



Addis Ababa University

History of Radio Ethiopia from 1974 to 2000

A Thesis Submitted To College Of Social Sciences

Addis Ababa University

In Partial Fulfillment of the Requirements for the Degree of

Master of Arts in History

By

Tsigereda Siyoum

Addis Ababa

2019

Addis Ababa University

College Of Social Sciences

By

Tsigereda Siyoum

Approved by Board of Examiners

Advisor

Advisor

Examiner

Examiner

Table of Content

Content	Page
Acknowledgement	I
Preface	II
Abstract	III
List of Abbreviations	V
CHAPTER ONE	
Background	1
1.1. History of Radio Broadcasting: In Global Context	1
1.2. Historical Development of Radio Broadcasting in Ethiopia (1933-1974)	5
1.3. Role of Radio Ethiopia During the Imperial Period	21
CHAPTER TWO	
Radio Ethiopia during the Derg Period From 1974 to1991	27
2.1. Institutional Transformation	27
2.2. The Nationalization of Private Radio Station	29
2.3. National Service and International Service	32
2.4. Regional Service	33

2.5. Medium of Transmission	34
2.6. Programs	38
2.7. Role of Voice of Revolutionary Ethiopia	45
2.7.1. Keeping the National Unity	45
2.7.2. The Propagation of Anti- White Minority Rule	60
2.7.3. Encouragement of Education	62
2.7.4. Promotion of Socio- Economic Development	66
 CHAPTER THREE	
Radio Ethiopia from 1991-2000	71
3.1. Language Service	77
3.2. News Agencies	78
3.3. Research Based Programs	80
3.4. Ethiopia Radio Air Time Coverage	82
3.5. Ethiopian Mass Media Training Institute (EMMTI)	86
3.6 FM Service	87
Conclusion	90
Bibliography	92

Acknowledgement

First of all, I would like to thank **God**, the beginning and the end of my life, for his countless providence throughout the course of my study. Without **Him**, everything would have been impossible. It is only **God** who is capable of doing such a thing. Glory to **God**!

I would like to express my deepest sincerity and respectful gratitude to my advisor Dr. Samuel Negash for his unreserved and invaluable advice and his patience throughout the study period. Without his guide and support this work would have not been realized.

I am indebted to all my family: my mother Aberehatsion Gebre Mikael, who taught me how to have great strength and courage in times of trouble, my sister Sara Siyoum, my brothers Tesfaledet Siyoum and Berketeab Siyoum for their assistances and encouragements. Dear Family, I give value for what you have done for me: little or big. I thank **God** for you. Thank you so much. My deepest and warmest gratitude also goes to my friends Radiet Siyoum and Gebre Ezegiabeher Tesfa-Selassie for their moral and material support.

Preface

This study presents a historical survey of Radio Ethiopia from 1974 to 2000. My study begins in 1974 because in that year the Derg military government assumed power in Ethiopia and the subsequent period brought major changes in the history of the media. Likewise, the study ends in 2000 as that year ushered in major changes in the history of Radio Ethiopia, particularly in its internal development.

In dealing with the subject, I have attempted to utilize available archival materials, published and unpublished works as well as relevant informants. Thus, a considerable amount of archival material from the National Archive and Libraries Agency as well as from the audio archive library of Radio Ethiopia have been utilized in this work.

The chapters are organized in chronology. The first chapter covers the period from 1933 to 1974. This chapter describes the development of radio technology and its progress. In addition to this, it also describes the introduction and expansion of radio broadcasting in Africa and Ethiopia.

The second chapter explains the changes and continuities of radio broadcasting following the change of government and political ideology since 1974 up to 1991. It demonstrates the role of Radio Ethiopia in increasing public awareness.

Chapter three discusses the period from 1991-2000. It analyzes the changes and dynamics of Radio Ethiopia following the dawn fall of the military government and the coming to power of the EPRDF. It shows the contributions of Radio Ethiopia and its internal developments.

Abstract

In Ethiopia, radio broadcast was established by Emperor Haile Selassie in 1933. Since its establishment, radio broadcast had played significant role in delivering information to the masses, thereby, it contributes its share in the over-all progress of the country. The present study attempts to explore the contribution of radio broadcast in the social, political, professional and economic progress of the country in the period from 1974 to 2000. Applying qualitative historical method of data analysis and cross-examining the available secondary and primary sources, the study highlights the so far ignored positive role of radio broadcast in societal progress. Though the study focuses on the period from 1974 to 2000, it also tries to shed light on the history of the radio broadcasting before that period.

Radio Ethiopia started its broadcast in 1935. In 1936, the Ethiopian patriots damaged the radio telegraphic station. Thus, the Italian established new radio station at the center of Addis Ababa. This radio station was destroyed by the fascist Italians in 1941 when they evacuated the country. Soon after the liberation, the British military force started to repair the broadcasting work in Ethiopia and started regular programs. Because of high illiteracy rate in Ethiopia, radio broadcasting has been serving as a better means of disseminating information to the societies than other forms of media outlets. By using different national and international languages, it has broadcasted various programs that foster social, economic, professional and political developments of the country. Radio has also served as the best tool to create awareness among the society concerning internal and international social, economic and political issues. It also linked Ethiopia with the outside world.

Radio Ethiopia has largely been depicted as a propaganda instrument of the government in power. As a public media one cannot deny that Radio Ethiopia has been a mouth piece of government. Notwithstanding such claims, the core argument of my thesis is that even under difficult circumstances Radio Ethiopia has contributed considerably in enhancing professional, institutional and journalistic developments. It played significant role in creating political, economic, social and cultural awareness, which directly or indirectly served as an engine of change.

IV.

List of Abbreviations

AFP- Agence France Presse

ANC- African National Congress

BBC- British Broadcasting Corporation

EDU- Ethiopian Democratic Union

EMMTI- Ethiopian Mass Media Training Institute

ENA- Ethiopian News Agency

EPRDF- Ethiopian People Revolutionary Democratic Front

ERTA- Ethiopia Radio and Television Agency

ELF - Eritrean Liberation Front

EPLF - Eritrean People's Liberation Front

OAU- Organization of African Union

PMAC- Provisional Military Administrative Council

RVOG - Radio Voice of the Gospel

SWAPO-South West Africa People's Organization

TGE- Transitional Government of Ethiopia

TPLF- Tigray People's Liberation Front

USIA- United States Information Agency

USAID- United States Agency for International Development

VOA- Voice of America

VORE- Voice of revolutionary Ethiopia

WIC- Walta Information Center

CHAPTER ONE

Background

1.1. History of Radio Broadcasting: In Global Context

Information is essential to the day-to-day activities of humankind. The means of communication that presents information about events around human and from far places become very complicated from time to time. The invention of electric telegraph by Samuel Morse made it possible to send messages anywhere at any time in the mid of nineteenth century.¹ This realized the age-old human desire for a means of communication free from the obstacles of long-distance transportation.² But it depended on an insulated wire, expensive to install and easy to damage.³

Unlike most inventions, radio was not the innovation of one person. Rather, it involved a number of people and pass through several stages to become the popular means of mass communication. Michael Faraday, James Cleark Maxwell, Oliver Lodge, and Heinrich Hertz, are among those who prepared the ground for Marconi and for the practical development of Radio Communication. Therefore, it could be said that the invention of radio is generally the outcome of a chain of prior developments which have been spread over a considerable period and to which a number of individuals have separately contributed.

As Garratt and Winston confirm, there is a widespread belief that the invention of wireless telegraphy was the work of an Italian man, Guglielmo Marconi. It is perfectly true that the first patent ever to be granted for a system of wireless telegraphy stands in his name. The fact

¹M.R. Garratt, *The Early History of Radio: from Faraday to Marconi*, (London: The Institute of Engineering and Technology, 2006), p.2.

²Ibid.

³Ibid, p.1.

is that his achievement was only the practical application of scientific developments and discoveries, which had been spread over a period of almost eighty years.⁴ In 1899 and 1901, Guglielmo Marconi, from Italy successfully transmitted the first signals across the English Channel and across the Atlantic respectively.⁵

Radio from the time of Marconi onwards has also been the subject of many studies. Reginald Fessenden and Lee De Forest improved Marconi's wireless. Fessenden, in 1906, made it possible to send speech and music for lengthy miles using wireless.⁶

Radio communication played an important role during the First World War (1914-1918). The participant countries began to use radio for war purpose in order to communicate with troops in remote areas. Then, radio became the major means of communication to the military field and this in turn promoted the use of radio for general communication in different countries.⁷ However, since the Americans did not participate in the war until 1917, they began irregular broadcasting in 1916 (broadcasting concerts two or three times in a week).⁸ A regular transmission began in 1920.⁹ Regular programs also started in England in 1922 and larger institutions like the British Broadcasting Corporation (BBC) were established for broadcasting.¹⁰

⁴Garratt, *The Early...*, p.1; Brain Winston, *Media Technology And Society: A History From The Telegraph To The Internet* (London: Routledge, 1998), p. 68.

⁵ T.H. Lee, *Non-Linear History Of Radio*, (Cambridge: Cambridge University Press, 1998), pp. 7-9; William Steel, "A Brief Summary of Radio History", (Mary Land: NCRTV Museum, N.D), p.5; Gian Corazza, "Marconi's History," *Proceeding of the IEEE*, Vol. 86, No.7, 1998), p.1307.

⁶ Steel, "A Brief...", pp. 6-7; Winston, *Media Technology...*, p.75.

⁷ Stanly Baran, *Introduction to Mass Communication: Media Literacy and Culture*, (London: MayField Publishing Company, 1999), pp. 180-182; T.H.Lee, *Non Linear...* pp.7-9; Steel, "A Breif...", pp.6-7.

⁸ Asa Briggs, *The History of Broadcasting in the United Kingdom, Vol,1*, (London: Oxford University Press, 1961), pp. 20-38.

⁹ R.E. Summers and H.B. Summers, *Broadcasting and the Public*, (California: Words Worth Publishing, 1907), p. 34

¹⁰ Briggs, *The History...*, pp. 20-30.

Nevertheless, in the next few years, the technological advance and invention of radio sets make radio broadcast accessible to a wide number of people. As McLeish put it, from its first tentative experiments and the early days of wireless, radio has expanded into an almost universal medium of communication. It leaps around the world on short waves linking the continents in a fraction of a second. It brings the world to those who cannot read and helps to maintain a contact for those who cannot see.¹¹

From the middle of the 1920s onwards, the receiving radio sets were improved, at first, they were large and unrefined for reception, and loudspeakers began to be used instead of earphone for home reception. This enabled to listen and participate at the same time.¹² Now a day's radio broadcast is the major communication means to most people in the world. As the oldest form of electronic media, the radio industry has experienced significant changes since its humble beginnings in the early 20th century.¹³

In Africa, radio was introduced during the colonial period. Like any other new product, its spread was not easy and fast throughout the continent. The first broadcast was made from South Africa in 1924,¹⁴ Kenya followed in 1927,¹⁵ then Sierra Leone 1934,¹⁶ Ghana in 1935,¹⁷ and Nigeria in 1936.¹⁸ Since these countries were under European colonial powers, radio

¹¹R. Mcleish, *Radio Production, 5th Edition*, (Amsterdam: Focal Press, 2005), p.1.

¹²Alison Alexander and et.al., *Media Economics, Theory and Practice*, (New Jersey: Lawrence Erlbaum Associates Inc, 2004), p. 207.

¹³ Ibid, p.207.

¹⁴Thokozani Mhlambi, "Early Radio in South Africa: Culture, Modernity and Technology," (PHD. Thesis, Cape Town University, Music Department, 2015), p. 11.

¹⁵A.M. Natesh, *Kenya Development of Broadcasting and Television*, (Paris: UNESCO, 1965), p.10.

¹⁶Ivan Ajibola Thomas, "The Changing Landscape of Broadcasting in Sierra Leone: Past, Present and Future," (PHD. Thesis, University of Leicester, Department of Media and Communication, 2007), p. 132.

¹⁷Kwame Karikari, "Independent Broadcasting in Ghana: Implications and challenges," *Proceeding of the National Conference on the Promotion and Privatization of Radio and Television Broadcasting in Ghana* (Ghana: Ghana University, 1993), p. Viii.

¹⁸Olalekan Ganiyu Akashoro and et.al., Ideological Implications of Broadcasting practice in Nigeria: From Pre and Post-Independence Regulation to deregulation, *IOSR Journal of Humanities and Social Science*, Vol. 15, Issue, 2. 2013), p.44.

broadcasting was particularly for the white settlers to serve European interests. As a result, early radio in Africa symbolized European presence. As a material representation of colonial configuration and almost exclusive possession of radio, sets by whites strengthened the impression of a closed and privileged world that characterized colonial news.¹⁹

Radio was to provide the information, cultural and entertainment needs of the political and educated elite who consisted of European settlers, colonial administrators and the small group of educated Africans.²⁰ When it came to the issue of technology, including radio white authorities feared that Africans would take over if they were exposed to technology. Therefore, Radio cannot be viewed outside of the discourse of colonialism and its authority over technology as well as scientific knowledge.²¹

In the post-colonial period, most African countries adopted a socialist ideology and patterned their practices and structures along the lines of their ideological mentors and role models in Eastern Europe and China.²² The countries did not take long to degenerate into petty oligarchies. The leaders appear to have grown wings, individual freedoms and fundamental rights were gradually whittled away, and a strong medium like radio became a suitable tool for government propaganda and the domestication of the masses.²³ It became a microphone and megaphone for the government. A monolithic one-party system became established and the official opposition was outlawed. The seeds of instability were sown and a series of military

¹⁹ Mhlambi, "Early...", p. 9; Thomas, "The Changing ...," p. 132.

²⁰ Kwame Karikari, "Independent...", p. viii.

²¹ Mhlambi, "Early...", p. 9.

²² P.A.V. Ansah, "Privatization of Radio – Implication and Challenges," *Proceeding of the National Conference on the Promotion and Privatization of Radio and Television Broadcasting in Ghana* (Ghana: Ghana University, 1993), p. 16.

²³ Ibid.

coups started.²⁴ In these military interventions, the radio, which covered the whole country in almost all of Africa, played a decisive role. The fate of an attempted coup d'état depended on who got hold over the radio station.²⁵ Radio is still the dominant mass medium in Africa with the widest geographical reach, with the highest audience compared with television, newspapers, and other Information Communication Technologies.²⁶

1.2. Historical Development of Radio Broadcasting in Ethiopia (1933-1974)

In early days in Ethiopia kings and officials of our country used the beats of the drums and shouting by the *awaj negari* (Drum men) who says loudly “*awaj...awaj....awaj*” (decree...decree...decree) to attract the attention of the community to hear government proclamations that would be implemented in their respective territories. Since in early days there were no rapid means of communications to the masses like radio, television, and newspapers. Government officials used to assign “Drum men” (*awaj negari*) to different strategic places to communicate with their people.²⁷ Thus, *awaj negari*, or herald might be described as the first medium of mass communication in Ethiopia.²⁸

Slowly, other media have replaced the drum and the drum men (*awaj negari*). From the first hand written papers to the establishment of a modern printing press, from a hand full of low kilowatt radio transmitters to the development of a complex radio network and the beginning of

²⁴ Ibid.

²⁵ Ibid, p.16.

²⁶ Mary Myers, *Radio and Development in Africa*, (Canada: International Development Research Center, 2006), p.8.

²⁷ Ministry of Information, *Pattern of Progress: Mass Communication in Ethiopia*, Book, Five, (Addis Ababa: Commercial Printing Press, 1966), p. 3

²⁸ Ibid, p.3.

television broadcasting, the modern era of the overall development in Ethiopia had been paralleled by steady expansion in the field of mass communications.²⁹

The traditional means of mass communication in Ethiopia has been oral; the reading of official proclamations in the public square and hand – copied books were available to those who were literate, mainly, in the church.³⁰ Even if the system of writing has a long history in Ethiopia and religious books and chronicles were written long before the modern printing, it is explained that Mass media was began parallel with the beginning of printing press.³¹

The first real and completely Amharic, government controlled newspaper is called *Aemero* which means “Intelligence,” named by Emperor Menelik II. It was published in Addis Ababa by a Greek businessperson called Andreas E. Kavadia in 1902.³² In 1924, after *Ras* Teferi returned from a tour of Europe, the first issue of a new weekly newspaper, *Berhanena Selam* (Light and Peace) founded.³³ These two newspapers were exploited by the progressives of the time in disseminating ideas about the administration of the society, the problems of the peasantry and the *Gebar* (Tributary) system.³⁴ This indicates that these newspapers were used not only for

²⁹ Ibid,p.3.

³⁰Abdu Mozayen. “The Use of Media in Language Teaching,” M.L. Bender (ed). *Language in Ethiopia*, (London: Oxford University Press, 1976),p.505.

³¹ Ministry of Information, *Pattern...*,p.5; Neggusie Teffera, *Ethiopian Mass media Profile*, (Addis Ababa: Population Media Center, 2007), pp.2-9; Hadush Kasu and Semeneh Mekonnen, *Ye'gazetegenet HaHu*, (Addis Ababa: *Ye'Ethiopia Zena Agelgelot*, 1996E.C), p. I; Mekonnene Temsgen, “The History of Berhanena Selam Printing Press,” (BA Thesis, Addis Ababa University, History Department, 1990), pp.2-3; Terje S. Skjerdal, “Competing Loyalties: Journalism Culture in the Ethiopian State Media,” (Ph.D. Desertation, Oslo University, Department of Media and Communication, 2012), pp.9-11; Maergu Bezabeh, *Ye'gazetegenet Muya Nedfe Hasabena Ategebaberu*, (Addis Ababa: Mega Asatami, 1995E.C), pp.16-19; Bewletaw Baye, “Ye'Press Netsanet Be'Ethiopia,” (BA Thesis, Addis Ababa University, Department of Ethiopian Language and Literature, 1990E.C), pp.27-30.

³²Ministry of Information, *Pattern...*p. 6; Maergu Bezabeh, p.21; Neggusie *Ethiopian...*, p.7; Endale Kebede, “History of Educational Radio Program in Ethiopia”, (BA. Thesis, Addis Ababa University, History Department, 1986 E.C.),2.

³³ Ministry Information, *Pattern...*pp,5-6; Maergu Bezabeh, p.21; Neggusie *Ethiopian...*, pp.7-8; Endale Kebede,p.2.

³⁴Adiss Hiwot, *Ethiopia: From Autocracy to Revolution*, (London: N.P., 1975), p.69.

the guarding and supporting political system but also for exposing public problems and grievances against the then socio-economic conditions. Through this means, therefore, media agitated the people for change and contributed for the development of freedom of expression and democracy.

On the eve of Italian aggression of 1935, mass media had shown significant development with the additional appearance of weekly and quarterly newspapers. After liberation (1941), mass communication media showed a new growth. From 1941 to the Ethiopian revolution of 1974, many newspapers appeared in Addis Ababa and Asmara.³⁵ However, newspapers were not a strong mass media and an effective communication to reach the majority of the people. Instead, they served a few parts of urban society, who can read and write Amharic.

