tendency manifested in the hasty generalizations and conclusive comments. The following antagonistic elements were found to dominate the public opinion gathered as part of the news stories.

- Amhara students targeted at every university found in Oromia region
- The Amhara people have faced existential threat posed by their enemies
- The Federal government is deliberately showing reluctance to interfere in the attacks against the Amhara students
- The Oromo ethnic group is becoming source of insecurity to the Amhara people across the country
- The Amhara Regional Government (Amhara Democratic Party/ADP) is as less protective as the Federal government for its own people

The above claims and blames were frequently observed in the news sets selected for the evaluation under the content analysis. The researcher believes that these elements are so antagonistic and worsen the already infected public harmony between the people of Amaha and Oromo. Allowing such antagonistic remarks and claims without proper technical management may only play a role of aggravating the situation and eroding the long-standing people to people relation in the country in general between the two ethnic groups in particular.

4.4.2. ASRAT Medrek (Political talk show)

ASRAT Medrek is one of the productions broadcast on ASRAT Television whose major focus is bringing political issues to the audience by inviting individuals who are said to have expertise knowledge on various political issues in Ethiopia. A single ASRAT Medrek show lasts on average of 50 minutes. ASRAT Medrek is hosted both at ASRAT Addis Ababa and Washington DC Studios. The researcher selected 9 ASRAT Medrek episodes from the time span applied for the new stories evaluation, November, 2019 to January, 2020. The checklists to evaluate the political talk show on ASRAT Medrek have been illustrated in the table below.

Checklist 2: ASRAT Medrek (Political talk show)

Table 34: Checklist for Evaluation of ASRAT Medrek

S.N	Items	Yes	No
1	Asking guided questions	✓	
2	Entertaining opposing views		✓
3	Varied participants' profile		✓
4	Presence of loaded language	✓	
5	Inappropriate characterization	✓	
6	Neutrality of participants		✓

Discussion

Each point to evaluate the content of the political talk show presented on ASRAT Medrek has been elaborated as indicated below.

1. Do the hosts ask guided questions?

Generally speaking, guided interview questions are less recommended while conducting interviews unless the interviewee demonstrates a certain level of nervousness or lack of confidence to talk due to stage fright or exposure to audience. Especially, during hosting political interviews or talk shows journalists must refrain from forwarding guided questions to the participants. This may result in making the participants less important in the occasion if a chunk of the question is already answered by the host. According to the researcher, the hosts on ASRAT political talk shows asked guided questions which are highly dominated by their subjectivity instead of allowing their guests to handle it their own way. This tendency was observed in many of the talk shows. The following excerpt was taken from one of the 9 episodes the researcher used for evaluating ASRAT Merdek political talk show which was aired in January, 2020 and it is between 15'to 15.35' seconds of the clip. It was uttered by the host in while the guest was answering a previously forwarded question.

“...ከዚህ ጋር ተያይዞ አንድ ጥያቄ ተጨማሪ ለንሰውና ያንኛውን ጥያቄ ሳንዘለው...ደግሞ ታጋቾች እኛ.. አሜሪካ መሆናቸው ጋር ተያይዞ ምንድነው መሆናቸው...ምክኒያቱም የታገቱት ሌሎች ተሞላዎች አስራሰባትም ሊሆን ይችላል እኛ እንደ ጠቅላይ ሚኒስቴር ጽፈት ቤት ሴክሬታሪውም...የየየ ፕሬስ ሴክሬታሪውም የገለጸው አለ ሃያ አንድ እንደዚህ እንደዚህ ያለውን ገር አለና ሁሉም ግን ማጠናጠኛቸው አሜሪካ መሆናቸው ነው እና ደግሞ ከደግሞ ዶሎ አየተመላሱ መሆኑ...ከዚህ ጋር ተያይዞ ምንድን ነው ሊያመለክተን የሚችለው?”

English Version

“Let me raise a question related to this one...not leaving that one...in connection with the fact that the detained students are Amhara, what does that

suggest?...Because the other detained students could be 17 ...the Prime Minister Office Secretariat...Office of Press Secretariat expressed 21 and so on but all of them revolve around the substance that indicates Amhara and the fact that they were coming back from Dembi Dollo...what does this suggest?"

In this specific instance we can see the journalist asking a guided question as indicated by the underline. The question could have stopped on the first line but the host went on adding more guiding details into the question. This, undoubtedly, forces the guest to be biased by the opinion framed in the question. Also, the audience would not get new information because the journalist already personal bias into the question. Another instance where the journalist's subjective reflection, from 28.18' to 29.31' of the clip, can be seen is presented as follows:

“እንደው እኛ ከዚህ ቀደም ሲል ወጣት እኛ እርሳም ያነሱት ባለቤቶቻችን አሉ እና ለምሳሌ በተለይ አሜሪካ ክልል ላይ ችግሮች ሲፈጠሩ (እኛም ሰማን ግንግር)... ዓለምም ያስተዋለው ማለት ይቻላል እና ጠቅላይ ሚኒስትሩም ለሊትን ሰዓት ላይ ለአሜሪካ ቲቪ መግለጫ ሰጠብት በህዝብ ፊት ነው የታየው ያንን መግለጫ አለ እና አሁን 57 ቀናቸው ነው... ሞገሳዊ የተፈጠረውን ድርጊት ጠቅላይ ሚኒስትሩ ታክሎ ኡሚኢንጂነር ታክሎ ኡማምክትል ርእሰ ማስተዳደሩ ጠቅላይ አቃቤ ህግ እንደ ዳግማዊት ሞገስ ሚኒስትሮቹ ማለት ይቻላል ትራንስፖርት ሚኒስትሩም ሁሉም አወግዘው ተወታልኝ፡፡ እኛ ያ ማለት የተፈጠረው መወገዝ አለበት ሁሉም ነገር እኩይ ድርጊት ነው ወይም ማይን ስፈልግ ድርጊት ነው፡ ነገር ግን አብዛኛው ህዝብም ባለቤቱን ሰያለው እነዚህ ነገሮች ማወገዝ የቻሉ እኛ አፍ ያለቸው እጃቸው ማፍ የቻለ ሰው ለምን እነዚህን ለማወገዝ እጃቸው ተሳሰረ? እንደህ ጠቅላይ ሚኒስትሩ ወደ ስልጣን ሲመጡ 50 በ 50 የሚከተሉት ምክር ቤት ቤትን ወይንም ደግሞ ሹመዎችን 50 በ 50 አድርገዋል የሚሉ ሴቶችን 10 ካቢኔ ሹሟል እና እነዚህ 10 ሴቶች ቤት ናቸው ልጅ ወልደዋል ስለዚህ ይህን ነገር እንዴት ድምጽ ማንሳት ወይንም ደግሞ ስለሴቶች ዝም አልፎ ማለት ለምን ተሳታፊውን ማይ ባለቤቱ እየተነሳ ነው እና ከዚህ አንጻር ስ...”

The English Version

“So before getting out of this pint, there are questions you also raised and for instance, especially when some problems occur in Amhara region (inaudible utterance) it is possible to say even the whole world witnessed that the prime minister came to public on Amhara Television to give a press release and now it has been 57 days...the prime minister, Takele Umma...Enginer Takele Umma, the deputy head of administration, the general attorney prosecutor, Dagmawit Moges, we can say the minsters, the transport minister all of them denounced what happened in Motta. That means what happened is unnecessary act and should be denounced. But most people are asking if they could denounce those things why did they fail to denounce this one? They have the mouth to speak and the hands to write. When the prime minister came to power he nominated 10 women by saying he decided the cabinet be 50/50 [the gender distribution].They all are women, they have children...so why did they fail to be a voice for the kidnapped girls. How about from this perspective?”

In the above instance it is possible to see how much time the journalist took to ask such subjective yet complicated question. To conclude the political talk shows presented on ASRAT Medrek are filled with such guided questions asked by the host journalists.

2. Do the talk shows entertain opposing views?

The political talk shows evaluated under this section were seen from the perspective of entertaining opposing ideas rather than similar views. This briefly means allowing individuals who have opposing views get equal opportunity on the media to get their ideas across. Nevertheless, ASRAT Medrek, according to the researcher’s evaluation, does not entertain opposing views rather the talk show participants came up with ideas that they never disagree up on. There was no or little room for raising argumentative ideas between the journalist and the guests and among guests themselves. Generally, ASRAT Medrek leaves insignificant space for staging opposing ideas.

3. Do the participants on ASRAT Medrek have varied profile?

It is generally expected from a television talk show to host individuals with varied profile, i.e. academic, ethnic, religious, political, social and ideological. Audience would be able to gain highly balanced knowledge input from the ideas put forward by individuals with varied profile. Needless to say, the episodes reviewed by the researcher show that guests invited on ASRAT Medrek have nearly similar profile. Ethnically speaking, all the guests belong to the Amhara ethnic group and speaking of the guests' political profile; they all come from opposition political groups (ANM, ENM and BALDERAS for Genuine Democracy) that bitterly criticize the Federal government in general the new administration in particular. Furthermore, it is not quite unfamiliar to see the same individuals appearing on ASRAT Medrek. For instance, Mr. Yilekal Getnet appears on ASRAT Medrek repeatedly. He appeared on 3 shows out of 9. Therefore, it is possible to conclude that the distribution of participants on ASRAT Medrek is limited to those with similar profile.

4. Is loaded language observed on ASRAT Medrek?

Like the news sets selected from three months broadcast the researcher evaluated ASRAT Medrek for the presence of loaded language in the political talk shows. Accordingly, after a careful analysis, the researcher found out that the political talk shows were accompanied by a remarkable amount of loaded language used by the participants as well as the hosts some of which could be quite shocking to hear for the audience and cause emotional distress. The presence of loaded language was observed in utterances directed at the Amhara Gerional Government, the Federal government in general and the prime minister in particular. For many audiences yet this could send a message that such language use or rhetoric is appropriate.