In Ethiopia, radio broadcasting started after those of South Africa and Kenya. However, unlike other African countries, the Ethiopian government started the broadcasting service to local people using local language, Amharic.³⁶ Before the construction of radio- telegraphic in Ethiopia, the first transmitting and receiving sets of radio were introduced by some European legations for their own private use.³⁷

According to Ato Leykun Berhanu, the establishment of radio transmission started without any assessment research and understanding of its benefits for Ethiopia.³⁸ Yet, there have been three major forces involved in the evolution of radio broadcasting in Ethiopia in 1935. First, there was the need to communicate information about Ethiopia to the external world in order to

³⁵Ministry of Information, *Pattern...*pp. 8-9.

³⁶Ibid, p.17.

³⁷ Imperial Board of Telecommunication, *Tele Communication in Ethiopia: An Historical Overview, 1894-1962*, (Addis Ababa: Imperial Board of Telecommunication, 1963E.C.), p.17; E.J. Bartleet, *In the land of Sheba*, (Birmingham: Cornish Brothers Ltd,1934), p. 6.

³⁸Informant, Leykun Berhanu.

create an international awareness of Ethiopia and its leaders. Second, there was the need for internal communication to provide information and to develop a sense of national identity. Finally, there was the need to utilize media for education and the development of a healthy and literate work force.³⁹ In doing so, the government wanted to link Ethiopia with the outside world and promote social services by creating awareness among the Ethiopian society.

Emperor Haile Selassie laid the first foundation stone for the building of radio station in 1931 at Nifas Silk.⁴⁰ The idea was to install wireless transmitting equipment, by means of which Ethiopia could get communication with the other nations of the world. The site of the transmission was at Kaliti and the receiving station was planned to be at *Ras Kebede Sefer*.⁴¹ These places were chosen by the technical board of telecommunication naturally it was suitable to transmitted radio waves to different areas.⁴²

An Italian company, *Ansaldo* signed the contract for the construction of radio telegraphic station in Ethiopia. This company won the bid to construct radio telegraphic by reducing 20% of the cost less than what was offered by the German and French companies. The company completed the construction of the station in 1932. However, it postponed the test in radio telegraphic service and was reluctant to give up the work to other non- Italian operators.⁴³ According to Ato Asfaw Geremew since Italy was planning to invade Ethiopia, the Italian company was on the mission of blocking Ethiopia's communication to the outside world. As of

³⁹John Gartley, "Broadcasting," in Sieghert Ughlig, *Encyclopedia Aethiopia* Vol. I. (Hamburg: Harrassowitz Verlag, Wiesbaden, 2003), pp. 629-631.

⁴⁰Nifas Silk is a site between Akaki and Ras Kebede Sefer. The name was derived from the two words, radio and telephone. Radio means *Nifas* because there is no wire connection (wireless); and telephone means *Silk*; hence, the name became Nifas Silk.

⁴¹Imperial Board of Telecommunication, *Tele Communication...*, p.4.

⁴²Informant, Asfaw Geremew.

⁴³Imperial Board of Telecommunication, *Tele Communication...*, p. 221.

him, winning the bid by reducing the cost 20% less than the French and German companies showed that the company was working on controlling and delaying the construction of the radio station.⁴⁴

In view of this, under the authority of the Ministry of Post, Telephone and Telegraph two experts, Mr. Emile Sybilensky from France and Mr. Frank Hammar, a Swedish engineer, commenced the erection of another temporary radio transmitting at *Arada* in front of *Etege Taytu* hotel until the problem with the Italy Company got legal solution. The receiving station was completed in 1933 and the first broadcast was made in 1934.⁴⁵

At the eve of the Italian aggression, the Italian company *Ansaldo*, handed over the Akaki installation to the Ministry of Post, Telegraph, and Telephone. It was on January 1935 that the Emperor inaugurated this station.⁴⁶ On September 7, 1935, with the outbreak of war imminent successful tests had been made with radio- telephone on Akaki station and a series of broadcasts was organized in Amharic and English languages to denounce the movement of the Italian Invasion.⁴⁷ Nevertheless, the receiving station at *Ras Kebede Sefer* was never put in to operational service; instead, the buildings were used from early 1935 to the beginning of 1936 as a residential training school for military radio operators.⁴⁸

Programming began on September 7, 1935; concerts by the Ethiopian Military Band, traditional Ethiopian music, and news were broadcasted. Emperor Haile Selassie's first appeal to the world for assistance against the Fascist invasion was broadcasted on September 13, 1935. The young Princess Tsehai read the appeal in the name of her majesty, Empress Menen, to

⁴⁴Informant, Asfaw Geremew.

⁴⁵Imperial Board of Telecommunication, *Tele Communication...*, p 221.

⁴⁶Imperial Board of Telecommunication, *Tele Communication...*, p. 22.

⁴⁷Ministry of Information, *Pattern...*, p.17; Imperial Board of Tele communication, *Tele...*, p.22.

⁴⁸Asfaw Geremew, *Ye'Ethiopia...*p. 6.

mothers of the world in English. A message from the Crown Prince was also transmitted to Europe and America.⁴⁹ However, such transmission was made only to the outside world. Since most of the Ethiopian people had not radio, they did not know what was going on. After Emperor Haile Selassie left the country in May 2, 1936, the Ethiopian patriots, to prevent the use of the station by the Italian invaders, destroyed the radio telegraphic station just before the arrival of fascist troops in Addis Ababa.⁵⁰

According to Ladislav Farago the radio transmitters during the Ethio-Italy war were not capable of sending and receiving information. As a result, all the news about the Ethio-Italy conflict comes not through the government own people, but from Europeans who had wireless sets with enough power to receive news from European stations.⁵¹ During this period Radio-telegraphic was at its infant stage and the government has neither organized budget for telegraphing nor the necessary organization for distributing news.⁵² This apparently resulted in information gap or barrier between the Ethiopian government and its people, which have adverse effect on the military coordination and mobilization on the Ethiopian side.

After the Italians have entered Addis Ababa, they began broadcasting not by restoring the old station, rather by constructing a new building at Paisa and installed 7.5 KW transmitting station on Jimma Road.⁵³ The station was named “Italia East Africa Radio Station.”⁵⁴ Some writers mentioned that to facilitate listening, loudspeakers were erected only in Addis Ababa at

⁴⁹Ministry of Information. *Pattern...*, 17; Imperial Board of Telecommunication, *Tele Communication...*, pp. 22-23; Asfaw Geremew, *Ye’Ethiopia...*p. 6.

⁵⁰Ministry of Information. *Pattern...*, 17; Imperial Board of Telecommunication, *Tele Communication...*, p. 23; Richard Pankhurst, “Development in Addis Ababa During Italian Fascist Occupation (1936-1941)”, (Paper Submitted to Addis Ababa Centenary Conference, Nov, 1986 E.C.), p.119.

⁵¹Ladislav Farago, *Abyssinia on the Eve*, (London: Puntam Covent Gordon, 1935), pp.41-42.

⁵²*Ibid.*

⁵³Imperial Board of Telecommunication, *Tele Communication...*, pp.23-24.

⁵⁴Asfaw Geremew, *Ye’Ethiopia...*p. 8.

important public gathering places, i.e. *Ras Mekonnen Fountain, Arat Kilo, Sidest Kilo, Addis Ketema, Dejach Nessibu Sefer, Basha Wolde Chilot Sefer.*⁵⁵ However, according to Asfaw Geremew in addition to Addis Ababa, the Italians installed loudspeakers in central cities of Asmara, Jimma, Diredawa and Harar to facilitate their propaganda.⁵⁶ The loudspeakers attracted the interest of many Ethiopians. Broadcasts of the news of the day could be heard pouring out of loudspeakers in the open air. Large numbers of peoples gathered for listening.⁵⁷

During the occupation period (1936-1941), the fascist expanded radio services and used it for the broadcasting of their propaganda work.⁵⁸ However, as Polson Newman stated, even if the broadcast aimed at disseminating Fascist idea and policies to pacify the country for fascist rule, the Italian's also using the novel method for encouraging the natives to grow more crops and to make money by selling what they did not need for themselves. They gave information about police and public health instructions as well.⁵⁹

Similarly, Asfaw Geremew stated that the Italians were transmitting programs that could encourage the farmer to be more productive. In the field of agricultural development, the Italians agitated the people to plant cotton, cereal crops, and coffee. “.....በልማቱ ዘርፍም ጥጥ ትከሉ፤ ፍተሉ፤ እህል ዝሩ፤ ቡና አብቅሉ የሚሉ ቅስቀሳዎች ይካሄዱ ነበር።”⁶⁰ Besides, the

⁵⁵ Pankhurst, “Development...,” p.121; Seyoum, “The History of Radio...,”p. 17; Abdu, “The Use...,” p.506; E.W. Polson, *The New Abyssinia*, (London: Rich & Cowan, Ltd, 1938), p.136; EBC Archive: Interview with Ato Asefa Yirgu “*Ehud Ken 16-2/ 105ST16241W01*. Wav. 12/4/1979 E.C.

⁵⁶Asfaw Geremew, *Ye’Ethiopia...* p. 8.

⁵⁷EBC Archive: Interview with Ato Asefa Yirgu “*Ehud Ken 16-2/ 105ST16241W01*. Wav. 12/4/1979 E.C.

⁵⁸Ministry of Information, p.18; Imperial Board of Telecommunication,*Tele Communication...*, p. 23; Pankhurst, “Development...,” p. 121; Abdu Mozeyen,p. 506.

⁵⁹ E.W.Polson, *The New...*, p. 120.

⁶⁰Asfaw Geremew, *Ye’Ethiopia...*p.8.

propaganda programs, the then well-known singers like Fered Gola, Negatuwa Kelkay, Tesema Eshete songs were broadcasted on radio.⁶¹

Contrary to the other European powers that used their language in African states to transmit their ideologies and policies for the protection of white settlers, the Italians used native languages like Amharic, *Affan Oromo* and Somali in addition to Italian and Arab in broadcasting.⁶² The Italians deliberately used these native languages to get the acceptance of the major Ethiopian ethnic groups who spoke these languages. As a result, compared to the other African countries, Italians' radio broadcasting in Ethiopia also had better benefits to the masses. However, except to listen via the loudspeakers, possession of radio sets for Ethiopians was forbidden. Later, only forty Ethiopians who favored for their support by the Italians allowed to have receivers capable of hearing foreign broadcasts in Addis Ababa.⁶³

After the joined military forces of Britain and Ethiopia defeated the Italian in 1941, the retreating fascist troops dismantled the radio station, all the broadcasting facilities, and loudspeakers before the liberation forces entered to Addis Ababa.⁶⁴ Soon after the liberation, the British military force started to repair the broadcasting work. The Italian radio technicians who were working during the Italian occupation as well as the Amharic and *Affan Oromo* announcers of the Italian time called for broadcasting purpose.⁶⁵

⁶¹Asfaw Geremew, *Ye'Ethiopia...*p. 8; EBC Archive: Interview with Ato Asefa Yirgu "Ehud Ken 16-2/105ST16241W01. Wav. 12/4/1979 E.C.

⁶²Asfaw Geremew, *Ye'Ethiopia...*p. 8

⁶³ Pankhurst, "Development..." p. 121; G.L. Steer, *Casas in Abyssinia*, (London: Hodder & Stoughton Ltd, 1936). p.202.

⁶⁴Ministry of Information, *Pattern...*, p.18; Tele in Ethiopia, p.23.

⁶⁵G.L. Steer, *Sealed and Delivered: A Book on the Abyssinian Campaign*, (London: Hodder & Stoughton Ltd, 1942), p.199.

Nevertheless, in 1942, the works of repairing the transmitters were taken up by the Ministry of Post, Telegraph and Telephone from the British army. The ministry undertook a program of necessary repairs and new installations with a contract through Mackay Radio Telegraph Company, the 7.5 KW transmitting station on Jimma Road, largest station left behind by the Italians, was fixed and with this radio telegraphic international broadcasts to America and Fareast were organized.⁶⁶ Daily news bulletins, music, and government announcements to the people were broadcasted.⁶⁷

Meanwhile, between 1942 and 1944, the ministry of Post, Telegraph and Telephone in restoring the physical lines damaged by the Italian troops made considerable effort. Work of restoring was a great achievement. Since the Second World War had continued in Europe and Asia, there was no early prospect of obtaining essential materials and equipment or outside help. There was also shortage of trained Ethiopian personnel such as program producers, news presenters, reporters, technicians, and funds were extremely low.⁶⁸

Because of a limited number of loudspeakers and radio sets owned by the people, mobile cars were employed to rebroadcast on holidays. Mobile cars at different places of Addis Ababa broadcasted important messages from the Emperor, public announcement, news, plays, and proclamation.⁶⁹

Until 1950, broadcasting was live transmission and there was no recording of programs in advance. Keeping records was possible only when a recording material for programs was

⁶⁶Imperial Board of Telecommunication, *Tele Communication...*, pp. 23-24.

⁶⁷Ministry of Information, *Pattern...*, p.18.

⁶⁸Imperial Board of Telecommunication, *Tele Communication...*, p.24; Leyhun Berhanu, "Certain Facts of the Ethiopian Radio", p.40.

⁶⁹Asfaw Gernew, *Ye'Ethiopia...*, p10.

introduced in 1950. After that, it became possible to record in advance and prepares programs for broadcasting.⁷⁰

Under Proclamation No.131 of 1952, the work of the transmission and broadcasting programs by electrical means was transferred to the Imperial Board of telecommunication.⁷¹ In 1953, there were three short wave transmitters in Ethiopia. These were the Imperial Board of telecommunications from the Jimma Road station was operating a 2.5- kilowatt transmitter, the Press and Information Department and the Imperial Bodyguard (for military purpose) each operating a one-kilowatt station.⁷² The 7.5-kilowatt short wave transmitter located on the Jimma Road was re-habilitated and put in to operation by the Telecommunications Board.⁷³

In 1955, the old method of transmitting of news was given a new dimension. Professional studio equipment was installed at the premises of the Ministry of Information.⁷⁴ At the same time public address equipment were installed in central squares in Asmara, Gonder, Jimma, Lekemtei, Debre Markos, Dire Dawa, Harar, Assela, Yirgalem and Mekalle. The purpose of such equipment was to re-broadcast it in the public square in each town. Similar equipment was also installed in various parts of Addis Ababa, Gore, and Jijiga in 1957. The usual equipment installed in each town included one radio receiver, a record player, a high power audio amplifier, and several loudspeakers.⁷⁵ This was an immense progress in the expansion of radio communication in the country.

⁷⁰Seyoum Haile, "The History of Radio Broadcasting in Ethiopia, (1933-1974)," (BA. Thesis, Addis Ababa University, Department of History, 1987), p.22.

⁷¹*Negarit Gazeta*, Proclamation No. 131 of 1952; Ministry of Information, *Pattern...*, p. 18.

⁷²Ministry of Information. *Pattern...*, p. 18; Asfaw Geremew, *Ye'Ethiopia...*p. 9.

⁷³Ministry of Information. *Pattern...*, p. 18.

⁷⁴*Ibid.*

⁷⁵*Ibid*; Asfaw Geremew, *Ye'Ethiopia...*p. 9.

The modernization and expansion of Ethiopian radio broadcasting began in the second half of 1950s, when the Ministry of Information was first formally budgeted. In 1957; the United States of America (USA) granted \$2.5 million dollars to install two ten-kilowatt short- wave transmitters at the Jimma Road Station and put them into operation in 1960.⁷⁶

The US aid indicates that, on one hand, Ethio-American close relationship after the period of British domination, and on the other the commitment of the Ethiopian government to develop the field. With these transmitters, it was possible for the first time to start international broadcast transmission to Europe, West Africa, and the Middle East.⁷⁷

The modest programming schedule of 1941 had, meanwhile developed into domestic programs of news, views, and music conducted in Amharic, Somali, English, and Arabic. The facilities installed in 1960 enabled Radio Addis Ababa to be Voice of Ethiopia- to go beyond the limits of its home service program and introduce regular transmission of programs in French to West and North West Africa and West Europe; in Arabic to North Africa and the Middle East and in Swahili to East and Central Africa.⁷⁸ Thus, it played a great role in disseminating information from Ethiopia to abroad and bringing information from abroad to Ethiopia. Especially in promoting Pan-African Movement Voice of Ethiopia became the only free medium of communication to those who are under European colonizers.⁷⁹

With the installation of new radio transmitters of a better power, especially the establishment of a powerful radio station in 1959 by the Lutheran World Federation for transmitting programs, the development of radio transmission and communication in the country

⁷⁶Ministry of Information, *Pattern...*, p.19; Asfaw Geremew, *Ye'Ethiopia...*p. 9.

⁷⁷Ibid.

⁷⁸Ibid.

⁷⁹Informants: Belihu Terefe and Asfaw Geremew.

reached significant stage in that it allowed private radio broadcasting. The Voice of the Gospel was given a franchise to build and operate a Christian radio station in Addis Ababa which it officially opened in 1964.⁸⁰ This station made considerable contribution through its educational and informational programs in different African languages.⁸¹ The permission given to Lutheran World Federation to own radio broadcast was a piece of information that revealed the government's interest to include private sectors in the field and thereby to broaden radio broadcasting service as an alternative.

Another radio station, in addition to Radio Ethiopia and Voice of the Gospel, was Kagnaw Station in Asmara. With the agreement of the Ethiopian government, the Station was given to the United States Army in 1953 and owned by it until 1978. The Station expanded as a global network of communication.⁸²

In 1966, with the inauguration of three new high-power transmitters, i.e. 100-KW in Geja Dhera,- near Addis Ababa, 50-KW in Adi Ugri,- near Asmara and 100-KW in Harar medium-wave transmitters were installed.⁸³ However, the Harar and Asmara stations served only to re-broadcast what was broadcasted from Addis Ababa radio station.⁸⁴

In 1968, the Ethiopian Broadcasting Service became an autonomous body under the Ministry of Information. By the advice of United States Agency for International Development (USAID) experts, the Asmara Radio Station began local broadcast in 1969, for the northern segment of the Empire in Tigrigna, Tigre, Arabic, Amharic and English languages; the Harar

⁸⁰Ministry of Information, *Pattern...*, p.24.

⁸¹Ministry of Information, *Pattern...*, p.18; Endale, "History of Educational..." p. 5; Abdu "The Use..." p. 507; Tamerat Tadele, "Christian Radio Broadcasting in Ethiopia's Changing Political Context: Case Study of Yemisirach Dimets Radio, (MA. Thesis, Addis Ababa University, Department of Journalism and Communication, 2008), pp. 29-31.

⁸²Seyoum, "The History of Radio..." p.36.

⁸³Ministry of Information, *Pattern...*, p.22.

⁸⁴Seyoum, "The History of Radio..." p. 26.