5. Do the talk show participants contain inappropriate characterization?

According to the researcher's assessment on the talk show for the presence of inappropriate characterization in the political talk show on ASRAT Medrek, they all

contained inappropriate characterization towards the Amhara Regional Government, the Federal government and the top government officials including the prime minister. On the talk shows, the participants characterized the Amhara Regional government as *powerless, indecisive, power-thirsty, criminals, submissive to the Federal Government, enemies of the Amhara people* etc. Similarly, participants of the talk show put forward inappropriate characterization toward the Federal Government as *oppressive, another side of the former EPRDF, Oromo sympathizer, blinded by Amhara hatred, desires and works for weakening the Amhara people* etc. Also, talk show participants on ASRAT Medrek characterized the prime minister as *politically subtle, liar, dictator, Oromo sympathizer, disrespectful to the people of Amahara, incompetent* etc.

6. Are participants politically neutral?

As discussed under # 3, participants on ASRAT Medrek were found not to have varied profile in relation to political ideology, ethnic background, education, language and religion. Hence, it would be unproductive to expect them to remain neutral politically and adhere to common goods. By and large, the participants demonstrated a great deal of inclination to a political ideology favoring the Amhara political camp.

Chapter Five

Summary, Conclusions, and Recommendations

Introduction

This last chapter encompasses the summary, the conclusions and the recommendations parts of the study. A summary that contains the major components of the study is given as a snapshot. Then, based on the major findings of the study, an attempt has been made to come up with some conclusive remarks. And lastly, with the recommendations made on account of the findings and conclusions, this study comes to its ends.

5.1. Summary

In this study an effort has been made to study the representation and stereotyping of audience in the case of ASRAT Television and Radio (ASRAT Media). The specific objectives this study set at its preliminary chapter were analyzing the effects of ASRAT Media on its audiences' attitude and behavior, investigating what factors contribute to the influence of Ethnically Skewed Media on their audiences' attitude and behavior and analyzing the impact of Ethnically Skewed Media on the social and political well-being of a country. To back up this study with some relevant theoretical frameworks, Agenda Setting Theory and Magic Bullet or Hypodermic Needle Theory of mass communication have been reviewed.

In order that the objectives of the study would be met a mixed design approach particularly the convergent parallel design was employed for it allows the use of the quantitative and the qualitative data sets which were later analyzed and discussed separately. Data was gathered through survey questionnaire and a selection of news from three months on ASRAT Daily News and 9 episodes of political talk show taken from ASRAT Medrek were analyzed for contents and presentation.

This study, on the other hand, has employed the non-probability sampling technique to select the sample participants. Related with this, the quantitative data gathered with the questionnaire were analyzed using the SPSS descriptive statistics that included frequency and percentage. Here, the overall mean results were also checked out.

From the results of this study, the audiences believe that ASRAT Television does not present balanced report. The research revealed that ASRAT Television sensationalizes ethnic issues as reflected in the news and other media productions. It was discovered in the study that ASRAT Television's sole focus is the Amhara people. The study indicated that the Federal Government of Ethiopia is portrayed being a threat to the Amhara people by ASRAT Television. In the study it was found out that the largest portion of ASRAT Television is dedicated to the people. The study also showed that information presented on ASRAT Television lack credibility. On the other hand, the study revealed that ASRAT Television complies with media ethics as observed in the process of analyzing news and political talk show contents. Similarly, the study discovered that ASRAT Television's coverage is limited to similar media contents as opposed to the description given on its website that they work on social, political, economic, entertainment and educational areas. The study also revealed that ASRAT Television influences the perception of audience on the idea of Amhara nationalism.

It was discovered in the study that ASRAT Television lacks the willingness to stage opposing views rather similar views are given the opportunity to be aired to the audience. As the study indicated, individuals invited on ASRAT Political talk shows do not have varied profile but instead, they have similar ethnic, political stand and linguistic background. As indicated by the respondents, ASRAT Television has helped the audience to view government's actions critically. The study has also revealed that ASRAT Television makes its audience believe that the Amhara people are systematically mistreated. The study showed that ASRAT Television has a tendency of making its audience view other ethnic groups (such as the Oromo) as threats for the Amahara people. The study has also found out that ASRAT Television presents the Amahara people much better than other ethnic groups. In the research it was learned that audience believe ASRAT Television is the only way to voice the issues on the Amhara people. The study found out that, on the other hand, ASRAT Television presented discussions that are extremely one-sided. The research also found out that ASRAT Television is influenced by the belief of Amahara Nationalism. Also, the study indicated that the programs presented on ASRAT Television aspire to uplift the Amhara psychology. In the research

it was discovered that ASRAT Television presents the Amhara people as endangered group of the nation. It was also learned in the study that the audience see ASRAT Television as a much better television channel than other local television channels. It was also learned in the study that the audiences do not believe ASRAT Television helps them to know more about the Amhara people. Finally, it was concluded in the study that the audience believe that some improvements must be made on ASRAT Television.