Radio Station began local broadcast in 1970 for the eastern and southeastern region in *Affan* Oromo, Somali, Amharic, and English languages.⁸⁵ The Geja Dhera Station covered the central and southwestern regions. Afar, Amharic, English, Somali, French, and Arabic languages were used for transmission. Moreover, the tendency was to adopt programs to local interests and situations. This development corrected the weakness of previous radio broadcasting which had been missed its logical audience for no use has been made of local languages.⁸⁶

As a result, Radio Ethiopia was taking a giant step forward in its domestic service in which listeners were able to make a choice of three sources. For the first time, Radio Ethiopia had had transmission facilities located outside Addis Ababa.

With the technical facilities being expanded programs were increased to train technicians, programmers, and producers, advertising and administrative experts, radio reporters, and announcers.⁸⁷ German and American advisers were recruited to work closely under the research and training director with the Ethiopian staff. An ambitious program of providing a year's fully paid training for apprentices in various aspects of broadcasting was launched. In 1970, there were 30 trainees.⁸⁸ It is also estimated that there were 500,000 radio sets in operation in home and public places in Ethiopia.⁸⁹

Radio Ethiopia collected news from Agence Direction, the first organization of national news agency established under the Ministry of Pen in 1943.⁹⁰ The agency was controlled and supervised by the palace. News for radio and newspapers were collected from Enkual Bet in the

⁸⁵ Ministry of Information, *Pattern...*, p.22; Seyoum, "The History of Radio...", p.26

⁸⁶Abdu "The Use...", p. 507; Endale "History of Educational..." p. 4; Ministry of Information, *Pattern...*, p.22.

⁸⁷ Ministry of Information, *Pattern...*, p.22.

⁸⁸Ibid.

⁸⁹Ibid.

⁹⁰ Hadush and Semeneh, *Yegazetegenet* , 1; *Ethiopian News Agency, #1 Link to Ethiopia*, (Addis Ababa: Commercial Printing Enterprise, 2000E.C.), p.2.

palace and the radio operators who were placed there, received news from the Agance France Press (AFP).⁹¹

In 1964, the name of the Agance changed to *Ye Ethiopia Ye Wore Minch* (Ethiopian News Source).⁹² Later in 1968, the name of *Ye Ethiopia Ye Wore Minch* was changed to *Ye Ethiopia Zena Agelgelot* (Ethiopian News Agency) and it became an autonomous body under the guidance of the Ministry of Information and Tourism.⁹³

Ethiopian News Agency (ENA) was charged with the responsibility of gathering news from such basic sources as the Imperial Palace, Parliament, the Court, and provincial centers throughout the Empire.⁹⁴ ENA was expected to be the front line ears, eyes, and nose of news for all the media of mass communications during the Imperial period. ENA distributed all foreign and domestic news to newspapers, radio and television news desks. The work of ENA was closely related to the wire service news received- from Reuters, Agence France Press, the Associated Press and the African News Agency also supplied news and feature materials.⁹⁵

Another source of news and means of distributing news of Ethiopia was the Ethiopian diplomatic corps abroad. Press secretaries in all embassies were expected to assist in distributing news about Ethiopia to the mass communications media in the countries to which they are assigned and to provide to the Ministry of Information news about Ethiopia abroad or of interest to Ethiopia at home.⁹⁶ Another important adjunct of the newsgathering and disseminating agencies was the Ministry of Information Audio-Visual Department. It was charged with

⁹¹Ibid.

⁹²Seyoum "The History of Radio..." pp,31-32; Ethiopian News Agency, p.2.

⁹³ *Negarit Gazeta*, No, 15 *Genbote* 29, 1960 E.C.; Ethiopian News Agency, p.10.

⁹⁴ Ministry of Information, *Pattern...*, p. 27.

⁹⁵Ibid, p.27.

⁹⁶Ibid, p.28.

supplying news, photographs, periodicals and publications to all Ministries related to Ethiopian history, culture, and development.⁹⁷

The attempt of checking any publication was done even before the Italian occupation of Ethiopia. This was noticed in *Aemero*, which made the author responsible if any political or anything that harms the people appeared in the newspaper.⁹⁸ In 1931, license and censorship regulations for cinema, theater and other forms of public entertainment were issued. After liberation in 1943, the task of censorship over entertainment was entrusted to the Ministry of Pen, which also established the Department of Press and Information to administer and censor publication and radio broadcasts. In 1954, this Department was transferred to the ministry of Finance and finally to the Ministry of Information founded in 1959.⁹⁹

Although, freedom of speech and freedom of the press were provided in the Revised Constitution of 1955, all branches of the mass media had been under strict government control. Other than the restrictions of the law, there were also circulars, which forbade the reporting of any sensitive issues by the media to wards of the beginning of the 1970s. Some of the items not to be broadcasted over the radio and published in the newspapers were the social, political, and economical demands of the people. Unemployment, student movement, inflation, strikes; religious and “tribal” differences, tenancy, Eritrean problem, South Sudan condition, military news, the increment of prostitution were not allowed to be broadcasted in radio.¹⁰⁰ In addition to

⁹⁷Ibid, p.28.

⁹⁸Ministry of Information, *Pattern...*, p. 4; John Markakis, *Ethiopia: Anatomy of a Traditional Polity*, (Addis Ababa: Oxford University Press, 1975), p.332.

⁹⁹Ibid.

¹⁰⁰Seyoum, “The History of Radio...,” pp. 45-46.

the above restrictions, it had to be careful about criticizing the US government, as it was an ally of Ethiopia.¹⁰¹

Radio broadcasting, as a new and advanced means of communication, was very significant to the day-to-day communication of people in Ethiopia. The spoken, rather than the written word, continue to be the most effective means of communication for the majority of people in Ethiopia. Great distances and limited literacy contributed for the less effectiveness of printed material in reaching Ethiopia's scattered and multilingual millions. Nevertheless, radio can cross cloud- scraping mountains and ends kilometers in an instant of sound. Radio can convey the thoughts of many minds to people of many tongues.¹⁰²

In the 1970s, the total population of Ethiopia was estimated 27000,000 and the total number of circulation of newspapers was 36000. Comparing the total population to the number of newspapers of the time, the papers did not reach the majority of the people. Television was introduced in Ethiopia towards the middle of 1960s (*Tikemt* 23, 1957 E.C.) Because of its limited coverage, it could not reach even the provincial towns before the revolution. Nevertheless, radio broadcasting has been much more important than any other means of communication in Ethiopia (newspaper and TV) in reaching comparably large section of the population. At the same time in terms of cost to buy, a radio set is cheaper than television set.¹⁰³

Moreover, the vastness of Ethiopia- the high rate of illiteracy, absence of a written script for the majority of its people are some of the factors which made radio broadcasting very

¹⁰¹ Ashagre Hailu, "History and Role of the Voice of America (VOA) Amharic Radio Broad Cast," (M.A. Thesis, Addis Ababa University, Department of Journalism and Communication, 2014), pp.21-222.

¹⁰² EBC Archive: Interview No. 755 "Ato Bealu Girma Sel Media Yadergut Kalmeleles." No Date; Ministry of Information, *Pattern...*, p. 17.

¹⁰³Seyoum, "The History of Radio..." p.8.

significant in reaching large population provided that they possess a radio set (radio receiver) and are within the coverage area.¹⁰⁴ Besides, when compared to other mass media for instance TV, one of the great advantages of radio is that it is portable and can be listened to while doing other things.¹⁰⁵

1.3. Role of Radio Ethiopia during the Imperial Period

Throughout their short history, the mass media (TV and Radio) have had a tremendous role on the political, social, economic, and cultural trends of every country. These media have been credited with such advances as the rise in literacy and the distribution of the arts, while shaping political systems and promoting democracy.¹⁰⁶

This is also true for radio broadcasting in Ethiopia. After the second half of the 20th century, Radio Ethiopia became the most important and widely effective transmitter of information, education, and entertainment in Ethiopia. It played great role in shaping the political, economic, and social life of the Ethiopian society.

Politically, the construction of radio telegraphic and broadcasting facilities made an important contribution in informing the world about the danger of the fascist aggression and the Italian war aims. Moreover, it also enabled journalists who came from different parts of the world, numbered 130 on the eve of the war, reporting war developments in Ethiopia through the Nifas Silk station.¹⁰⁷

¹⁰⁴Ibid, p. 8.

¹⁰⁵Myers, .“Radio and Development ...,”p. 17.

¹⁰⁶T.H.Lee, *Non-Linear ...*,p.2.

¹⁰⁷Steer, *Cesar in Abyssinia*, p. 153; Herbert Folk, *Baytewaru Negus: YeHaile Selassie Wet Bet Halafi Mastawesha*, (Addis Ababa: Embassy of Switzerland, 2007), p.205. He said that hundreds of journalists had been residing in Addis Ababa to report war developments,

Radio broadcasting played an important role in change of government. For example, the coup makers of 1960 in Ethiopia controlled the radio broadcasting station of Addis Ababa and announced about the exploitative nature of the imperial rule and their policies to the people. The radio station enabled them to announce the change of government, present to the public their aims, programs and proclamation, however, the coup failed. It was also through the successful radio broadcasting that the injustice and corruptive system of the Imperial government was exposed to the masses.¹⁰⁸

On the other hand, radio broadcasting was used as propaganda means against the student movement. The state used the radio as a means of creating a division among the student body; between the student and their parents in order to get the support from the public and do away with the militant student movement. This extensive propaganda against the students was most evident towards the end of the 1960s, when the political demand was pressing hard.¹⁰⁹ In addition to this, Emperor Haile Silassie used radio telegraphic to control provincial rulers and ensure their loyalty to the state. It facilitated contacts between provincial governments and central government, which enabled HaileSilassie to have a stronger control over the governors than had existed in the past.¹¹⁰

Socially, the introduction of radio communication played a great role in promoting local languages and introducing international languages to Ethiopia. The primary language used for broadcasting in Ethiopia has been Amharic, which took most of the programs on the air. From

¹⁰⁸Seyoum, "The History of Radio....," p.42.

¹⁰⁹Ibid, p. 40.

¹¹⁰E. J. Bartleet, pp. 5-6.

1940s onwards, the radio station broadcasted its programs in Amharic, English, and Arabic and sometimes in French.¹¹¹

Since the introduction of radio technology to Ethiopia, different local languages like Amharic, Tigrigna, Tigre, *Affan* Oromo, Somali, Afar have been used for radio broadcasting.¹¹² Except Amharic and Tigrigna, the rest had no written languages, therefore, the broadcasting service became easy to get information for those who cannot read and write Amharic and Tigrigna. Moreover, radio broadcast enabled those languages that have no written script to reach the society. This, in turn, reduced to some extent, the problem of printing and absence of written language, which was the characteristic features of most Ethiopian languages. This meant that there was an attempt to compensate the domination of Amharic and foreign languages like English, French, Italian, and Arabic in the printing press by radio broadcasting service.

By 1964, six languages were on the air, i.e. Amharic, English, Somali, Arabic, French, and Swahili for fifteen hours a day to Europe, to west and North Africa, to central and eastern Africa. This helped to announce Ethiopia's stand on colonialism. It also played a great role in promoting Pan- African movement, Ethiopia's culture, and custom to the outside world.¹¹³ In the early 1970s, Radio Ethiopia, which was under the control and guidance of the Ministry of Information broadcasted 18 hours per day in nine languages from Asmara, Harar and Addis Ababa. The languages were *Amharic*, English, Somali, Arabic, French, Afar, *Affan* Oromo, Tigre and Tigrigna.¹¹⁴

¹¹¹Seyoum, "The History of Radio...", p.33.

¹¹²Asfaw Geremew, *Ye'Ethiopia...*p. 19.

¹¹³Infomants: Asfaw Geremew and Dejene Tilahun.

¹¹⁴ Seyoum, "The History of Radio...", p. 34; Markakis, *Ethiopia...*,pp. 332 -339.

Radio Ethiopia beginning from 1941, dedicated more time to entertainment programs. Although it gave priority to educational programs, in 1969, considerable time was given to entertainment programs.¹¹⁵ In the early 1970s, educational program took 50% and the rest 15% and 35% time were allocated for informational and entertainment, respectively.¹¹⁶ Contemporary popular modern songs, question and answer program attracted listeners to radio sets at home and to amplifiers in public places.¹¹⁷ Nevertheless, the contents of the program presented, as education, entertainment, and information could not be critical, political or against the government.¹¹⁸ This means a great care was taken to preserve the Imperial rule.

Radio Ethiopia not only informed and entertained its audience, but also allocated part of its time to educational programs. Government officials from various ministries gave talks on developments within their respective jurisdictions. Educators regularly gave lectures on the arts and sciences. There were popular programs in such fields as history, religion, sports, and current affairs. A program on the role of Ethiopian women has been also developed.¹¹⁹

Economically, it is worth to note that, although a handful of European experts were employed for installation and maintenance of the equipment, all the operators were Ethiopian. So, many Ethiopians including the clerical staff, which numbered about 100 Ethiopians, were employed in the radio service.¹²⁰ That means the radio created employment opportunities for many Ethiopians. Creating market opportunity via advertisement and the subsequent increase in income of private companies that advertised their product by radio is the other positive economic contribution. National Lottery Company is an example of such companies. It is also stated that

¹¹⁵Seyoum, "The History of Radio...", p. 36.

¹¹⁶Seyoum, "The History of Radio...", p. 36.

¹¹⁷Ministry of Information, *Pattern...*, p. 19.

¹¹⁸Seyoum, "The History of Radio...", p.37.

¹¹⁹Endale, "History of Educational..." p.4; Ministry of Information, *Pattern...*, p. 19.

¹²⁰Imperial Board of Telecommunication, *Tele Communication...*, p.21.

advertisement was a means of income generation for the broadcasting station itself.¹²¹ Besides, the information that delivered to the society especially, regarding agriculture and market contributed for the increment of peasant's cereal production. This was mainly evident during the Italian Occupation period. During that period, the Italians encouraged the peasants to produce cereal crops and to sell their excess products.¹²²

In the field of professional development, radio broadcasting has contributed a lot. After its foundation, radio broadcasting training center was set up in Ethiopia; hence, many Ethiopians were trained in the profession of journalism in three rounds. For example, in the first round training program, which took place in the 1960s, 151 journalists were trained and graduated. Of course, before the establishment of radio broadcasting such training was carried out in America for a very insignificant number of individuals. It is also argued that radio Ethiopia broadcasting produced famous journalists who worked in such international Medias such as voice of America (VOA) and British Broadcasting Corporation (BBC).¹²³ Military radio personnel were also trained. For this purpose, Mr. Frank Hammar had set up radio school in 1934 in Addis Aaba. Training for the first batch of 30 young Ethiopians commenced during this year and followed by others in 1934-1935¹²⁴ and by the British in 1941.¹²⁵ (የኢትዮጵያ ልጆች በቴሌግራምና በራዲዮ ስራ የሚሰለጥኑበት የተማሪ ቤት ተመርቆ ተከፈተ)

As a result, many Ethiopians started to become professional journalists. Among others, the following are hereunder. The first anchor of radio, *Ato* Kebede Mikael,¹²⁶ Mengestu

¹²¹ Asfaw Geremew, *Ye'Ethiopia...*pp. 24-25.

¹²² Polson, p. 120.

¹²³ Asfaw Geremew, *Ye'Ethiopia...*p. 13.

¹²⁴ Imperial Board of Telecommunication, *Tele Communication...*, p.21

¹²⁵ Addis zemen, *Hidar* 1934E.C.

¹²⁶ Asfaw Geremew, *Ye'Ethiopia...*p.8.

Gedamu¹²⁷.and W/ro Romanework Kasahun, who was the first woman Journalist and the first women to produce and present women’s radio program.¹²⁸ Since the 1960s, Ethiopian Radio started to attract audiences. Many students who studied abroad returned and started to produce issues concerning social problems, sport, and science programs.¹²⁹ Liuel Seged Kumsa, Eleni Mekuria, Samuel Ferenji¹³⁰ Ato Asamenew Gebrewoled, Memehar Abraraw (Mengestu Mekonnen), Solomon Tesema, Shambel Afework Yohannes, Alem Mezegeb and Solomon Deresa were well known journalists of the time.¹³¹In addition to the pointes mentioned above, the contribution of radio communication to the development of Ethiopian literature and linguistics is significant. The works of the most prominent Ethiopian composers, authors and poetics such as Hadis Alemayehu, Yoftahe Nugusie, Yohanis Admasu, Mengistu Lema and Tesfaye Geses were broadcasted to the Ethiopian people through radio service.¹³² Such publicity gave additional impetus to these professionals to work hard thereby Ethiopian literature was augmented. Meanwhile, other new professionals follow their footsteps. This, apparently, resulted in the development of literature and linguistics.

¹²⁷ Fitsum Weldemariam, *Yaltezemerelachew*, (Addis Ababa: Far East Trading, 2006, E.C.), pp.149-155; Addis Zemen, Tire,1968E.C

¹²⁸ Fitsum Weldemariam, *Yaltezemerelachew*, pp.141-147; Addis Zemen, Tire,1964E.C.

¹²⁹ Asfaw Geremew, *Ye’Ethiopia...*p.12.

¹³⁰ *Ibid.*

¹³¹ *Ibid*, p. 11.

¹³² *Ibid*, p.15.

CHAPTER TWO

Radio Ethiopia during the Derg Regime (1974-1991)

2.1. Institutional Transformation and Structural Arrangement

Because Haile Sellasie I couldn't implement a reform in all aspects of his feudal administration that could change the miserable life of the peasant and the urban poor, the mounting grievance was reaching its pick. The drought and the following famine in the northern parts of the country triggered political unrest in the urban centers. Then the major activists of the reform against the king; students, workers, peasants and the army rose against him.

From January 1974 strikes, mutinies and demonstrations began challenging the government. In the following six months, political initiative was gradually taken by an armed forces committee known as the Derg. By July, the government couldn't prevent the arrest of its ministers. Finally, on 12th September 1974, Haile Sellasie – whose eightieth birthday had been celebrated two years earlier – was dethroned and taken prisoner by junior military officers. The military dictatorship gradually took power and controlled the government. The emperor and several members of the Imperial family were imprisoned but others went into exile. Finally Haile Sellasie was assassinated in August 1975. The army group of junior military officers (Derg) took full advantage and assumed power and initiated a 17-year period of military rule under the leadership of Mengistu Hailemariam.¹

After Derg controlled state power in 1974, it embarked on social, political, economic and institutional arrangements. Of these institutional and structural arrangements, mass media was

¹ Bahru, *History of.....*p, 236-237

one. Formerly, that is from 1966 to 1974, mass media was under the Ministry of Information.² From 1974 to 1975, it came under the Institution of Ethiopian Information and Publication Board.³ During this period, the institution had five departments. These were Ethiopian News Agency, Radio and Television, Press, Public Relation and Publication.⁴ In this period, radio and television were placed in the same department together.

It was after one year, in 1976, that radio and television were separated and became independent departments. In this year, the government placed the Ethiopian News Agency, Radio (including Radio Ethiopia and Radio Voice of the Gospel), Ethiopian Television, Ethiopian Press, Public Relation and Newspapers Distribution Service under the Ministry of Information and National Guidance.⁵ This name had continued until the fall of Derg in 1991.⁶

In 1977, Press and Distribution Guidance added to the Ministry of Information and National Guidance and authorized to administer these six departments.⁷ The Ministry of Information and National Guidance had its own office. The first director of this office was author and journalist Bealu Girma.⁸

²Ministry of Information. *Pattern ...*, p.18.

³ National Archives and Library Agency (NALA): Folder No. 8.1.107, File No. 8.1.107.02, The Provisional Military Administrative Committee (PMAC) Information and Publication Board Institutional and Administrative Technique Committee April, 10, 1975.

⁴ NALA: Folder No. 8.1.107, File No. 8.1.107.02, The Provisional Military Administrative Committee (PMAC) Information and Publication Board Institutional and Administrative Technique Committee April, 10, 1975.

⁵ NALA: Folder No. 8.1.13, File No.8.1.13.3, The Provisional Military Administrative Committee, PMAC Ministry of Information and National Guidance Institutional Stand, 1976.

⁶Ministry of Information, *Ministry of Information in the New Millennium*, (Addis Abaab: Ministry of Information, 2000E.C.), p.7.

⁷ NALA:., Folder, No.8.1.13, File No. 8.1.13.3, The Provisional Military Administrative Committee, PMAC an improvement on the Ministry of Information and National Guidance, 1977.

⁸Addis Zemen, March 3, 1969, *Gizyawi wtaderawi mengist shumet sete*; Endale Geta Kebede, *.A Life History of Bealu Girma and His Works*, (Addis Ababa: Littman General Trading P.L.C, 2016), p.89.

Until September 6, 1977, the technical department of radio broadcast was under the Telecommunication Board. However, from this time onwards, the technical department has transferred and became under the editorial department of Radio Ethiopia.⁹

2.2. Nationalization of Private Radio Station

Following the nationalization of the only and one private radio station in Ethiopia, that is Radio Voice of the Gospel (RVOG) in March 1977, Radio Ethiopia structured itself into National and International Services. The old station assumed the domestic service bearing the name National Service, whereas RVOG station was named as External Service.¹⁰ This act brought an end to religious oriented broadcasting service as well as private radio station in Ethiopia.

By nationalizing the private radio station of Lutheran World Federation, Radio Voice of the Gospel (RVOG), Derg increased the number of radio stations and its quality of transmission.¹¹ Hence, two-100-kilowatt transmitters and one 1- kilowatt medium wave transmitters as well as other contemporary modern antennas that covered some part of Africa, Asia, and Middle East were acquired from the nationalized Voice of the Gospel Radio station.¹²

Here, it is interesting to note that unlike the Imperial regime that attempted to expand radio by buying materials and inviting experts from abroad, the military government expanded radio stations and services by confiscating the private radio station, which was found within the country, Ethiopia. The nationalization of such station with its properties and utilization for the public purpose indicates the government's enthusiasm to disseminate information to Ethiopians

⁹Informants: Birtukan Haregwoien and Dejene Telahun.

¹⁰Meheret Chekol Reta, *The Quest For Press Freedom: One Hundred Years of History of the Media in Ethiopia*, (Maryland: University Press of America, 2013), p.199.

¹¹EBC Archive: Seminar, 137, Part. 1 and 2, Ethiopian Radio and Television Annual Report, No Date.

¹²EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television Annual Report, No Date.

and to the international community. Previously the private radio station was used to preach Protestant Christianity to the Ethiopian people. Nevertheless, for the Derg, the need of the society at that time was not preaching of religion; rather there was a need for serious social and political demands to be informed and thought.

Since the time of the revolution, Radio Ethiopia had gone through changes in program content and broadcasting method. In respect to the broadcasting, an international broadcasting was made through the former Voice of the Gospel radio station while the national broadcasting was made via Radio Ethiopia station from *Abune Petros*. Based on this, the Derg government merged the two institutions (Radio Ethiopia and Voice of the Gospel Radio) and changed their name to “Voice of Revolutionary Ethiopia (VORE).”¹³ Tamerat stated that:

*“On 12th March 1977, Mengistu Haile Mariam’s military government nationalized the RVOG station by sending its troops to occupy the station. Twelve hours after the take-over of the station it resumed broadcasting under the name, Radio Voice of Revolutionary Ethiopia (VORE) as the state broadcasting service was called then.”*¹⁴

After the nationalization of Radio Voice of the Gospel (RVOG), VORE restructured itself in to national and international service. The old station considered the national service while the former RVOG station became the international service.

In the method of broadcasting, microwave line was extended to Asmara and Harar. Since this microwave improved the reception quality of radio in these two towns (Asmara and Harar),

¹³ EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date.

¹⁴ Tamerat, “Christian Radio...”, p. 42.

the inhabitants of these towns attended radio program without quality problem.¹⁵ There was also an attempt to get better technology for radio transmission. However, because Ethiopia's shifted its political ideology to socialist camp,¹⁶ economical sanction was imposed on Ethiopia by Western countries. As a result, it was impossible to import new radio technology from abroad as much as they needed.¹⁷ This resulted in the dependence of the VORE stations on old equipment.

However, this doesn't mean that the Derg government never gave attention to improve the radio station's equipment. Different contemporary radio technology was imported from a socialist country, i.e. East Germany. Especially, on the tenth anniversary of the Derg government in 1984, Ethiopia television started color transmission, at the same time a mixer named Audix Mixer¹⁸ were imported to improve the quality of transmission of VORE.¹⁹

Some sources also indicate that from 1979 to 1989, the Derg government imported different materials from the United States and Switzerland to improve the radio station quality of transmitters and receivers in Addis Ababa and for regional radio station of Harar as well as for the newly constructed Metu station.²⁰(See Appendix- 1)

The number of Radio Ethiopia staff also increased parallel with the infrastructural development. At the eve of the revolution, in 1973, the number of Radio Ethiopia staffs were

¹⁵ EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Yelelevision annual report, No Date.

¹⁶ Negussie Meshesha, "Media and Politics in Ethiopia: A Critical Analysis," (Department of Journalism and Communication, Hawassa University, Vol.1, No.2.2014), p.85; Andargachew Tiruneh, *The Ethiopian Revolution, 1974–1987: a Transformation from an Aristocratic to a Totalitarian Autocracy*, (Cambridge: Cambridge University Press, 1993),p.67; Bahru Zewede, *A History of Modern Ethiopia*, (Oxford: James Currey, 2002), p. 244.

¹⁷Informant: Amare Melaku.

¹⁸Audix Mixers were modern equipment of the time which had audio processor, small in size and not noisy.

¹⁹Informant: Lewi Gessesse; "Sele Ethiopia Radiona Television Direjit Meseretawi Merejawoch, *Plan Ademach-Temelekach Tenat Agelegelot*," *Tir*, 1992, E.C. Addis Ababa, p.15.

²⁰"Sele Ethiopia..." , pp,15-16; Informant: Lewi Legess

183.²¹ This number included 85 journalists and 98 support team. After five years, in 1978, the number of Radio Ethiopia staff increased to 460. This included 108 journalists, 142 technical staff and 210 support team.²² In 1989, Radio Ethiopia had 578 skilled manpower.²³ (See Appendix- 2)

In 1984, a research was conducted to know the number of listeners of Radio Ethiopia. However, this research largely depended on estimation. According to the research, it was estimated that there was 3,000,000 radios in Ethiopia. Based on this, it was thought that five people might listen to the programs using one radio. Therefore, the research gave a probability of 15,000,000 people would become listeners of Radio Ethiopia.²⁴ Nevertheless, since it depended on estimation, it is difficult to know the exact number of radio receivers.

2.3. National and International Services

The national service was designed to inform as well as mobilize the public on several fronts of the revolution. It had programs exclusively targeting women, youth, children, the peasantry, the industrial workers, police and the military.²⁵ It dedicated its airtime to inform the public about customs of different ethnic groups across the country. It also had some entertainment programs in addition to its use as a medium of decrees.²⁶

On March 12th 1977, the Derg nationalized the former Radio Voice of the Gospel, which was owned and operated by the Lutheran World Federation since 1963. This station was re-named The External Service of Radio Ethiopia and programs had been transmitted daily to East

²¹Ibid, p,17.

²² Ibid.

²³ Ibid.

²⁴ Ibid.

²⁵ Meheret *The Quest...*, p, 200.

²⁶ Ibid.

Africa, the Arabian Peninsula, and Western Europe in English, French, and Arabic. Afar and Somali language programs of the National Service were also re-broadcasted in the frequencies of this External Service. The contents of these programs included current affairs, news, educational and informational programs as well as programs that intended to introduce Ethiopia's culture and history to the outside world. The External Service of Radio Ethiopia used powerful transmitters installed by RVOG. This service targeted listeners in Africa, Middle East, and, since the mid-1980s, Europe. It was designed to inform the outside world about the gains of the revolution, cultures of the people and Ethiopia's foreign policy with particular emphasis on its support to those who waged struggle against colonialism and racism.²⁷

The External Service broadcasted in six languages: English, French, Amharic, Arabic, Afar and Somali. The Afar and Somali services became part of the External Service as their programs also targeted the neighboring people of Djibouti and Somalia.²⁸

2.4. Regional Service

Since the time of the Imperial regime, the Regional Services of Radio Ethiopia were broadcasted from Asmara and Harar. Both stations were serving the local people in their local languages. They also served as a relay station and carried certain programs from the headquarters station in Addis Ababa.

Asmara radio station broadcasted its programs in local languages, Tigrigna and Tigre as well as Amharic since 1982, for a total of 24-and half hours a week. Harar radio for its part started out as a relay station in 1965 for the national service from Addis Ababa. It was after 8 years that the station started to produce local programs in *Affan* Oromo language for one and half

²⁷ Ibid.

²⁸ Meheret *The Quest...*, p. 200; Asfaw germew, *Ye'Ethiopia...*, p. 18.

hour. It upgraded its *Affan* Oromo language program service to two hours a day as of January 1978. Eight months later, it launched a one-hour service in Somali language. Both language services were designed to counter the heavy anti- Ethiopian propaganda from radio Mogadishu.²⁹

Then, in the late 1980s, the government built another relay station at Metu, capital of the western province of Illubabur (now renamed Illu Aba Bora) in order to enhance the reception quality of VORE in remote territories of country.³⁰

2.5 Medium of Transmissions

Radio Ethiopia, which was later called Voice of Revolutionary Ethiopia, in its two national and international services, used to transmit 133 hours weekly in nine languages, (Amharic, *Affan* Oromo, Tigrigna, English, Arabic, Somali, Afar, and French) for national and international services over three radio stations found in Addis Ababa, Asmara, and Harar.³¹ Since the downfall of Emperor Haile Sellassie, the Voice of Revolutionary Ethiopia had, during the Derg period, transmitted its programs and government proclamations through various languages. For instance, the overthrow of Emperor Haile Sellassie in September 1974 was broadcasted in twelve Ethiopian nations and nationalities languages and six major local and foreign languages.³²

A number of proclamations, such as Development Through Cooperation: Work and Literacy Campaign in December 20, 1975,³³ the land reform in March 4, 1976,³⁴ nationalization of urban housing in July 26, 1976,³⁵ formation of All-Peasants Association in 1977,³⁶ change of

²⁹Ibid, p. 202.

³⁰ “*Sele Ethiopia...*, p.5; Meheret, *The Quest...*,202.

³¹ EBC Archive: Seminar 137, part 1-2, Ethiopia Radio and Television annual report, No Date.

³²Asfaw Geremew , *Ye' Ethiopia ...*, p. 16.

³³ Fesseha Yaze, *Ye Ityopya Ye Amst Shi Amet Tarik: Keltezemerelet Iyasu Iske Tezemerelet Ehadeg; Qutir Hulet*,(Addis Ababa: Alpha Publisher, 2004E.C),p. 278.

³⁴Ibid, p. 280.

³⁵Ibid, p. 281.

currency in 1978,³⁷ National Military Service in 1982,³⁸ the Formation of Workers' Party of Ethiopia in 1984³⁹ were translated and broadcasted in fifteen languages. These were Hadya, Kambata, Derasa, Sidama, Gedeo, Wolayta, Adere (Harari), Soddo, Silte, Sebat Bet Guraghe, Kaffa and Yaze including Amharic, Tigrigna and Affan Oromo.⁴⁰ Since most of Ethiopian languages had no written languages, as a result of the broadcasting, some of these languages for the first time, acquired Amharic alphabet. For example, *Affan Oromo* language acquired Amharic alphabet for publication.⁴¹

Linguistically, Amharic was the major language of the broadcasting service during the Derg regime. Nevertheless, those languages formerly transmitted at regional level were transmitted at national level. For example, in December 30, 1974, *Affan Oromo* language had begun national broadcast in new and organized manner. After a year, Tigrigna, which was only transmitted from Asmara radio station at regional level, was broadcasted since November 30, 1975 (December 21, 1967 E.C.) from national broadcast station.⁴² Therefore, it facilitated listening the programs from anywhere at national level.

According to S. Skjerdal, except Amharic, other local languages faded, in particular Tigrigna, as the central authorities sought to prevent separatist tendencies in Eritrea and the rebels in Tigray.⁴³ Although S. Skjerdal argues that due to separatist movement in Eritrea and rebel in Tigray, Tigrigna got little attention at the national level. However, it was during the Derg

³⁶ Meheret, *The Quest ...*, p, 199.

³⁷EBC Archive: Interview, 469, *Ye Ethiopia birr not selemeqeyere*, 1969, E.C.

³⁸Informant: Tsion G/ Mickael.

³⁹ Bahru Zewde, *A History ...*, p.255.

⁴⁰ Meheret, *The Quest ...*, p, 199.

⁴¹ Skjerdal, "Competing ...", p.15.

⁴² Seyoum, "The History of Radio ...", p.42; EBC Archive: 81st anniversary of Radio Ethiopia, 2008 by Birhanu Gebre-Mariam; Asfaw Geremw, *Ye' Ethiopia...*, p. 19.

⁴³ Skjerdal, "Competing...", p.15.

period that Tigrigna language service was promoted from regional level to national level of broadcasting.⁴⁴

Tigrigna program got better attention. It transmitted for 30' minutes in order to attract the Eritrean people to join the revolution⁴⁵ and to reach the Tigrean people following the alliance between the Tigrean and Eritrean rebels in the fight against the Derg regime.⁴⁶ This indicates that the Derg attempted to maintain the unity of the country using radio and by expanding its transmission coverage as well as using regional languages to reach the speaking people. The programs used to transmitte propagandas that preached the need of unity as a country. They also reflected that Eritrea was part of Ethiopia.

The voice of Revolutionary Ethiopia broadcasted its programs by using medium and short waves from Addis Ababa. To the national listeners the programs were transmitted through Ethiopian languages such as Amharic, Tigrigna, *Affan* Oromo, Somali and Afar. Amharic was, used for both broadcasting of programs to national and international listeners. Hence, the Voice of Revolutionary Ethiopia was broadcasted via nine languages daily from Monday to Friday 22 hours per day, Saturday and Sunday 23 hours was allocated for program transmission.⁴⁷

Of these languages, a relatively large time was allocated to Amharic programs in the national level. In everyday transmission, it had eight news time and 5-6 regular programs. In addition to this, apart from news time transmission, Amharic programs had 35 hours within a week and transmitted 53 regular programs to various sections of the society.⁴⁸

⁴⁴ EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date; Asfaw Geremw,p. 19.

⁴⁵ Asfaw Geremw, *Ye' Ethiopia...*, p. 17.

⁴⁶ Meheret *The Quest ...*,p.199.

⁴⁷ EBC Archive: Seminar 137, part 1-2, EthiopiaRadioand Television annual report, No Date.

⁴⁸EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date.

The time allocated for four languages from the Voice of Revolutionary Ethiopia international service was two hours every day. The aim of this transmission was to show the positive aspects of Ethiopian revolution to the international societies.⁴⁹

No.	Language	time allocated
1	Amharic	6 - 6 ½ pm
2	Arabic	6 ½- 7 pm
3	English	7 - 7 ½ pm
4	French	7 ½ -8 pm
	Total time	2 hours every day

Table 1- language used and time allocation of VORE

Source: Addis Zemen, *Megabit*, 2, 1969, *Ye Abyotawit Ethiopia Demetse Ye Radio Program*

The military government of Derg extensively used different Ethiopian languages for radio communication to reach the people and communicate with them. Since 1974, Derg informed millions of peoples about the revolution, and it also inspired, agitated, and organized the people.⁵⁰ Thus, it seems safe to say that Derg used languages in broadcasting to reach the multilingual millions of Ethiopian society.

⁴⁹Addis Zemen, *Megabit*, 2, 1969, *Ye Abyotawit Ethiopia Demetse Ye Radio Program Weta*.

⁵⁰ Asfaw Geremw, *Ye' Ethiopia...*, p. 16.

2.6. Program

Government media used to broadcast many programs. Among them, in the informative programs, news was the one that received priority in the Voice of Revolutionary Ethiopia. Every day except Sunday, starting from seven o'clock in the morning up to five o'clock in the night, news was read eight times in a day for about 10-15 minutes. In other words, one and half to two hours were allocated for news every day. On average, the national radio received 70 national and 2000 international news per day.⁵¹ It received national news from Ethiopian News Agency, whereas the international news came from socialist countries such as Cuba, East Germany and Soviet Union.⁵² This news was censored on the basis of the message they used to transmit and broadcasted.⁵³

The national news was acquired from Ethiopian News Agency (ENA). ENA had three departments to collect news. These were foreign language news (international news) department, Addis Ababa news department and regional states news department.⁵⁴

Until the revolution international news stories were acquired from the big corporation that dominated the world news flow from capitalist countries, which made the news in Ethiopia to be dependent on the Western news agencies.⁵⁵ However, the year 1974 witnessed the fall of Emperor Haile Silassie's regime, and soon after taking power, the Derg promoted Ethiopian Socialism. The international news were acquired from the socialist countries' news agencies like

⁵¹ EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date.

⁵² Asfaw Geremw, *Ye' Ethiopia...*, p. 16.

⁵³ Informant: Ato Amare Melaku; EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date.

⁵⁴ NALA: Folder, No.8.1.13, File No. 8.1.13.2, The Provisional Military Administrative Committee ,PMAC an improvement on the Ministry of Information and National Guidance, *Ye' Ethiopia Zena Agelglot Memeriya*, 1977.

⁵⁵ Ministry of Information, *Pattern...*, p. 27.

TASS of the former Soviet Union, the Press Latina of Cuba and the A.D.N news agency of Eastern Germany.⁵⁶ The national news were collected from Addis Ababa and regional states. Both the international and national news were sent to all means of news transmitters including radio, the Voice of Revolutionary Ethiopia.⁵⁷

The national news consisted of both the national and local or regional information. The provincial news reflects the activities of the people. Therefore, the core news of the provinces was broadcasted at 9 o'clock in the evening for about 10-15 minutes every day.⁵⁸

Though news had more priority than the other programs, there were also many other regular programs that reached the listeners under educational and entertainment programs.⁵⁹ The educative programs concentrated on health, agriculture, and education. Generally, the educative programs aimed at giving regular and irregular education and information for the society in order to improve its living condition.⁶⁰ The entertainment programs were produced in the format of Edutainment (Educative as well as Entertaining). The programs must be entertaining at the same time educative. Art night, Literature, weekly guest and Sport were very popular programs.⁶¹

S. Sjkdal tried to magnify the generally terrible pictures of the Derg regime related to media in general and radio in particular. He concluded that the Derg's media became «the worst

⁵⁶Asfaw Geremew, *Ye' Ethiopia...*, p.13; Addis Zemen; *Hidar*, 3, 1971, *Ye Ethiopia Zena Agelgelotna A.N.D. wele teferaremu*.