5.2. Conclusion

Based on the findings in the data analysis from the questionnaire as well as the content analysis made on ASRAT Daily News and ASRAT Medrek Political Talk Show, the following conclusions have been drawn.

The presentation of balanced report on ASRAT Television was one of the variables reflected on .Thus, a remarkable number of the respondents did not believe that ASRAT Television presents balanced reports. Similarly, it was indicated in the content analysis that ASRAT Television makes attempts to present reports by including all the concerned sided stories. However, this attempt is not successful while trying to incorporate the government side of issues which affects the balance of the reporting.

Sensationalizing of ethnic issues on ASRAT Television was a variable used to assess the media. Accordingly, the largest portion of the total respondents expressed their agreement that ASRAT Television sensationalizes ethnic issues. Also, the content analysis for sensationalism proved that ASRAT Television sensationalizes ethnic issues which is demonstrated in the news and the political talk shows. Markers of sensationalism such as *'the Amhara people have faced an existential threat'* and *'the Amhara people are being attacked for simply being Amhara and Christian'* were discovered in the political talk shows and the news. Therefore, it is possible to conclude that ASRAT Television sensationalizes ethnic issues.

The respondents were asked to express their agreement or disagreement on the variable that suggests the news on ASRAT Television focus on the Amhara people. Hence, the

greatest percentage of the respondents stated that they believe ASRAT Television presents news focusing largely on the Amhara people.

The portrayal of the Federal government of Ethiopia on ASRAT Television was used as a variable to reflect on. As a result, the largest portion of the total respondents stated that they believe ASRAT Television portrays the Federal government as a threat to the Amhara people. Similarly, in the news and political talk show contents selected for analysis this tendency was discovered. The portrayals are remarked by statements and claims such as *'the Federal government works secretly to destabilize the Amhara region'*, *'the Federal government is not protective towards the Amahara people'*, *'the assassinations of the three Amhara regional government high officials occurred last year was orchestrated by the federal government'* etc. From this it is possible to conclude that ASRAT Television portrays the Federal government of Ethiopia as a threat to the Amhara people.

The respondents were presented with a variable that assesses the dedication of a big deal of portion of ASRAT Television to the Amhara people. Accordingly, it was revealed that the media house dedicates a great deal of its portion to the Amhara people's causes.

The credibility of information presented on ASRAT Television was another variable used in the questionnaire. Thus, it was discovered that the information presented on ASRAT Television is not credible. Similarly, news sets were evaluated for credibility and reliability in the content analysis and the result showed that the news on ASRAT Television lack credibility as well as reliability.

The compliance of media ethics by ASRAT Television was another variable used to evaluate ASRAT Television. With that it was learned that ASRAT Television complies with media ethics. Therefore, it can be concluded that the media house under the study complies with media ethics.

The coverage of a wide range of issues on ASRAT Television was a variable presented for the respondents. Hence, it was discovered that ASRAT Television does not cover wide range of issues. Similarly, the evaluation made on the news stories and the political

talk shows on ASRAT Medrek proved that the media house has a tendency adhering to similar issues instead of covering a wide range of social, economic, cultural, educational and developmental issues.

The variable that asks respondents if ASRAT Television influenced their perception on Amhara nationalism was presented to them. Accordingly, it was discovered that ASRAT Television influences the perception of its audiences on Amhara nationalism. As a result, it is possible to conclude that ASRAT Television has a tendency to influence its audiences' perception on Amhara nationalism.

The allowance of staging opposing ideas on ASRAT Television was one of the variables used to reflect on. Thus, it was revealed that ASRAT Television does not allow opposing views to be staged. Similarly, the content assessment made on the political talk shows disclosed that ASRAT Television has no room for opposing ideas that all the individuals invited on the talk shows reflect quite similar notions and demonstrate an overwhelming harmony out of which the audience would get no different information or knowledge. Therefore, it can be concluded that ASRAT Television does not entertain opposing ideas.

The profile of individuals invited on the political talk show on ASRAT Medrek was another variable used to reflect on. Accordingly, all the respondents stated that individuals who are invited on ASRAT Television do not have varied profile. Similarly, the assessment made on ASRAT Medrek revealed that the individuals who participate on the political talk shows do not have varied profile in terms of their political stand point, ethnic class, religion, language etc. It, therefore, is possible to conclude that individuals invited on ASRAT Television do not have varied profile.

The influence of watching ASRAT Television in viewing government's action was a variable presented to the respondents. Hence, all the respondents stated that watching ASRAT Television makes them view the government's actions critically. As a result, it is possible to conclude that watching ASRAT Television makes the audience to be critical of both the Amhara regional government and Federal government.