⁵⁷ NALA: Folder, No.8.1.13, File No. 8.1.13.2, The Provisional Military Administrative Committee ,PMAC an improvement on the Ministry of Information and National Guidance, *Ye' Ethiopia Zena Agelglot Memeriya*, 1977.

⁵⁸ EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date.

⁵⁹Ibid.

⁶⁰ EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date; Informant: Ato Amare Melaku and Dejene Tilahun.

⁶¹ Ibid.

piece of Marxist mouthpiece on the Continent».⁶² Contrary to this, Admassu Tassew argued that after the 1974 revolution, radio was increasingly used for politicizing, mobilizing, and informing the people. According to him every proclamation, directive, or announcement by the government was transmitted with this speedy media, which at the same time helped move the people and government close.⁶³

Until 1991, many programs were broadcasted in Amharic language. Among these were Sunday Entertainment, Question and Answer, Agriculture, Economic and Social life, Art Night, Literature, Sport, Music, Health, Youth, Saturday Entertainment, childrens and Science Programs.⁶⁴ In addition to the national listeners, programs were also broadcasted for international listeners. These programs were Ethiopia Today, Africa, Weekly Guest, Survey of Ethiopia, Music regular programs.⁶⁵

During this period, the mass media, particularly radio, was used for developmental purposes, i.e. for teaching literacy, fundamental health care, improved agricultural work, production news and educational programs were the dominant tones of the mass media.⁶⁶ Radio was widely used for communicating with the masses of Ethiopian people who live in far off places and also for the bulk of the peoples who were illiterate.⁶⁷

Under Art Night (*Yekinetebib Mishet*) program, artists were invited to show their talents to the people, there by motivate others to follow their footsteps. Ethiopian nationalities were initiated to form their own art groups and demonstrate to others and promote their culture on

⁶² Skjerdal, "Competing...", p.14; Frank Barton, *The Press of Africa: Persecution and Perseverance*, (London: Macmillan, 1979), p.256.

⁶³ Admassu Tassew, "The Literacy Campaign and the Mass Media," (Post Graduate Diploma, Indian Institute of Mass Communication, India, 1982), p.18.

⁶⁴ Asfaw Geremew, *Ye'Ethiopia...*, p.18.

⁶⁵ Asfaw Geremew, *Ye'Ethiopia...*, p.19.

⁶⁶ Admassu Tassew, "The Literacy...", p.18.

⁶⁷ Ibid.

radio.⁶⁸ It was during the Derg period that many art groups such as Wollo Art Group, Gojjam Art group were promoted. Moreover, art in *woreda* and *kebele* levels were also supported and motivated. This apparently resulted in the relative progress of art and artists.⁶⁹In addition to this, Ato Amare added that today's well-known artists were promoted by the radio. It was only after their song was released by radio that they got popularity.⁷⁰

In the entertainment programs, Sunday Program was relatively free, enjoyable and many people were expecting it curiously every week. The then famous songs were broadcasted. Sport, weekly Guests, and Letters sent from the audience that entertain people were also read in this program.⁷¹

In addition to the above mentioned programs, others programs were designed for the various sections of the society. For instance, there were children's, women's, youth's and family programs. In these programs selected and relevant information were broadcasted to the targeted groups. Alongside with these programs, other irregular and supplementary programs were broadcasted. Such programs included Ethiopian socialism, land to the tiller, development through cooperation campaign, call for peace (*Yeselam Tiri*), call from mother land (*Ye'emat Hager Tiri*), economic and cultural campaign,⁷² agricultural development for farmers were among them.⁷³

Since most of the sources of news were imperialist states and these states broadcasted the negative sides of the third world states, there was a need to have journalists who are free of these

⁶⁸ NALA, Audio, Ye 1976 E.C. *Ye Kinetebabat* Program, File No. 023

⁶⁹ Informant: Ato Amare Melaku.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² EBC Archive: Seminar 137, part 1-2, Radio Ethiopia and Television annual report, No Date

⁷³ Informant: Ato Amare Melaku.

imperialists. For this reason, most of Derg time journalists were not trained in imperialist states. Rather, they took short training in Ethiopia or in socialist countries. The effort was to produce revolutionary journalists.⁷⁴ To have a good quality of programs journalists were taking seasonal training in Ethiopia and abroad. Since the period of Emperor Haile Selassie, Radio Ethiopia had its own training department under the Ministry of Information. Ethiopian trainers and foreigners conduct trainings from six month to one year. Latter the training department was elevated to Ethiopian Mass Media Training Institute.⁷⁵

W/ro Alemseged Heruy, Director of Training Center at Voice of Revolutionary Ethiopia was among the well-known Ethiopian trainers.⁷⁶ Foreigner trainers from Voice of America (VOA) and from German radio, used to give basic journalism training from fifteen to thirty days in the national radio service station.⁷⁷ In addition to this, it was common to send journalists to different countries, i.e. Germany, England, Sweden, and Switzerland in Europe. Kenya and Egypt in Africa were the main destination for training. The training was given from six up to twelve months.⁷⁸

According to Dejene Tilahun and Birtukan Haregewoyen, for new employees there was pre-job training and observation/probation for six months in the national radio service station. According to them, the strong and well-organized training contributed to the production of well-disciplined professional journalists.⁷⁹ Getachew Haile Mariam, Dariyos Modi, Negash Mohamed, (now working in German Radio), Asfaw Geremew, Alemneh Wase, Gorfneh Yemer,

⁷⁴ EBC Archiev: interview 755, Bealu Girma; Informants: Colonel Negussie Mekonnen and Ato Amare Melaku.

⁷⁵ Informant: Netsanet Feleq.

⁷⁶ Informants: Asfaw Geremew and Dejene Tilahun.

⁷⁷ Informant: Dejene Tilahun.

⁷⁸ Informants: Birtukan Haregewoyen, Dejene Tilahun, Belihu Terefe, Asfaw Geremew and Teferi Legesse.

⁷⁹ Informants: Birtukan Haregewoyen and Dejene Tilahun.

Dejene Tilahun, Tadesse Muluneh, Addisu Ababe (now working in Voice of America, VOA), Belihu Terefe, Nigussie Akelilu, Negussie Tefera, Tadesse Muluneh, Abaynesh Birru, Zinash Mamo, Meaza Biru, Tamerat Assefa, Tefferi Alemu were among the prominent journalists. Asefa Yirgu, Solomon Tessema, Demsse Damete, and Tadesse Liben with his nickname “the Golden Voice”⁸⁰ Tesfaye Gesses, Debebe Eshetu, and Wegayehu Negatu” were also well known.⁸¹

Most of the time, censorship, and media are inseparable. Governments censor many of the ideas broadcasted by media including radio before their transmission to the people. Such censorship was made in the pretext of keeping the moral and psychological aspect of the people. However, behind all these was a political aim, which is, protecting the existing government from criticism.⁸²

Like many governments, the Derg government also made decisions in the issues that transmitted through radio. Even sources indicate that there was a strict censorship on Media.⁸³ At the beginning of the revolution, journalists were let speak freely on the formerly censored issues such as land to the tiller and former officials.⁸⁴ This was deliberately done to uproot the former ideology of government from the heart of the people. Nevertheless, since 1975, many restrictions were introduced in the newsroom. All the issues broadcasted via radio were passed through strict censorship. Ordinary journalists could not read international news publications especially, those of westerners’ like Time’s magazine, Newsweek and International Herald Tribune. If they did this, they were regarded as anti-revolutionary. Such exposure was only allowed for few selected

⁸⁰ Informants: Asfaw Geremw, Birtukan Haregwoyen and Dejene Tilahun.

⁸¹ Informant: Dejene Tilahun.

⁸² Endalgeta Kebes, p.169.

⁸³ Ministry of Information, New Millennium, March, 2000 E.C.

⁸⁴ Addis Zemen, *Nehase*, 17, 1975, *yehig memeria abaloch seladergut tefat behulum yemegenagna zedewoch endigtse wesenenal*.

senior managers.⁸⁵ As a result, the Ethiopian people were only selectively informed about the world events to the extent that even important news about Ethiopia published in the international media scarcely came to the knowledge of the population.⁸⁶

The restrictions on journalists' activity were not only confined to the Ethiopian journalists but also to the international journalists of the Western world. For instance, in 1975, correspondents belonging to Western news agency were deported. From that time onwards, they visited Ethiopia on special occasions under strict guidance of the militia.⁸⁷ Of course, this restriction was caused by the ideological difference. Most of the Western nations were capitalists, but Ethiopia during the Derg period was a socialist state. For this reason, Derg shifted Ethiopia's relation from the capitalist world to the socialist world in politics as well as media related issues.

Although Derg's constitution supported the freedom of press including media and obliged government provision of moral and material support,⁸⁸ a tight censorship continued throughout the Derg regime.⁸⁹ During the Derg period, journalists were obliged to reflect the then political condition; they had no right to broadcast according to their professions.⁹⁰ If the journalists broadcasted ideas or issues on radio without the permission and censorship of the concerned government body, they would be punished, jailed and expelled from their work.⁹¹

In general, there was tight censorship in the radio during the military government. All the ideas that were transmitted by radio were molded in line with socialist ideology and the political

⁸⁵ Skjerdal, "Competing...", p.15.

⁸⁶ Ibid.

⁸⁷ Skjerdal, "Competing...", p.15.

⁸⁸ *Negarit Gazeta*; Proclamation No.1 of 1980 E.C

⁸⁹ Negussie "Media...", p.82.

⁹⁰ Informant: Amare Melaku..

⁹¹ EBC Archive: interview, 607, 17/09/1981 E.C.

and economic policy of the government. In fact, censorship in media was not unique to Derg in particular. Rather, it was also common to the Imperial governments. For example, during the regime of Haile Selassie such issues as land, democracy, demonstration, military news were not allowed to be discussed on media.⁹²

2.7. The Role of Voice of Revolutionary Ethiopia

2.7.1. Keeping the National Unity

Radio can be extremely powerful tool for promoting violence, as witnessed in Rwanda,⁹³ the former Republic of Yugoslavia, the former Soviet republic of Georgia, and elsewhere. According to Mark Frohardt and Jonathan Temin, ‘mass media reach not only people’s homes, but also their minds, shaping their thoughts and sometimes their behavior.’⁹⁴

Well, mass media in general and radio broadcasting in particular have the power to construct or disintegrate a country’s unification. In Rwanda, radio broadcasting played huge role in killing of nearly a million people and after the genocide, it played powerful role in rebuilding the country and in brining strong national feeling and unity.⁹⁵

As a result, in many countries, radio played a great role in changing governments and maintaining national unity. In Africa, especially in postcolonial period, radio, which covered the

⁹²Seyoum “The History of Radio...,” pp.45-46.

⁹³Alison Desforges, “Call to Genocide: Radio in Rwanda, 1994,” In Allen Thompson, *The Media and the Rwanda Genocide*, (Ottawa: International Development Research Center, 2007),p. 41.

⁹⁴ Mark Frohardt and Jonathan Temin, “The Use and Abuse of Media in Vulnerable Society,” In Allen Thompson, *The Media and the Rwanda Genocide*, (Ottawa: International Development Research Center, 2007), p. 389.

⁹⁵Aslunda, Anna and et al, “From Hate Media to Great Media: Rwanda Radio Journalist’s View of the Media Climate in Their Country”, (Linnaeus University. N.D.), pp, 11-12.

whole country in almost all of Africa, played a decisive role. The fate of an attempted coup d'état depended on who got hold over the radio station.⁹⁶

It is also true for Ethiopia. Derg used radio as an instrument for the demise of the reign of Haile Selassie. Before Derg controlled full power, the process of taking authority was accompanied by informing the people using all means of mass media communication including radio. Derg exposed the reactionary, oppressive, and irresponsible nature of the imperial regime through radio. For instance, on August 17, 1974, misdeeds of the members of the House of Chamber were announced to the public.⁹⁷ On September 12, 1974, Derg declared the Provisional Military Administrative Council (PMAC) through radio. Thus, radio played great role in igniting and facilitating the realization of the 1974 Ethiopian revolution.

The killing of sixty top officials of Emperor Haile Selassie in November 1974 and the failed abortive coup d'état of 1989 and the killing of the top generals alleged to have taken part was announced by radio.⁹⁸

After Derg controlled full state power, it used media especially radio to maintain national unity and bring sense of Ethiopian national feeling. To this effect, Derg attempted to address the demands of the separatist movements of Eritrea, Eritrean Liberation Front (ELF or Jebha) and the Eritrean People's Liberation Front (EPLF or *Shaebiya*). ELF and EPLF movements began during the reign of Haile Selassie and they aimed to separate Eritrea from Ethiopia and to establish independent state of Eritrea.⁹⁹ Fearing that this movement might be

⁹⁶ Ansah, "Privatization...", p. 16.

⁹⁷ Addis Zemen, *Yehizeb amakariwoch semena tefat bemegenagna zedewoch hulu lehezeb endigelets wesenenal*, *Nehase* 9, 1967 E.C,

⁹⁸ EBC Archive: interview, *Genbot*, 10, 1981E.,C.

⁹⁹ Bahru, *A History...*, p. 220.

initiating other similar movements, the Haile Selassie government did not give media coverage about the Eritrean problem. The situation was hidden by the imperial authority.¹⁰⁰

According to Bahru Zewde, at the outbreak of the 1974 revolution, there was a glimmer of hope among some of the Derg members that the Eritrean dissidents would lay down their arms once the hated old regime was dismantled.¹⁰¹ However, the situation even became worse than the previous regime and cost thousands of Ethiopian lives.

Unlike the Haile Selassie government, Derg strove to solve the Eritrean problem and keep the national unity not only by military action but also via radio propaganda. During the Red Star Campaign of 1984,¹⁰² many author journalists like Bealu Girma were included in order to achieve the objectives of the campaign through propaganda. To this end, many educated persons and historians were invited to the radio and many interviews regarding Eritrea were made. The aims of these interviews were to create awareness on the Eritrean people that Eritrea was part of Ethiopia, thereby to develop sense of Ethiopians and to reject the separatist movement. Among others, the following were some of the interviews that made for this purpose.

Lesane Seyf Zegodayef, an Eritrean elder and knowledgeable person, made interview in radio and the interview was broadcasted to the people. In his interview, Lesane Seyf explained that Eritrea was part of Ethiopia. For him the separatist agitated the Eritrean people to hate Ethiopia. He also claimed that there was no state by the name Eritrea.¹⁰³

¹⁰⁰ Seyoum, "The History of Radio...", p. 46.

¹⁰¹ Bahru, *A History...*, p.257.

¹⁰² Red Star Campaign had the objective of rehabilitating the war damaged economy of Eritrea and rooting out the forces of secession.

¹⁰³ EBC Archive: Interview No.028, *LeEthiopia Andenet Kemitagelu YeEritrea Tewolajoch Ena Tarik Awaqiwoch gar Yetedereg Kal Meleles*, 3/5/1972E.C.

Scholars who were members of History Department at Addis Ababa University were also part of the interviews to give scholarly explanation about the relation of Ethiopia and Eritrea. Of these scholars, Tadesse Tamerat and Merid Wolde Aregay, presented a paper entitled *Ethiopiana Andenetua* (Ethiopia and her unity) and *Ye Eritrea Kefle Hager Arbegnoch Tarik*, (History of Eritrean province patriots) respectively.¹⁰⁴ Richard Pankhrust and Sven Rubenson argued that throughout the Ethiopian history, Eritrea was the center of Ethiopian civilization and part of Ethiopia. They added that, it was those politicians who wanted power that caused bloody conflict between Ethiopians including Eritrean people.¹⁰⁵ Similarly, Lapiso G. Delebo presented a paper entitled **የቀይ ባህርና የአባይ ሸለቆ ሚና** (The role of Red Sea and Nile Vally) and also author Mamo Wudineh in his article **ባእዳንና መሳሪያዎቻቸው በኢትዮጵያ ላይ ያደረሱት ግፍ** (Forigners and their weapon had made atrocity on Ethiopia) gave similar explanations on radio.¹⁰⁶ In addition to these, Eritreans also presented different research works that showed Eritrea was part of Ethiopia for the last 3000 years. Moreover, they tried to emphasize that the idea of dividing Ethiopia was developed by the imperialist country, United States of America. Girmay Gebre Eyesus, Teweld Berihe and Tesfamichael Jorjo presented a paper under the title, **የተገንጣዮችና የሲ.ኤይ.ኤ ግንኙነት** (The relationship between the separatists and CIA). Gebre Mesqel Azebte also presented a paper entitled **አብዮትና አብዮታዊ ጦር** (The revolution and revolutionary army). They were among those notable Eritreans who tried to maintain Ethiopian unity.¹⁰⁷ As a result of his presentation on radio about the conspiracy of the separatist and the

¹⁰⁴ Endale, *A Life...*, p.203.

¹⁰⁵ EBC Archive: interview No. 125,17/1/ 1974E.C. Richard Pankhrust and Sven Rubenson *Yetsafut Meglecha*.

¹⁰⁶ Endale, *A Life...*, p.203.

¹⁰⁷ Ibid.

CIA, Tesfamichael Jorjo was murdered by *Shaebiya* commandos after the fall of Derg in 1984 E.C in Addis Ababa.¹⁰⁸

In addition, interviews on radio were also made with those who deserted from *Shaebiya* and *Jebha* and surrendered to the Derg government.¹⁰⁹ This was especially after the Proclamation of Amnesty in May 1976 (*Yemehert Awaj, Genbot*, 8, 1968 E.C.). Many young *Shaebiya* and *Jebha* soldiers surrendered to the Derg government with their full information of the separatist movement. As a result, many lost their lives after the fall of the Derg by the *Shaebiya* commandos; Sara Mekonnen is one of them.¹¹⁰

Sara Mekonnen was a fighter of *Jebha* and later joined *Shaebiya*,¹¹¹ Kidne Haile¹¹² and Yosef Ye'ebyo¹¹³ were worthy mentioned in this regard. Via consecutive interviews on radio, Derg attempted to uproot the popular base of *Shaebiya* and *Jebha*. These interviews exposed the negative sides of these separatist movements and the causalities of war. For example, Kidane and Yosef explained that the higher officials of *Shaebiya* executed their comrade-in-arms who were suspected of generating new ideas advocating the unity of Eritrea with Ethiopia and a ceasefire.¹¹⁴ They also exposed that most of the soldiers of *Shaebiya* were underage youngsters who were recruited forcefully from their villages.¹¹⁵

In addition, a program that reflects the rejection of *Shaebiya* and *Jebha* by the Eritrean people was arranged on radio. In these programs, Eritrean people were allowed to preach unity

¹⁰⁸ Endale, *A Life...*, p.235.