The variable forwarded to the respondents if watching ASRAT Television makes them believe the allegedly systematic mistreatment on the Amhara people. Accordingly, all of the respondents expressed their view that watching ASRAT Television makes them believe the allegedly systematic mistreatment against the Amhara people. Therefore, it is possible to conclude that ASRAT Television presents media contents that make its audience believe the allegedly systematic mistreatment against the Amhara people.

The respondents were presented with a variable that was used to assess whether the audience view other ethnic communities as threats for the Amhara people. Hence, it was discovered that ASRAT Television makes its audiences view other ethnic communities as threats for the Amhara people. Similarly, the content analysis proved that this is true in that ASRAT Television portrays other ethnic communities especially the Oromo ethnic group as threats for the Amhara people. This antagonistic portrayal is accompanied by statements such as *'Amhara students targeted at every university found in Oromia region'*, *'The Oromo ethnic group is becoming source of insecurity to the Amhara people across the country'*, *'The Amhara people have faced existential threat posed by their enemies'*. From this it is possible to conclude that ASRAT Television persuades its audience that the Amahara people are surrounded by their enemies that pose existential threat on them.

The variable used to assess if respondents believe ASRAT Television presents the Amhara people being better than others. Accordingly, it was discovered that ASRAT Television presents the Amhara people being better than other ethnic communities in Ethiopia. Form this a conclusion can be drawn as ASRAT Television presents the Amhara people as better people than that of the rest of the country.

The respondents were provided with a variable that assesses if they believe ASRAT Television is the only way to voice the issues of the Amhara people. Therefore, the researcher learned that ASRAT's audiences believe ASRAT Television is the only media to air the issues and concerns of the Amhara people at this time. So is open to conclude that ASRAT Television is viewed as the only way the Amhara people would get genuine information and voice their issues on.

Respondents were also provided with a notion that assesses if the discussions presented on ASRAT Television are one-sided. Thus, it was discovered that the discussions presented on ASRAT Television are one-sided without giving room for varied opinions.

There was a variable also used to assess if ASRAT Television is influenced by belief of the greatness of the Amhara ethnic community. Thus it was learned that the media is influenced by the belief of the greatness of the Amhara ethnic community. Hence, it is possible to draw a conclusion that ASRAT Television is under the influence of Amhara nationalism notions.

The respondents were presented with a variable that was used to assess if every program presented on ASRAT Television aspires to uplift the Amhara psychology. Therefore, it was discovered that the programs aired on ASRAT Television are intended by the station to uplift the Amhara psychology.

The presentation of the Amhara people on ASRAT Television being endangered group of people in the country is another variable used to reflect on. Thus the research found out that ASRAT Television presents the Amhara people as endangered group of people in the country.

Respondents were presented with a variable assessing their belief whether ASRAT Television much better than other local television channels. Thus, it was discovered that believe ASRAT Television is much better than other local television stations.

The variable that assesses if ASRAT Television helped the respondents to know more about the Amhara people was used to reflect on. As a result, it was discovered that the audiences believe that ASRAT Television did not help them to know more about the Amhara people as the media does not work on promoting the culture, tradition, way of life, social interaction etc, of the Amhara people at a sufficient amount coverage.

And, last but not least, a variable assessing whether there are things to be improved on ASRAT Television was put forward for the respondents. Thus, it was discovered that there some things which need improvement on ASRAT Television. The above

conclusions strengthens the fact that ASRAT Television has to consider improving the formats and contents of its broadcast. The respondents were asked to detail the points of improvement they would suggest if they agreed on the need for improvement and the following areas were some of their suggestions of improvement.

- Lessening level of exaggerating ethnic tensions
- Avoid characterizing the government and individuals as enemies of the Amhara people
- Avoid antagonistic remarks in political discussions
- Avoid portraying other ethnic communities as the existential threats for the Amhara people

5.3. Recommendation

On the bases of the conclusions arrived at and the theoretical frameworks underpinnings this study, the following recommendations are made.

- ASRAT Television should avoid the dissemination of information that distorts the audiences' perception towards ethnicity.
- ASRAT Television should work towards a peaceful interaction between ethnic communities in Ethiopia in general between the Amhara and Oromom ethnic groups in particular.
- ASRAT Television should give equal weight for promoting the culture, languages, traditions, customs, way of life and norms and values of the Amhara people.
- ASRAT Television should avoid sensationalizing ethnic issues, inappropriate characterizations, antagonistic rhetoric and the use of loaded language in its news stories and other productions.
- ASRAT Television should play a decisive role in bringing peace and harmony between people of the country.

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Appendixes

Appendix A

Addis Ababa University Department of Journalism and Communication Multimedia Post Graduate Division Research Questionnaire

Dear respondent,

The aim of this questionnaire is to assess the representation and stereotyping of ASRAT Media audience with the tendency of ethnically skewed media practices. Your genuine response to every item in the questionnaire would greatly help the accuracy and reliability of the study. Therefore, you are kindly requested to take time and provide your authentic response to every item. The respondent profile information and your entire response shall remain fully confidential and will only be used as input for the research I am conducting.