¹⁰⁹ EBC Archive: Interview, 155, 30/1/ 1969 with Sara Mekonnen; interview 172 and 169 *Le Derg ejachewn yesetu yeshaebya tagayoch*; interview, 171 with Yosef Yeebyo; 471 part,3, 1966, Kidane Haile ; Endale, *A Life...*, pp. 235; 381

¹¹⁰ Endal, *A Life...*, p.381.

¹¹¹ EBC Archive: Interview, 155, 30/1/ 1969 E.C.

¹¹² EBC Archive: Interview, 471 part,3.

¹¹³ EBC Archive: Interview, 171. N.D

¹¹⁴ EBC Archive: interview 172.

¹¹⁵ EBC Archive: interview 172.

and denounce the aim of the separatist's movement. Furthermore, songs that praise Ethiopia unity were broadcasted.¹¹⁶ Discussions about the contribution of Eritrean people to Ethiopian civilization and unity were also part of the programs. Thus, the Ethiopian government did its best to appease the Eritrean people and cripple the separatist aim via radio programs that transmitted from Voice of Revolutionary Ethiopia stations through national and international transmission.

To do so, all the activities of *Shaebiya* was depicted as anti- Ethiopian people and this was exposed to the people by radio Ethiopia. *Shaebiya* itself was considered as agent of imperialists and its movement was considered as unacceptable.¹¹⁷ Through radio it was told to the people that *Shaebiya* committed atrocities on the Eritreans by destroying food aid that came from Non-Government Organizations (NGOs) found at Massawa and Asmara.¹¹⁸

On the other hand, songs that motivate Ethiopian unity and Ethiopian troops were broadcasted. This was to let the Ethiopian troops fight for the national unity heroically. One song says:

የእናት ኢትዮጵያ አብዮታዊው ጦር እየታጠቀ

ጸረ-አንድነቷን እየመሸገ በዱር በገደል በየጅረቱ

ላገር ክብር ነው መውጣት መውረዱ¹¹⁹

¹¹⁶ EBC Archive: Interview 087, 10/10/1972 E.C, *Ke Eritrea jegenoch gar yetderg weyeyet.*

¹¹⁷ Ibid.

¹¹⁸ EBC Archive: interview 625, part 1-3, N.D

¹¹⁹ EBC Archive: interview 625, part 1-3, N.D.

The revolutionary army of motherland Ethiopia was equipped to fight anti-unionists.

It fortified the forests, cliffs and streams.

It ran up and down for glory of the nation.

Calls were also made for *Shaebiya* to stop its separatist movement and made collusion with government. This was made through Voice of Revolutionary Ethiopia, especially via the Asmara radio station branch. Through this radio station agitation and invitation to the young members of *Shaebiya* was carried out alongside with the Red Star Campaign to surrender to the government.¹²⁰

Derg also used radio to maintain Ethiopian unity in relation to Tigray People's Liberation Front (TPLF). TPLF was founded in 1975 and fought against the Derg regime.¹²¹ It had relation with *Shaebiya*. Derg believed that TPLF was one of the enemies of Ethiopian unity since it supported separatist movement. Many propaganda campaigns were made on radio against TPLF.¹²² Thus, Derg transmitted information to the people that TPLF is working to disintegrate Ethiopia, to secede from Ethiopia, to create independent republic of Tigray and it also served as instrument of imperialist governments.¹²³

This propaganda was done by using those who deserted from TPLF and surrendered to the Derg. Example of such person was Abreham Yayih. Abreham was a fighter of TPLF but later on deserted to Derg. Then on radio, he explained that members of TPLF were narrow-minded nationalists and their aim was to separate Tigray from Ethiopia. He also explained that the TPLF

¹²⁰Endal, *A Life...*, p. 202.

¹²¹ Fisseha Yaze, p.316

¹²² EBC Archive: Interview No. 622, part, 3

¹²³ EBC Archive: No.646, part,1-3, 14/6/1983.

had support from *Shaebiya* because it supported their aim, that is, the separation of Eritrea.¹²⁴ One can say that ultimately Derg made extensive propaganda via radio not only to elongate its ruling period but also to keep the national unity of the country, especially following the secessionist movement in Eritrea with the support of TPLF.

In addition to the above-mentioned activities, other activity was carried out via radio to keep the national unity. This was the negotiation between government and *Jebha* groups. In 1989, Derg and *Jebha* agreed to fight against *Shaebiya* to abort the latter's aim. In return, Derg promised *Jebha* that it will rule the lowlands of Eritrea. *Jebha* on its part agreed that if the government allowed it to rule the lowland areas of Eritrea, it would live in unity with Ethiopia.¹²⁵ Based on the agreement members of *Jebha* came to Addis Ababa radio station and preached to the people about Ethiopian unity through the Voice of Revolutionary Ethiopia.¹²⁶ Even if this seems to be a political negotiation and agreement, it was done to keep the unity of the country.

After the army junior military officers (Derg) took full advantage of the political situation and assumed power under the leadership of Mengistu Haile-Mariam, the warm relationship of the Ethiopian government with the United States progressively declined. Within a short period of time, Derg turned its face to the USSR in search of ideological ally and, as a result, the communist superpower took the place of its western rival in the strategic Horn of Africa. The United States was forced to leave its strong hold in Ethiopia's military, economic, educational institutions, into which it was involved for decades.¹²⁷

¹²⁴ EBC Archive: 610, 28/12/1980 E.C.

¹²⁵ Zeneb Feleke, *Neber*, p. 279..

¹²⁶ *Ibid*, 281.

¹²⁷ Ashagre, p.48.

Following the removal of the king, Ethiopia became vulnerable to the aggression of the neighboring Somalia. Then, when Somalia invaded Ethiopia (1977–1978), the Carter Administration, which was unhappy about the revolutionary reform in Ethiopia, banned arms sales to Ethiopia on the bases of human rights violation.¹²⁸ Conversely, the Carter Administration announced its willingness to supply arms to Somalia even though Somalia was the clear aggressor. After these events, the relationship between the two countries was disrupted.¹²⁹

On April 23, 1977, the military government announced the closure of United States Information Agency (USIA), and Kagnev Station in Eritrea. Furthermore, Western news correspondents i.e. Reuters, Agence France Presse (AFP) and the Washington Post were ordered to leave Ethiopia within 48 hours.¹³⁰

The military regime, which took power in Ethiopia, disclosed that its ideological orientation is communism led by the rival superpower U.S.S.R. This was a huge loss for the U.S.A because this phenomenon partly triggered revolutionary interest in other African countries. At the height of the infamous Cold War, to contain the spread of such movement to other countries and to weaken allies of the Eastern Block, the US government employed every means available; and media campaign and military intervention were the major options in the list.¹³¹

In the case of Ethiopia, in the early years of the revolution, the U.S was committed to topple the military regime by supporting rebel groups in different parts of the country. To protect

¹²⁸ Ibid.

¹²⁹ Ibid.

¹³⁰Getachew Metaferia. *Ethiopia and the United States; History, Diplomacy, and Analysis*, (New York : Algora Publishing, 2009), p.64.

¹³¹ Ashagre, p,49.

and restore US interest, the Reagan Administration took a bold political stand and tried to oust the USSR from Ethiopia and other Afro-Marxist states, by providing tactical support to conservative and anti-Marxist groups in this regard, the US played a major role in Ethiopia's politics from outside by arming, funding, and providing logistics to groups who fought to overthrow the military regime.¹³²

To maintain Ethiopian unity and to oppose Western pressure on Ethiopia, the Derg government also started new propaganda through radio to keep the sovereignty of the state. This was evident when Somalia invaded Ethiopia in 1977. At that period, the government agitated and inspired the people by radio to keep the sovereignty of their country by condemning the support of USA. Because of this inspiration, the people gave a positive response to the call for their motherland.

My informant explained the role of radio in motivating the people to go to the war front during the Ethio- Somalia war of 1977 by stating himself as an example. He narrates:

I was a farmer when Somalia invaded Ethiopia. At that time I had a radio which I bought by 35 birr. Derg broadcasted "the Motherland Call" via radio. Many songs like the following were broadcasted:

የፍየል ወጠጤ ትከሻው ያበጠ ልቡ ያበጠበት

እንዋጋ ብሎ ከኑባር ላከበት

የማትረባ ፍየል ዘጠኝ ትወልዳለች

¹³²Ibid.

ልጆቿም ያልቃሉ እሷም ትሞታለች¹³³

A Billy goat that bloated its heart.

Invited a Tiger to fight with it.

Hopeless goat will gave birth to nine.

However, finally, she will die with her children.

That inspired heroic action transmitted. When I heard the call for motherland, and the songs, I leave my family and went from Merabite to Tatek Military training camp. There, I took a military training for three months and joined the Revolutionary army.¹³⁴

As far as the role of Voice of Revolutionary Ethiopia radio to national unity is concerned, it also played great role in defending Western imperialists' pressure. For instance, when Somalia invaded Ethiopia, Western Medias broadcasted unbalanced and unfair reports concerning Ethiopia.¹³⁵ Even if Ethiopia was invaded by Somalia, according to them Ethiopia was considered as invader. Moreover, the Western Medias only reported the negative side of the government, hence, the international community developed unbalanced picture about Ethiopia.¹³⁶ Therefore, in order to defend this external pressure and to create national consensus, Derg made many awareness creation propagandas about the issue through radio. Many scholars were interviewed about the Somalia invasion of Ethiopia and the ill-treatment of Ethiopia by Western Medias like the British Broadcasting Corporation (BBC) and Voice of America (VOA).

¹³³ Informant: Ato Tameru Asfaw.

¹³⁴ Ibid.

¹³⁵ EBC Archive: interview, No.125, Pro. Richard Pankhrust and Sven Rubenson.

¹³⁶ Ibid.

The interview made with Professor Richard Pankrust and Professor Sven Rubenson was a typical case in point. In their interview, these scholars explained that it was Somalia that invaded Ethiopia and Ethiopia did not invade Somalia. They also said that Western imperialists were disseminating anti-Ethiopia propaganda by siding with Somalia's expansionist government and its leader Siad Bare. They condemned Ethiopian parties like Ethiopian Democratic Union (EDU) for they agitated the people not to fight against the Somali invaders.¹³⁷

Moreover, these scholars provided detailed explanation about the expansionist government of Somalia and its activities in Ethiopia. It was through these interviews that Derg exposed the Somali invasion and its activities against Ethiopia. Through these interviews the people came to know that the Somalia government armed Ethiopian Somalis and sent them back to fight against Ethiopia.¹³⁸ Some Somalis interviewed by Ethiopian Radio said that the [Ethiopian] Somalis would not fight against their brethren Ethiopians.¹³⁹ Ethiopia also worked hard to expose the invasion of the Somalia government in Somali language program.

Henceforth, it appears harmless to argue that Derg used radio effectively and efficiently for maintaining the integrity of the country and defending imperialists' pressure on Ethiopia. In fact, Voice of Revolutionary Ethiopia played great role in the downfall of the government of Somalia under Siad Barre who launched war on Ethiopia at that time. This was done by broadcasting anti-Siad Barre propaganda from Addis Ababa.¹⁴⁰

¹³⁷ EBC Archive: interview, No.125, Richard Pankrust and Sven Rubenson.

¹³⁸ Informant: Colonel Negussie Mekonnen; EBC Archive: interview,600, part,1and 2, *Kesomalia yetmelsu yetor mekonenoch*.

¹³⁹ EBC Archive: Interview, No.255, part1-4, *Kesomalia tore gimbare Somaliwoch gar yetdereq qal meteyeq* ; Interview,600, part,1and 2, *Kesomalia yetmelsu yetor mekonenoch*.

¹⁴⁰ Zeneb Feleke, *Neber*, (Addis Ababa:Eleni Printing Press, 2001 E.C.),p. 130.

It is also important to mention that Voice of Revolutionary Ethiopia played a great role in mobilizing the people during the invasion of Somalia. The people were organized, participating in raising funds and in collecting crops for the militias who marched to the front during the Ethio- Somalia war. Journalists were also sent to the war front and reported war news for the people. This, in turn, aroused feelings of the citizen to defend their country.¹⁴¹

On July 23, 1977, Somalia invaded Ethiopia. The government of Somalia had long wished to annex the Ogaden region in the southeast, inhabited primarily by ethnic Somalis.¹⁴² Owing to the support from their former ally, the Soviet Union, the Somalis had built up a powerful military force. Now, with Ethiopia weakened by internal unrest, Somalia decided to seize the Ogaden. It was a tragic moment for the Ethiopian people, resulting in terrible damage and loss of life. Mengistu Hailmariam focused on the national danger to galvanize the patriotic feelings of all Ethiopians.¹⁴³ The call for the motherland [Revolutionary Motherland or Death] showed the positive response of the Ethiopian people. The desperate situation was changed into an emotional national cause. In an unprecedented surge of patriotism, Ethiopians particularly the people of Addis Ababa donated their labor and money and gave moral support to the war effort for the realization of the recruitment project.¹⁴⁴

The Western media had often reported that Soviet and Cuban involvement was the determining factor in winning the war. It is true that Ethiopia was provided invaluable assistance from Soviet advisors and Cuban troop's as well huge airlift of armaments and weaponry. However, the Ethiopian infantry, fighting for the love of country, won the war. Above all the

¹⁴¹ Informant: Amare Melaku.

¹⁴²Dawit Wolde Giorgis. *Red Tears: War, Famine, and Revolution in Ethiopia*, (New Jersey: The Red Sea Press, Inc,1989),p. 34.

¹⁴³ Dawit, *Red Tears...*, p. 34.

¹⁴⁴Ibid, p. 40.

patriotism of the average Ethiopian, his/her morale, and commitment determined the outcome of the war.¹⁴⁵

Mengistu Hailemariam in his book “Teglachin” stated that after the “Call of Mother Land” on radio thousands of peoples including men, women, old, and young gave positive responses without any differences. Social institutions like “*Eder*,” churches, monasteries and Mosques provided their properties like tent, cup, spoon, and different materials.¹⁴⁶ All these were organized and mobilized through radio Ethiopia. In addition to this, radio Ethiopia was informing the people about the progress of the war by reporting from war fronts not only to the Ethiopian people but also to the rest of the world as well.¹⁴⁷

Voice of Revolutionary Ethiopia has been working on programs that strengthened patriotic feelings. There was a program produced and presented by Negussie Teffera named *Ene Lehagere* (For my country). In this, program peoples used to discussed about the history of Ethiopia and its people, the benefit of national unity, defense of boundary and territorial integrity. According to Negussie Teffera, this program was designed to bring the feeling of *Ene Lehagere Men Aderkulat?* (What have I done to my country?).¹⁴⁸

From the above discussion one can understand that more than other governments, Derg used radio to maintain the national unity and integrity of the country. Though many writers argued that Derg used media, especially radio for political purpose only, it was also used for national unity and to keep its sovereignty. All the programs that broadcasted via Voice of Revolutionary Ethiopia were targeted to develop sense of Ethiopianism and to maintain national

¹⁴⁵ Ibid, pp. 40-41.

¹⁴⁶ Mengistu Haile Mariam, *Tiglachin: Ye' Ethiopia Hizeb Abyotawi Ye' Tegel tarik*, (Addis Ababa: Tsehay Asatami Derejet, 2004 E.c.), p,388.

¹⁴⁷ Mengistu, *Tiglachin* ..., p. 359.

¹⁴⁸ Informant: Negussie Tefera.

unity. All the interviews made with elites, elderly persons and deserted enemy troops reflected the need of unity and intended to indicate that Ethiopia is a country with an age-old history that goes back to 3000 years and the need to keep her with its history. Of course, some of the interviews with deserted enemy soldiers denounced the aim of the other groups like TPLF and EPLF to the people.¹⁴⁹ Nevertheless, the overall aim of these interviews was to uproot these movements from the people and keep the national integrity.

Many music and arts that have national content and feeling were broadcasted to the masses.¹⁵⁰ Ethiopian artists such as Tilahun Gesesse, Bizunesh Bekele, Hirut Bekele, Firew Lemma broadcasted their songs on radio concerning Ethiopian unity, history, freedom, and patriotic feeling to the society.¹⁵¹ *Mider Tore* Orchestra also broadcasted a popular song on radio.

ይህ ነው ምኞቴ እኔ በህይወቴ

ከራሴ በፊት ለኢትዮጵያ እናቴ¹⁵²

This is my wish in my life.

My priority is first to my motherland Ethiopia.

That's why; the three ultimate aims of Voice of Revolutionary Ethiopia, i.e. creating political awareness on the people, teaching and entertaining had got attention and became very powerful in its content.¹⁵³

¹⁴⁹ Zeneb Feleke, *Neber*, p,292.

¹⁵⁰ Asfaw Geremew, *Ye'Ethiopia...*, pp. 16-17.

¹⁵¹ Informant: Belihu Terefe.

¹⁵² Ibid.

¹⁵³ Asfaw Geremew, *Ye'Ethiopia...*,pp. 16-17.

2.7.2 Propagation of Anti-White Minority Rule

The ideology of the Derg regime led it to make alliances with socialist governments and movements elsewhere around the world, in politics as well as in media related issues. To block the pressure, which came from the Western media like BBC, the government began relation with the socialist countries of African states as well as other European and Latin American countries. In this the Voice of Revolutionary Ethiopia played a big role in strengthening such relations by providing service to African nations which did not gain their independence from their colonizers.

In addition to the material supply and free training in Ethiopia by the Derg government¹⁵⁴ since 1981 to 1991, Voice of Revolutionary Ethiopia, lent equipment to Voice of Zimbabwe to conduct daily broadcasts from Addis Ababa to the people of Zimbabwe until Zimbabwe was liberated in 1980¹⁵⁵ and to South-West African People's Organization (SWAPO). Similar service was offered to the South Africa liberation movement, African National Congress (ANC) and its program, Radio Freedom, from Addis Ababa to fight against *Apartheid* government of South Africa.¹⁵⁶ Moreover, many programs that motivated African liberation movements were transmitted from Addis Ababa through the Voice of Revolutionary Ethiopia.¹⁵⁷

While most African countries were under European colonial powers, there was no free media, except in Ethiopia. Therefore, Ethiopia became the voice of those who were fighting against colonialism and imperialism. In fact, it started to support and broadcast the anti-

¹⁵⁴ Eshetu Wendemu, *Ye Colonel Mengistu Yaltenegeru Misteroch*, (N.P:N.P, 2005 E.C.), P.99

¹⁵⁵ Skjerdal, "Competing...", p. 16.

¹⁵⁶ Ibid; EBC Archive: 311, No date.

¹⁵⁷ EBC Archive: 311, No date).

colonialism movement since the Italian aggression of war against Ethiopia.¹⁵⁸ Emperor Haile Selassie's first appeal to the world for assistance against the Fascist invasion continued after liberation and Ethiopia became the first symbol of African countries in promoting Pan-African Movement and Organization of African Unity (OAU). It is also worth to mention that radio Ethiopia was the first broadcast media to transmit the establishment of the Organization live.¹⁵⁹ After the coming of Derg to power, the fight against colonialism and imperialism continued more strongly than ever. In 1978, Ethiopia lent short wave transmitters to South Africa in order to eliminate white minority rule in their country.¹⁶⁰

As of Asfaw Geremew in addition to the above-mentioned countries, Mozambique, Angola, Guinea-Bissau and most of Portugal colonies were given 15 to 30 minutes airtime to transmit the anti-colonial propaganda to their patriots in their own respective languages and international languages, i.e. English and French.¹⁶¹

Since most of African countries were under colonialism, radio broadcasting service was under the control of their colonizers. As a result, Voice of Revolutionary Ethiopia was the source of information about the movement of anti-colonialism for African people as well as for international news agency like the BBC.¹⁶²

After the nationalization of Radio Voice of the Gospel in 1977, it was possible to transmit programs to listeners in Africa, the Middle East and Europe using its powerful transmitters. The

¹⁵⁸ Richard Pankhurst, "Development..." p.119 ; Imperial Board of Telecommunication, *Tele Communication...*, p.23; E.J. Bartleet, *In the Land of Sheba*, (Birmingham: Cornish Brothers Ltd,1934),p. 6 ;Ministry of Information, *Pattern...*,p. 17.

¹⁵⁹ Informant: Birtukan Haregewoyen.

¹⁶⁰ Addis Zemen, *Hidar*,13, 1970, *Ethiopia Ye Achire Moged radio Teransmitterochen fekedech*.

¹⁶¹ Informant: Asfaw Germew.

¹⁶² *Ibid*.

radio transmitted anti-colonialism propaganda using different African and European languages such as Swahili, Bantu, Zimbabwe, French and English languages.¹⁶³

It is a historical fact that Ethiopia's struggle against colonialism and imperialism had been a source of inspiration to all the colored people in the world. This struggle of Ethiopia had earned her the active opposition of all the colonial powers who had systematically followed the policy of containing and isolating Ethiopia from the rest of Africa.¹⁶⁴

This was accompanied by a continuous barrage of hostile propaganda misrepresenting Ethiopia's reality to the outside world and particularly Africa. However, this policy was frustrated and Ethiopia continued to exist as a sovereign and independent country, though the treat had never been removed.¹⁶⁵

By using both the national and international radio stations the government delivered information to the national and international listeners about the revolution, its aim and achievement; Ethiopian's stand on imperialism and colonialism.¹⁶⁶

2.7.4. Encouragement of Education

In pre-revolutionary Ethiopia 93% of the total population were illiterate. Schools were concentrated in cities, towns and along the highway. This precluded the majority of the population having access to education.¹⁶⁷

¹⁶³ Informant, Negussie Teffera.

¹⁶⁴ Pan African freedom movement for east, central, and southern Africa, Addis Ababa conference, (Addis Ababa: the African Department of the Foreign Office, Feb 2-10, 1962), p.7.

¹⁶⁵ Ibid, p. 7

¹⁶⁶ EBC Archive: Seminar, 137, part.1-2

¹⁶⁷ Regional operational seminar on post-Literacy for English speaking African member states: Provisional Military Government of Socialist Ethiopia Ministry of Education, Department of Adult Education, (UNESCO Regional Office for education in Africa: Woliso, Ethiopia, 1979), p. 7.

In conformity with the government declared policy a National Literacy Campaign Committee had been set up and the work of the Department of Adult Literacy intensified. Supportive Community Skill Training Centers were established and these centers were functional literacy programs given to peasants in agriculture, family living, education, health, cooperative and cottage industry in 1979. ¹⁶⁸

In this program, an attempt was made to create awareness about the importance of education. The people were agitated to send their children to school. They were also inspired to attend basic education, which was delivered under the program called literacy campaign. ¹⁶⁹

In Ethiopia, where the vast majority of the people were illiterate, these played rather a commanding role in the organized media scene. When the national literacy campaign was launched in 1979, the Voice of Revolutionary Ethiopia also tuned itself to the needs of the campaign creating interest and building incentive for learning was done. ¹⁷⁰

This part of the task was performed through radio plays, songs on literacy and discussions. Then in the proceeding stages of the process of the campaign, radio was used for broadcasting news on the overall development of ongoing campaign. Interviewing the campaign participants (students, teachers, post-literate persons) and other discussion programs on the campaign also continued to be broadcasted. ¹⁷¹

Through radio, the government addressed news to the mass society and thought the real situation of state to the people. It also attempted to teach the then 93% illiterate society of

¹⁶⁸ Regional operational seminar on post-Literacy for English speaking African member states: Provisional Military Government of Socialist Ethiopia Ministry of Education, Department of Adult Education, (UNESCO Regional Office for education in Africa: Woliso, Ethiopia, 1979), p. 7.

¹⁶⁹ Admassu, "The Literacy...", p.18; Informant: Ato Amare Melaku.

¹⁷⁰ Ibid.

¹⁷¹ Admassu, "The Literacy...", p.18.

Ethiopia in rural areas via various educative programs. Different music and songs were powerful medium of communication. Songs used to facilitate the teaching- learning program and to create awareness on the importance of education.¹⁷² Tsehay Yohannes' music about the significance of writing and reading was broadcasted frequently to the society. In this regard radio was an important tool in reducing illiteracy.

ማንበብና መጻፍ ዋናው ቁምነገር

ከህይወቴ ጎሎ ይቆጩኝ ነበር

የዘመድ ሰላምታ ሲመጣ ደብዳቤ

መርዶ ይሆን ብዬ ሲደነግጥ ልቤ¹⁷³

The major competence, reading and writing.

Caused me regret because I lacked it.

When I receive a letter from relatives.

I panic believing that is bereavement.

Among the notable songs that indicate being educated is not only a proud for oneself but also useful for a country was broadcasted through Voice of Revolutionary Ethiopia.

መግር ያስከብራል

ሀገርን ያኮራል¹⁷⁴

¹⁷² Asfaw Geremew, *Ye'Ethiopia*..., pp. 16-17.

¹⁷³ Informant: Zenaw Tesema.

¹⁷⁴ Informant: Tsion Gebre Michael.

Learning earns personal respect.

It is a source of pride for a nation.

During the Derg period, more time was allotted for teaching and awareness creation. For example, during the imperial period 60% and 40% time was allotted for educational and entertainment programs respectively.¹⁷⁵ However, in the Derg period, 90% of the time was allotted to educate the people while 10% was allotted for entertainment. Here it must be clear to the readers that the then awareness creation and education, which was aired to the people, was in line with the then political and economic condition of the state.¹⁷⁶ Of course, this practice was not exceptional to the Derg government.¹⁷⁷

From this, it seems safe to argue that Derg used radio to create awareness on health and announced Ethiopia's stand on imperialism and colonialism to the outside world. The government also used radio to change the life of Ethiopian people by expanding the literacy campaign to different parts of the country. In this Campaign, it was possible to teach 1,543,678 Ethiopians on the first round only. At this point, there was a program named *Yemaytsefu Ejoch Yemayenebu Ayenoch Ayenorum* (Hands which cannot write and eyes that cannot read will ever exist) on radio to facilitate the teaching learning program.¹⁷⁸ As a result, Ethiopia received award from United Nations Educational, Scientific, and Cultural Organization (UNESCO) for the efforts and campaigns made to eliminate illiteracy by all means of media outlet especially radio.¹⁷⁹

¹⁷⁵ Asfaw Geremw, *Ye'Ethiopia...*, p. 17.

¹⁷⁶ Ibid.

¹⁷⁷ Ibid.

¹⁷⁸ Fisseha, *Ye Ityopya...*, p. 284. Informant: Negussie Teffera.

¹⁷⁹ Informant: Negussie Teffera; Sheger Radio, "Yemaleda Zena", 12/2/ 2011, The news said that Ethiopia received awards from UNSCO two times.

According to Negussie Teffera, a veteran journalist at Radio Voice of the Gospel radio station, and later Voice of Revolutionary Ethiopia, it could be said that the national radio was the leading organization in facilitating the campaign by inviting those who acquired the skill of reading and writing through the literacy campaign and transmitting their experience. Radio Voice of Revolutionary Ethiopia played a great role in changing the attitude of the people on the importance of education. Journalists were sent to different parts of the regions to report on the process of education. They used live transmission to report the situation by interviewing different people who spoke different languages from different regions, and found in different age group and different sex. Especially, hearing old peoples at the age of 70s and 80s who started writing and reading was very interesting among the programs transmitted on radio.¹⁸⁰

Educational programs were also designed and produced to increase the awareness of the society in different issues in their day-to-day activities. For instance, women's program (broadcasted about the equality of women in education), health (about hygiene, HIV/AIDS, fistula, drug addiction, etc.), law, and society, agriculture were among them.¹⁸¹

2.7.4. Promotion of Socio- Economic Development

One of the greatest changes of the 1974 revolution was rural land reform. The land reform dismantled the old system of farmer –landowner relationship. It gave the right to have a land to the farmer. However, the farmer initially was not quite sure that he owned the land and, as a result, the year was about to pass without any production. After the end of the Ethio-Somalia war, the activities of the government diverted to economic development and increasing agricultural production to decrease the severity of the incoming famine. To facilitate this

¹⁸⁰ Informant: Neggussie Teffera.

¹⁸¹ Informant: Dejene Tilahun.

government organized a responsible body named “*Zemecha Memeria*” (Department of Campaign).¹⁸²

Under this, the department of radio and television was setup to assist the communication between the government and the farmer. This indicated that the concept of “mass media for development” was effectively used to increase the economic strength of the population, especially, in the agricultural sector.¹⁸³

Moreover, professionals were invited from Alemaya (today Haromaya) Agricultural Collage to give professional advice on irrigation, use of anti-biotic chemicals, fertilizer, *Meno Azegejajet* (Fodder preparation) and about drought resistant plants.¹⁸⁴

According to Negussie Tefera to increase the agricultural production, there was crop production competition between farmers of different regions of Ethiopia. For example, in Shoa, Bure, Mota, Debre Tabor farmers competed to have the highest amount of crop production. Those farmers with high production won awards. This competition got radio coverage to encourage the farmers all over the country. Radio Voice of Revolutionary Ethiopia was playing the biggest role and taking the responsibility of promoting the competition.¹⁸⁵

In this regard, the Ministry of Education also established Developmental Education through radio by preparing consecutive programs for adults in agriculture and health issues in Amharic, Affan Oromo, and Welayeta languages.¹⁸⁶

¹⁸² Informant: Neggussie Teffera.

¹⁸³ Ibid.

¹⁸⁴ Informant: Dejene Tilahun.

¹⁸⁵ Informant: Negussie Teffera.

¹⁸⁶ Addis Zemen, *Meskerem*, 24, 1973, “*Yelemat Temehert Beradio*”.

Similarly, the youth also participated in agricultural and environmental conservation. The programs were concentrated on environmental conservation campaigns. Following this program millions of tree seedlings were planted all over the country.¹⁸⁷

In order to introduce the people of Ethiopia to new technological findings and discoveries, since the beginning of 1960s radio started to produce Science and Technology Programs. Since 1970 E.C., it was believed that this Program has more benefit to the society and it was re- produced in a new format in association with the Ministry of Education.¹⁸⁸In this Program, different people, especially secondary school students, were participating in asking questions about different technological findings.¹⁸⁹

Any program or advertisement that is not representing the Ethiopian culture, moral, and dignity was not produced and presented by Radio Ethiopia. Most of its programs targeted the society directly. Bertukan Haregwoyn and Dejene Tilahun confirmed that programs were designed to build the minds of children and youth.¹⁹⁰

There were also programs that concentrated on social life, i.e. how to help sick and old peoples, cooperative work, good neighborhood, being supportive, etc. The aim of this program was to create strong social relation between the Ethiopian people.¹⁹¹

Programs transmitted to teach the people about how to keep their health and hygiene, how to prevent different diseases, and how to control sexually transmitted diseases like HIV

¹⁸⁷ Informant: Tameru Asfaw.

¹⁸⁸Meseret Lema, “*Ye Ethiopia Radio Kesaiense Maheder Program Yetelalefu Yesaiensena Teknology Zegebawoch Qegnet*”, (BA Thesis: Department of ye Ethiopian Languages and Literature, 1991 E.C.). pp.4-5.

¹⁸⁹Ibid, p. 7.

¹⁹⁰ Informants: Birtukan HaregWoyen and Dejene Tilahun.

¹⁹¹ Informant: Dejene Tilahun.

AIDS. There was a program named *Sine Hizeb* (Social survey) that informed the people about family planning and how to use contraceptive methods.¹⁹²

Therefore, even if Voice of Revolutionary Ethiopia was the only institution in the radio broadcasting service of the time, it was not serving as the “mouth piece” of the military government only. Almost all my informants conformed this. They testified that Radio Ethiopia had a trust from the people and, as a result, it brought change in the life of the society. According to them the 1970s and early 1980s was the “Golden Era of Radio Ethiopia.”¹⁹³

**ራዲዮ ነው የተናገረው ካልክ ማንም ሰው ያምንሀል፤ እኛም ተአማኒነት
እንዲኖረው ህብረተሰቡ በኑሮውና በአስተሳሰቡ እንዲለወጥ ተግተን እንሰራ ነበር፤
በሰራናቸው የመዝናኛና ትምህርታዊ ፕሮግራሞች ለብዙ ለውጦች ምክንያት
ሆነናል።¹⁹⁴**

“The society trusted Radio Ethiopia and if you say Radio Ethiopia said this everybody believes you. This was the result of our hard work as professionals. We tried our best to change the life of the society through our programs whether it could be educational or entertainment.”

This was also confirmed from listeners of Radio Ethiopia. According to my informants, the educative and entertainment programs were very attractive as they have the power to change

¹⁹² Informant: Ato Amare Melaku.

¹⁹³ Informants: Birtukan Haregwoyen; Dejene Tilahun; Negussie Teffera; Belihu Tereffe, Asfaw Geremew; Tefferi Legesse; Birhanu Gebre Mariam; Amare Melaku; Zenaw Tessema.

¹⁹⁴ Ibid.

the society's awareness in different life aspects such as health, education, agriculture, social life, etc.¹⁹⁵

Even if there was a massive revolutionary propaganda, to say Radio Ethiopia was merely a tool of political propagation for the previous government is a very wrong allegation and mistaken generalization. It constitutes disrespect to the well-known and disciplined journalists who devoted their time and knowledge and who paid sacrifices to satisfy the needs of the society.

Of course, there were challenges to work as a journalist, especially due to the political situation of the time, shortage of modern equipment and trained personnel. However, my informants confirmed that programs were not broadcasted or advertised without care. For instance, alcoholic drinks, cigarette and anything that cause addiction and cultural abuse were not allowed to be discussed or to be advertised by radio.¹⁹⁶

¹⁹⁵Informants: Colonel Negussie Mekonnen; Hirut Alemayehu; Tsion Gebre-Michael, Tameru Asfaw, Yewebdar Gebre Ezegabeher.

¹⁹⁶ Informants: Birtukan Haregwoyen; Dejene Tilahun, Tefferi Legesse, Negussie Teffera; Belihu Tereffe, Asfaw Geremew.

CHAPTER THREE

Radio Ethiopia From 1991-2000

For over a decade, the military government had launched campaign after campaign to suppress the nationalist insurgencies in the north. However, the guerrillas surged on to the final victory. President Mengistu was forced to flee for his life. EPLF (Eritrean People's Liberation Front, alias *Shaebiya*) and the Ethiopian People's Revolutionary Democratic Front (EPRDF) forces entered in May 1991 Asmara and Addis Ababa respectively.¹

When Derg took power the announcement of the overthrow of Emperor Haile Selassie to the people through radio took some process and time. The Derg government used the existing and already established radio station, Radio Ethiopia. Unlike the Derg, EPRDF force was fighting the military government by disseminating propaganda using their own radio station from their base.²

On May 28, 1991, EPRDF forces entered Addis Ababa. Before any other means of mass media was used, Voice of Ethiopia became the first to announce the fall of the Derg government to the people of Ethiopia from the national service station.³ The first broadcast that aired the fall of the military government stated as follows:

ለዘመናት የህዝባችን ብሶት የወለደው ጀግናው የኢህአዲግ ሰራዊት ደርግ

ሲጠቀምበት የነበረውን የአዲስ አበባ ራዲዮ ጣቢያ ለሰፊው ህዝብ ጥቅም ተቆጣጥሮታል፣ ግንቦት 20፣ 1983 አ.ም.⁴

¹Bahru Zewde, *A History of...*, p.256.

²Informant: Birtukan Heregwoyen

³Informant: Ato Desalegn G/Gorgise.

⁴EBC Archive: May, 20, 1983 E.C. This was read through Radio Ethiopia National station to announce the Ethiopian people the fall of the Derg government on the day the EPRDF forces controlled Addis Ababa.

The Addis Ababa radio station that served the Derg has been controlled for the benefit of the masses by the heroic EPRDF army which was born by years of grievances of our peoples.

According to Dessalegn, one of the regular workers in the station stated that when the EPRDF forces controlled Radio Ethiopia station the workers were not in office for their regular job. He stated the situation;

We all were hiding in our houses. As a result, they [EPRDF troops] were forced to transmit using their own comrade through the station. Since it was difficult to continue the work of the station all by them, however, they were compelled to announce a call for the workers of the station to get back to their job. After the announcement some of the journalists started one after another to get back to their regular job.⁵

According to Deslegne, at the beginning of the Ethiopian New Year in 1984 E. C. (1991), the new administration of the Transitional Government of Ethiopia (TGE) initiated anew assessment and evaluation of workers of Radio Ethiopia. As a result of this assessment, some workers were fired from their job and replaced by new workers. Some were demoted to a lowest rank.⁶ As of him, the assessment was not professional; rather it was based on who will be loyal to the new government or who was supporter of the past military government.

Dejene and Birtukan also stated the situation as follow;

Employees of Radio Ethiopia who were previously assigned to various responsibilities were replaced by new ones who were mainly trusted for their political faithfulness to the new government. This new assignees were not professionals and had no qualifying experience. As a result, some aspects of the disciplines of journalism started to deteriorate.⁷

Similarly, Birtukan and Meheret also agreed that the TGE changed the name of Voice of Ethiopia to its previous name “Radio Ethiopia.” The change of name seems just to remove the

⁵Informant, Desalegne G/Gorgise.

⁶ Ibid.