In this questionnaire there will be 20 question items excluding the ones stated under Part I & II. It will take you nearly 30 minutes to complete answering the items in this questionnaire.

In Part I you are expected to provide general demographical information. In part II you are expected to provide information on your trend of watching ASRAT Satellite Television. In Part II you are asked a list of questions for which you are given numbers to rate.

I appreciate your willingness and cooperation and would like you to feel free to contact me in case you happen to come cross with any further query regarding the questionnaire.

Mobile: 0911761153

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Part I: General Information

Instruction: Please answer by putting a tick (✓) in the box corresponding your answer.

1. Gender: A. Male B. Female
2. Age: A. 18-25 B. 26-35 C. 36 and above
3. Educational background A. Diploma BA Degree C. MA and above
4. Employment: A. Employed B. Self-employed
C. Unemployed

Part II: Concerning ASRAT Media (ASRAT Satellite Television)

1. When did you start watching ASRAT Television?

A. Since the start B. From one year on C. A few months on

2. I watch ASRAT Satellite Television

A. Every day B. Every other day C. Once in a week

3. Which program do you watch frequently on ASRAT Satellite Television?

A. ASRAT Daily News B. ASRAT Medrek C. ASRAT Semonegna

D. ASRAT Entertainment

4. Do you recommend people to watch ASRAT Satellite Television?

A. Yes B. No

Part III

The table below contains questions designed to assess the representation and stereotyping of audiences of ASRAT Satellite Television. Please express your opinion by choosing 1= I Strongly Disagree 2= I Disagree 3= I am Neutral 4= I Agree 5= I Strongly Agree

No.	Items					
1	ASRAT Television presents balanced reports.	1	2	3	4	5
2	ASRAT Television sensationalizes ethnic issues.	1	2	3	4	5
3	News on ASRAT Television focuses on the Amhara people.	1	2	3	4	5
4	There are some things that need improvement on ASRAT Television.	1	2	3	4	5
5	ASRAT Television portrays the Federal government as a threat to the Amhara people.	1	2	3	4	5
6	The largest portion of ASRAT Television is dedicated to the Amhara people.	1	2	3	4	5
7	Information presented on ASRAT Television is fully credible.	1	2	3	4	5
8	ASRAT Television complies with media ethics.	1	2	3	4	5
9	ASRAT Television does not cover a wide range of issues.	1	2	3	4	5
10	ASRAT Television influences my perception about nationalism.	1	2	3	4	5
11	ASRAT Television stages contradicting views.	1	2	3	4	5
12	ASRAT Television exposes hidden agendas.	1	2	3	4	5

13	Individuals invited on ASRAT Television do not have varied ethnic profile.	1	2	3	4	5
14	Watching ASRAT Television helps me to view government's actions critically.	1	2	3	4	5
15	Watching ASRAT Television helps me to believe the allegedly systematic mistreatment of the Amhara people.	1	2	3	4	5
16	ASRAT Television helps me to see other ethnic groups are threats to the Amhara people.	1	2	3	4	5
17	ASRAT Television depicts the Amhara people much better than other ethnic groups.	1	2	3	4	5
18	I believe ASRAT Television is the only way to voice the issues of the Amhara people.	1	2	3	4	5
19	The discussions presented on ASRAT Television are one-sided.	1	2	3	4	5
20	ASRAT Television is influenced by Amhara hegemony.	1	2	3	4	5
21	Every program presented on ASRAT Television aspire to lift up the Amhara psychology.	1	2	3	4	5
22	ASRAT Television presents the Amhara people as endangered group of the nation.	1	2	3	4	5
23	ASRAT Television is much better than other local television stations.	1	2	3	4	5
24	ASRAT Television has helped me to know more about the Amahara people.	1	2	3	4	5

If your response to Item # 4 is 'I strongly agree' or 'I agree' explain your reason.

If your response to Item # 24 is 'I strongly agree' or 'I agree' explain your reason.

Appendix B

**በአዲስ አበባ ዩኒቨርሲቲ በጋዜጠኝነት እና ተግባራት (መልቲሚዲያ) የትምህርት ዘርፍ
ለድህረ-ምረቃ መርሃ-ግብር ለመመረቂያ የጥናት ወረቀት በግብትነት እንዲያገለግል
የተዘጋጀ መጠይቅ**

ውድ ምላሽ ሰጪ

የዚህ መጠይቅ ዓላማ በብሄርተኝነት ጫና ስር የወደቁ መገናኛ ብዙሃን አድማጭ ተመልካቾቻቸውን የሚወክሉበትን እና የሚያቀርቡበትን መንገድ ለመፈተሽ አስራት ሳተላይት ቴሌቪዥን እና ሬድዮ ላይ መሰረት ባደረገ መልኩ ለሚሰራው ጥናት የመረጃ ግብዓት ሆኖ እንዲያገለግል ነው። እርሶ በመጠይቁ ውስጥ ላሉት ለያንዳንዱ ጥያቄ የሚሰጡት ሃቀኛ ምላሽ ጥናቱ ትክክል እና አስተማማኝ እንዲሆን ያግዘዋል። ስለሆነም ግዜ ወስደው ለእያንዳንዱ ጥያቄ ትክክለኛ ምላሽ ይሰጡ ዘንድ በታላቅ ትህትና ይጠየቃሉ። የምላሽ ሰጪ መረጃ እና የእርሶ ሙሉ የጥያቄዎች መልስ ምስጢራዊነቱ ሙሉ በሙሉ የሚጠበቅ እና ለማደርገው ጥናት ግብዓት ሆኖ ብቻ እንዲያገለግል ጥቅም ላይ የሚውል ይሆናል።

ባህ መጠይቅ ውስጥ ክፍል አንድ እና ሁለትን ሳይጨምር 20 ጥያቄዎች ይኖራሉ። ለጥያቄዎቹ ምላሽ ሰጥቶ ለማጠናቀቅ 30 ደቂቃ ያህል ሊወስድብዎ ይችላል። በክፍል አንድ ስለራስዎ ጠቅላላ መረጃ እንዲሰጡ ይጠየቃሉ። በክፍል ሁለት የእርሶን አስራት ሳተላይት ቴሌቪዥን እና ሬዲዮ የመመልከት ዝንባሌን በተመለከተ ለቀረቡ ጥያቄዎች መልስ እንዲሰጡ ይጠየቃሉ። በክፍል ሶስት ቁጥሮችን በመጠቀም የቀረቡትን ጥያቄዎች (ሃሳቦች) ደረጃ እንዲሰጡ ይጠየቃሉ።

መጠይቁን ለመሙላት ላሳዩት ፍቃደኝነት እና ትብብር እያመሰገንኩኝ መጠይቁን በተመለከተ ማንኛውም አይነት ጥያቄ ቢኖርዎት እኔን ለማግኘት በሚከተሉት አማራጮች ሊጠቀሙ ይችላሉ።

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ኢ-ሜይል:- daniel.birhanu76@gmail.com
ክፍል አንድ:- ጠቅላላ መረጃ

መመሪያ:- እባክዎ በሳጥኑ ውስጥ የ (✓) ምልክት በማድረግ ምላሽን ይስጡ።

1. ጾታ:- ሀ. ወንድ ለ. ሴት
2. ዕድሜ:- ሀ. ከ 18-25 ለ. ከ26-35 ሐ. 36 እና ከዛ በላይ
3. የትምህርት ደረጃ:- ሀ. ዲፕሎም ለ. ባችለር ዲግሪ ሐ. ማስትሬት እና ከዛ በላይ

4. የስራ ሁኔታ፡- ሀ. ተቀጣሪ ለ. የግል ስራ ሐ. ስራ አጥ

ክፍል ሁለት፡-አስራት ሳተላይት ቴሌቪዥን እና ራዲዮ ጣቢያን በተመለከተ

1. አስራት ሳተላይት ቴሌቪዥንን መቼ ማየት ጀመሩ?

ሀ.ከመጀመሪያው ቀን ጀምሮ ለ. ከአንድ ዓመት ወደዚህ

ሐ.ከተወሰኑ ወራት ወደዚህ

2. አስራት ሳተላይት ቴሌቪዥንን የማየው

ሀ. በየቀኑ ለ. በሳምንት የተወሰኑ ቀናት

3. በአስራት ሳተላይት ቴሌቪዥን አዘውትረው የሚመለከቱት የትኛውን መርሃ-ግብር ነው?

ሀ. አስራት ዜና ለ. አስራት መድረክ ሐ. አስራት ሰሞንኛ

4. ሰዎች አስራት ሳተላይት ቴሌቪዥንን እንዲመለከቱ ይመክራሉ?

ሀ. አዎ ለ. አይ

ክፍል ሶስት

ከዚህ በታች ባለው ሳጥን ውስጥ የተቀመጡት ነጥቦች የአስራት ሳተላይት ቴሌቪዥን ተመልካቾች የሚወክሉበትን እና የሚቀርቡበትን መንገድ ለመፈተሽ የተዘጋጁ ናቸው።እባክን ከ 1=በጣም አልስማማም 2=አልስማማም 3=መወሰን አልችልም 4=እስማማለሁ እና 5=በጣም እስማማለሁ በመምረጥ ሃሳብን ይግለጹ።

ተ.ቁ.	መመዘኛ ሃሳቦች	ደረጃ				
		1	2	3	4	5
1	አስራት ቴሌቪዥን ሚዛናዊ ዘገባዎችን ያቀርባል።	1	2	3	4	5
2	አስራት ቴሌቪዥን የብሄር ጉዳዮችን ስሜት እንዲኮረከሩ አድርጎ ያቀርባል።	1	2	3	4	5
3	በአስራት ቴሌቪዥን የሚቀርቡ ዜናዎች በአማራ ህዝቦች ላይ ያተኩራሉ።	1	2	3	4	5
4	አስራት ቴሌቪዥን ስለ አማራ ህዝቦች የበለጠ እውቀት እንዲኖረኝ አድጎኛል።	1	2	3	4	5
5	አስራት ቴሌቪዥን የፌደራል መንግሥቱ ለአማራ ህዝቦች ስጋት እደሆነ አድርጎ ያቀርባል።	1	2	3	4	5
6	የአስራት ቴሌቪዥን ሰፊው የአየር ሰዓት ድርሻ የአማራ	1	2	3	4	5

	ሀዘቦችን ጉዳይ ለመዳሰስ የተለየ ነው።					
7	በአስራት ቴሌቪዥን ላይ የሚቀርቡ መረጃዎች ሙሉ ተግማኒነት ያላቸው ናቸው።	1	2	3	4	5
8	አስራት ቴሌቪዥን የሚዲያ ስነ-ምግባርን ያከብራል።	1	2	3	4	5
9	አስራት ቴሌቪዥን በአይነታቸው በስፋት የተለያዩ ጉዳዮችን አይዳስስም	1	2	3	4	5
10	አስራት ቴሌቪዥን ስለ አማራ ብሔርተኝነት ባለኝ አስተሳሰብ ላይ ጫና ያሳድርብኛል።	1	2	3	4	5
11	አስራት ቴሌቪዥን ተጻራሪ ሃሳቦችን ያስተናግዳል።	1	2	3	4	5
12	አስራት ቴሌቪዥን የተደበቁ ጉዳዮችን ያጋልጣል።	1	2	3	4	5
13	በአስራት ቴሌቪዥን ላይ የሚጋበዙ ግለሰቦች የተለያዩ የብሄር ማንነት የላቸውም።	1	2	3	4	5
14	አስራት ቴሌቪዥንን መመልከቱ የመንግስት ተግባራትን በትኩረት ማየት እንድችል ረድቶኛል።	1	2	3	4	5
15	አስራት ቴሌቪዥን ን መመልከቱ በአማራ ሀዘቦች ላይ ይደርሳል የሚባለውን ስልታዊ እንግልት እንዳምን አድርጎኛል።	1	2	3	4	5
16	አስራት ቴሌቪዥንን መመልከቱ ሌሎች ብሄረሰቦች ለአማራ ሀዘብ ስጋት እንደሆኑ ለማየት እረድቶኛል።	1	2	3	4	5
17	አስራት ቴሌቪዥን የአማራ ሀዘቦች ከሌሎች የሃገሪቱ ሀዘቦች የተሻሉ አድጎ ያቀርባል።	1	2	3	4	5
18	አስራት ቴሌቪዥን የአማራ ሀዘቦችን ጉዳይ ለማሰማት ብቸኛው መንገድ ነው ብዬ አምናለው።	1	2	3	4	5
19	በአስራት ቴሌቪዥን ላይ የሚቀርቡ ውይይቶች አንድ ወገን ላይ ብቻ የተወሰኑ ናቸው።	1	2	3	4	5
20	አስራት ቴሌቪዥን በአማራ የበላይነት ስሜት ጫና ስር የወደቀ ነው።	1	2	3	4	5
21	በአስራት ቴሌቪዥን ላይ የሚቀርቡት መርሃ-ግብሮች	1	2	3	4	5

	የአማራ ህዝቦችን ስነ-ልቦና ለማጠናከር ያሚያልሙ ናቸው።					
22	አስራት ቴሌቪዥን የአማራ ህዝቦችን አደጋ ላይ የወደቁ የሃገሪቱ ህዝቦች አድርጎ ያቀርባል።	1	2	3	4	5
23	አስራት ቴሌቪዥን ከሌሎች ሃገር ውስጥ ከሚታዩ ቴሌቪዥኖች የተሻለ ነው።	1	2	3	4	5
24	በአስራት ቴሌቪዥን ላይ መሻሻል ያለባቸው ጉዳዮች አሉ።	1	2	3	4	5

ለአራተኛ (4) ተራ ቁጥር መመዘኛ ሀሳብ ምላሽ 'እስማማለው' ወይም 'አልስማማም' ከሆነ ሀሳቦችን በዝርዝር ይጻፉልኝ።

ለሃያሶስተኛው (23) ተራ ቁጥር ምላሽ 'እስማማለው' ወይም 'አልስማማም' ከሆነ ሀሳቦችን በዝርዝር ይጻፉልኝ።

Declaration

I, the Undersigned, declare that this thesis is my original work and all the sources of materials used for the thesis have been duly acknowledged.

Name: -----

Signature: -----

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