⁷Informant: Birtukan Haregewoyn; Meheret, *The Quest ...* p.280.

name of the station used by Derg rather than to continuing with it.⁸ According to Meheret, the name Voice of Ethiopia was in fact more expressive than Radio Ethiopia. The change of name seems to have emanated no more than a motivation of doing away with whatever originated from Derg, which the EPRDF regarded as its arch enemy.⁹

Like the Derg government did in its early days, at first the EPRDF government also guaranteed the freedom of speech. However, this, if there was at all, was short lived. The freedom of speech mainly concentrated on the condemnation of the previous government and the defunct ruling class.¹⁰

After things settled down, the government designed new organizational structures for all state media including Radio Ethiopia and the Ethiopian Television.¹¹ Moreover, in 1992, the TGE ratified a press proclamation that freed the print media from any censorship. As a result, the office of censorship was closed down and several private newspapers started to appear in the market.¹²

Meheret explained that in the first three years EPRDF kept intact the organizational structure of Radio Ethiopia and the Ethiopian Television (ETV) as separate divisions of the Ministry of Information.¹³ Even if there was structural modification, until 1993-1994, the Radio Ethiopian was under the Ministry of Information.¹⁴ Until 1994, the previous structure of the Ministry of Information continued. However, in January 1994, the Ministry of Information

⁸ Ibid.

⁹ Meheret, *The Quest* ...p.280.

¹⁰ Informant: Birtukan Haregewoyn.

¹¹ Almaz Beyene, "Historical Analysis of Organizational Structure: The Case of Ethiopian Radio And Television Agency's News Center", MA Thesis, Faculty of Journalism and Communication, Addis Ababa University, 2009.),p.10.

¹² Almaz, "Historical ...," p.11.

¹³ Mesert, "*Ye Ethiopia* ...," p. 249.

¹⁴ NALA: Folder No. 8.1.13., File No. 8.1.13.5, *Yemastawekiya Minister Derejitawi Mewaker Endeteshashal, Genbot 1985-86 E.C.*

merged with culture and became Ministry of Information and Culture. As a result, Radio Ethiopia was placed under a direct control of the Ministry of Information and Culture.¹⁵

Previously, Radio Ethiopia and ETV were two separate entities. However, in 1995 the two organizations, Radio Ethiopia and ETV were merged with a design of a new organizational structure named Ethiopian Radio and Television Agency (ERTA). It was in 1995, the government issued a proclamation to provide for the establishment of the Ethiopian Radio and Television Agency. The reason for issuing the proclamation was to establish the Ethiopian Radio and Television Agency and thereby provide for the better management of its growing tasks and enhance its efficiency.¹⁶ Even if both stations were allowed to use the human and material resource together, however, the news desks of radio and television also developed to a news center, but they were operated separately.¹⁷

This new body is in principle accountable to the Parliament (Council of Peoples' Representatives). Technically, however, it came under the control of an executive body. First it was under the Ministry of Information.¹⁸ Again in 1995, under the proclamation of *Negarit Gazeta*, No. 114/ 1995, the Ethiopian Radio and Television came under the direct control of the Parliament. After two years, the 73/1997 Proclamation stated that Ethiopian Radio and Television Agency will be managed by a general manager. This general manager has been supported by the managers of Radio Ethiopia and the Ethiopian Television.¹⁹

¹⁵ NALA: Folder No. 8.1.13., File No. 8.1.13.7, *Yebahilena Mastawekiya Ministr Derejitawi Mewaker, Tir* 1986E.C.

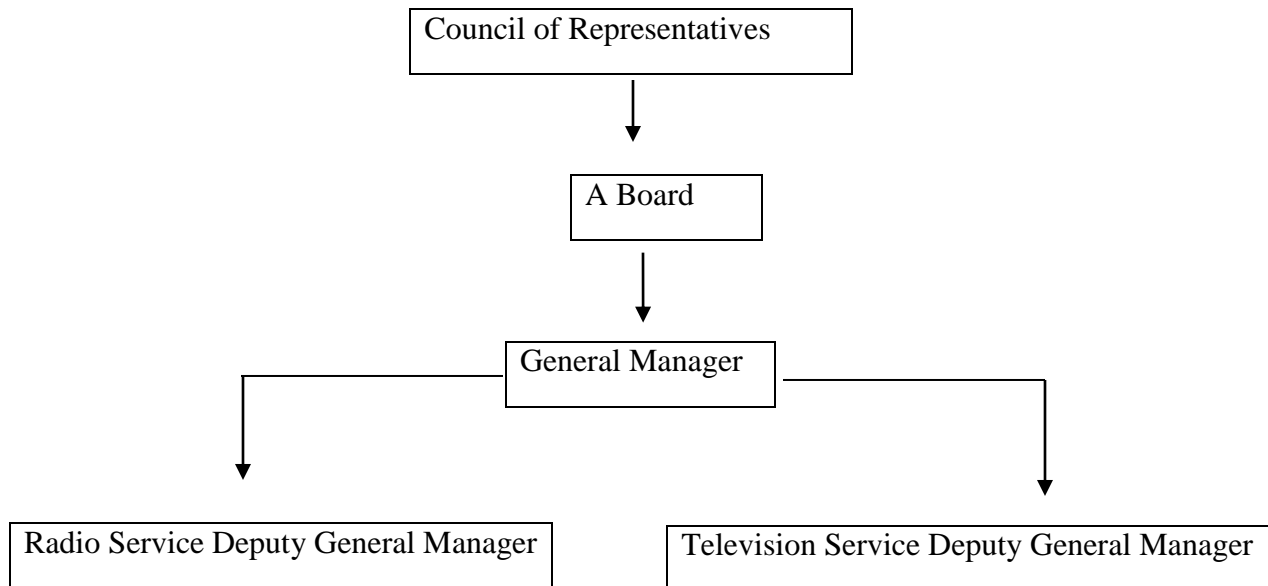
¹⁶ Almaz, "Historical ...," p 43.

¹⁷ Almaz, "Historical ...," p.11; Leykun Berhanu, "Organizational Structure of Radio Ethiopia And Television": Unpublished, P.212.

¹⁸ Almaz, "Historical ...," p.11.

¹⁹ Leykun, "Organizational ...," p.213.

Chart 1: Accountability of the board of the Ethiopian Radio and Television Agency



Although radio and television merged together in 1995, they kept their respective administration intact. As separate entities, radio and television took their own parallel line of development until they achieved the ultimate merger in 2009 via the Business Process Re-engineering (BPR) program.²⁰

In 1998 an organizational structure different from the previous one was introduced. Accordingly, the employees of the Agency came to be administered by two different administration systems, i.e. journalists and technicians under the board and the other support staff under the civil service.²¹

Comparing to the military government it seems the current government of Ethiopia, which came to power in May 1991, has brought hopes for democratization and freedom of expression. However, Efreem Melaku argues against such claims by saying that these hopes

²⁰Ibid, p. 252.

²¹Almaz, "Historical ...," p.11.

began to fade almost instantly. “As was the case in the past, the state-owned media became simply the propaganda machinery of the EPRDF government, launching violent verbal attacks on those political or ethnic groups that are ill favored by the ruling circle.”²² Similarly, Mehret argued that the EPRDF government has used radio to strengthen its power more than any other medium. Massive propaganda against members of the Derg regime as well as the Amhara nationality was disseminated via radio.²³ Furthermore, EPRDF allowed its allies to use the broadcast media to attack the supporters of the old regime and order. Government officials and cadres alike were heard using indecent, even offensive languages against these two groups, disregarding the standard of the station.²⁴

The Ethiopia Radio and Television Agency has redesigned its organizational structure at different intervals, however, it was criticized by all shareholders including the government for its allegedly inefficient and ineffective services.²⁵ On the other hand, the government often complained that the Ethiopian Radio and Television did not promote government policies and strategies and had not played a supportive role to meet its interests. According to its editorial policy, is the Agency was expected to work in linking the government with the people.²⁶ The opposition political parties also accused the Ethiopian Radio for not serving them fairly in different times.²⁷

Even if there were some progresses, there were also challenges that hindered the further development of Radio Ethiopia in light of its long history. There were comments from the public that indicated they were not satisfied by the contents, which were broadcasted through the

²²Eferm, “Coverage...,” p.19

²³Meseret, *Ye Ethiopia...*, p. 250.

²⁴*Ibid.*

²⁵Almaz, “Historical ...,” p.11.

²⁶*Ibid.*, p. 12.

²⁷*Ibid.*, p.12.

government media. Some said the content of the messages disseminated by the government media lacked quality and some of them also said the message designed by the media were not impartial. Most of the time programs which had political contents were unfair and biased towards government officials.²⁸

3.1. Language service

Radio Ethiopia continued its service by broadcasting national and international issues from Addis Ababa and the regional stations in Harar and Metu.²⁹ Here, it must be clear that Metu Station began its operation after EPRDF took power in 1994, though it was built by Derg shortly before its overthrow in 1991.³⁰ On the other hand, Radio Ethiopia lost its regional station in Asmara in 1991. This was due to the fact that Eritrea became an independent state following the downfall of Derg in 1991.³¹

Since 1993, Radio Ethiopia language service introduced three additional Ethiopian languages to the national service. These were Harari, Nuer and Anuak. Harari language program started to be broadcasted in 1993 from Harar studio of Radio Ethiopia regional station, Nuer and Anuak language programs were prepared and transmitted from the Metu studio of Radio Ethiopia since 1994.³²

Radio Ethiopia had national and international broadcasting services from the main station in Addis Ababa and the regional stations in Harar and Metu transmitted from their respective localities. Metu station began operation in 1994 with 30 minutes broadcasts in Anuak and

²⁸Almaze, "Historical, p. 12.

²⁹ Ibid.

³⁰Meseret, "*Ye Ethiopia ...*," p. 250.

³¹ Ibid.

³²Asfaw Geremew, *Ye'Ethiopia...*,p.19; Survey of Culture and Media, Ethiopia, 2003, p.36.

Nuer.³³ Anuak language program transmitted for the Gambella region residents every Monday to Friday from 2:00pm-2:30 afternoon, Saturday from 11:00pm – 11:30 pm and Sunday from 12:00 pm- 12:30 pm.³⁴

Nuer language program also transmitted for the Gambella region residents from Monday to Friday from 2: 30pm- 3:00pm, Saturday from 11:30am- 12:00pm and Sunday 12:30- 1:00 pm.³⁵ Harari language program transmitted to Harar region residents from Monday to Friday from 4:30pm- 5pm, Saturday from 6: 30am- 7am and Sunday from 6:00 am – 6:30 am in the morning. Each language transmitted their programs for three and half hours in a week.³⁶

By increasing the number of languages Radio Ethiopia played its part to increase the social, economic and political awareness of the international and national listeners. In addition to this, the programs were also preaching the feature of Ethiopian society, politics and economy with the new government to the national and international society in different languages.³⁷

In 2000, Radio Ethiopia was transmitting different programs in eleven languages i.e. eight national languages (Amharic, Tigrigna, *Affan* Oromo, Harari, Afar, Somali, Anuak and Nuar) and three international languages(English, French and Arabic) for 144 hours.

3.2. News Agencies

Radio Ethiopia received domestic news and information primarily by assigning its own reporters and from regional bureaus. The country has only two news agencies. These were the Ethiopian

³³ Mesert, “*Ye Ethiopia...*,” p. 254.

³⁴“*Sele Ethiopia...*”, p. 13.

³⁵“*Sele Ethiopia...*”, p. 14.

³⁶ Ibid,p. 13

³⁷“*Sele Ethiopia ...*”, p.6.

News Agency (ENA) and Walta Information Center (WIC) which was both government's controlled.

ENA is the largest government funded local news agency in the country. It gathered news from all over the country through its regional desks and also from international media houses. In July 1994, the Transitional Government of Ethiopia (TGE), restructured the Ethiopian News Agency and laws were enacted with objectives and responsibilities clearly stated.³⁸ TGE endorsed Ethiopian News Agency establishment proclamation no. 115/1995. ENA's function was to gather and distribute balanced and accurate news and news material concerning Ethiopia and the rest of the world in accordance with media policies, laws and directives.³⁹

The other source of news for Radio Ethiopia was Walta Information Center (WIC). It is a party-affiliated information and news agency that was established in 1993, focusing on development related news and information coverage throughout the regional states.⁴⁰

Some international news agencies like the Associated Press (AP), Reuters, Agence France Press (AFP) were active in Ethiopia. Resident correspondents and Ethiopian journalists and correspondents also file news and stories from Ethiopia. The stations include the British Broadcasting Corporation (BBC), Voice of America (VOA), Voice of Germany (DW), were source of news for Radio Ethiopia.⁴¹ Reporters of Radio Ethiopia correspondingly, prepare special programs and broadcast them at regular intervals.⁴²

³⁸ENA In The New Millennium, 2000E.C. p, 44.

³⁹ Ibid, p, 44.

⁴⁰Ibid, p. 44.

⁴¹Ibid, p.45.

⁴²Negussie, "Media...", p. 18.

3.3. Research Based Programs

Since radio Ethiopia was under the control of the new government, EPRDF, like the previous governments did, it was used as a means of communicating government policies to the people. Secondly, it was used as an instrument for development. Programs on health, education, agriculture, environment, harmful traditional practices as well as empowerment of women in society were given prime importance.⁴³ Therefore, the largest bulk of the program falls in to the educational and information category. Positive news such as informing the public the development effort of the government dominated the programs.⁴⁴

In 1995, Radio Ethiopia conducted listeners' opinion survey in three languages programs i.e. Amharic, Tigrigna and *Affan Oromo* for the first time in its history to improve the quality of its programs.⁴⁵ The survey was conducted in Addis Ababa and in different regional towns.⁴⁶ However, I cannot find any information that indicate which regional towns were part of the survey, though based on the languages we can understand that in addition to Addis Ababa the survey could be conducted in Amhara, Tigray and Oromia regional states.

For the Amharic programs, suggestions were collected from the society concerning its 32 programs. The survey includes 500 questioners distributed to different parts of the society. The survey includes schools, government institutions, Taxi drivers association, and women's associations.

As a result of the feedbacks, the number of Amharic program increased from 32 to 40. Parallel with the increment of programs Two and half hours also added to increase air time of

⁴³Mesret, "*Ye Ethiopia ...*," p. 254.

⁴⁴ Ibid.

⁴⁵Asfaw Geremew, *Ye'Ethiopia...*,p.22.

⁴⁶ Asfaw Geremew, *Ye'Ethiopia...*,p. 21.

transmission from Monday to Sunday. Since the listener's opinions survey showed the strength and weakness of the station, after April 8, 1997 the station started transmission of its new format of programs.⁴⁷

The Amharic language program included: News, Rural Forum, Literature, Around Life, Survey of Ethiopia, Readers Review, Science and Technology, Health, Our Economy, Sport, Monday Evening Music program, Current Affairs, Quiz, Nationalities Music, Law and Society, Africa Music, Musicians and their music, Children's Time, Women Forum, World News, Art Night, International Music, Sunday Morning Entertainment Program, Youth program, Saturday Entertainment Program, Sunday Afternoon Entertainment, Listeners' Choice of Music, People's Opinion, Sunday Night Music, Music Forum, Press Editorial, Environment and society, Message on Economy, Food Preparation, Social Survey, Meteorology, Radio Memory, Traffic Security, News in Brief, Beyond the Horizon.⁴⁸

The listener's opinion survey also included Tigrigna and *Affan* Oromo programs. The new format for these languages also started at the same time with the Amharic program. The *Affan* Oromo programs included: News, Current Affairs, Women Program, Sport, Society Survey, Nationalities Music, Agriculture, Law and society, *Affan* Oromo on Radio, Health, Science and Technology, Social life, Development, Our Economy, public opinion, Press Editorial, Children Program, Entertainment Show (Gadisa), Youth Program, Sunday Morning Entertainment, Listeners' Choice of Song, World News. Generally 22 programs in a week were transmitted for 29 hours from the Metu and Harar station.⁴⁹

⁴⁷Ibid, p.22.

⁴⁸ Ibid.

⁴⁹ Ibid.

The Tigrigna service also did some improvements in its programs. It arranged 16 programs for 9 hours in a week. These included News, World news, Science and Technology, Sport, Social Life, Parliament, Development, Women Program, Health Program, Attention (*Tekuret*), Listeners' Choice of Song, Saturday Entertainment, Youth Program, Public Opinion, Law and Verdict, Our Culture.⁵⁰In addition to the above improvements English language program also collect audience opinion and increased 30' minutes air time to its program.⁵¹

3.4. Ethiopia Radio air time coverage

Since Radio Ethiopia lost its regional station in Asmara its total air coverage was decreased from 133 hours to 117:30 hours. However After the audience survey the total air coverage was increased from 117:30 144:30 hours.

No.	Languages	Time allocated in a week
1	Amharic	58 hours and 30 minutes
2	Tigrigna	9 hours
3	Affan Oromo	29 hours
4	Hareri	3 hours and 30 minutes
5	Afar	7 hours
6	Somali	7 hours
7	Anuak	3 hours and 30 minutes
8	Nuar	3 hours and 30 minutes
9	English	9 hours and 30 minutes
10	Arabic	7 hours
11	French	7 hours
		Total transmission hours: 144: 30 hours

⁵⁰ Ibid.

⁵¹ Ibid.

Table 2- Radio Ethiopia languages air time coverage

Source: Asfaw Geremew, *Ye Ethiopia Radio Ketenanet Eske zare*, p. 24.

In terms of development, EPRDF expanded the infrastructure of Radio Ethiopia, extended its geographical coverage and enhanced the signal strength.⁵² As we have seen in chapter one and two, since its establishment successive rulers i.e. the Imperial and the military government tried their best to modernize the services and technologies of Radio Ethiopia.

Technically Wider coverage was made possible through the installation of new relay stations at Metu, Bahir Dar, Goba-Robe and Arba-Minch.⁵³ In 2000, the government installed short and medium wave transmitters. Medium wave transmitters in Harrar, Metu, Arba-Minch, Bahir Dar and Goba-Robe re-transmitted different programs to their respective areas using microwave technology from Addis Ababa Radio Ethiopia National Service station.⁵⁴

After finishing re-transmission of the National Service programs, the stations of Metu and Harrar would resume transmitting regional program service to the speakers of Affan Oromo, Somali, Harrari, Nuer and Anuak languages.⁵⁵

In 2000, Radio Ethiopia operated five 100 KW short wave transmitters, two 50 KW medium wave transmitters and six 100KW medium wave transmitters.⁵⁶

⁵²Asfaw Geremew, *Ye Ethiopia...*,p.1.

⁵³ Meseret, "*Ye Ethiopia...*," p. 253; "*Sel Ethiopia...*,"p.6

⁵⁴"*Sel Ethiopia...*," pp. 5-6; Mesert, "*Ye Ethiopia...*," p. 253.

⁵⁵"*Sele Ethiopia...*,p.5

⁵⁶Negussie, "*Media...*," p.15.

Place of the Station	Power of the Transmitter	Service
Addis Ababa	100kw	National
Addis Ababa	100kw	National
Addis Ababa	100kw	National
Addis Ababa	100kw	International
Addis Ababa	100kw	International

Table 3- Short Wave Transmitter Materials

Source- *Sele Ethiopia Radiona Television Derjit Meseretawi Merjawoch: Plan Admach Temelekach Tenat Agelgelot, Tire, 1992 E.C.*

Place of the Station	Power of the Transmitter	Service
Addis Ababa	50kw	National
Harar	50kw	National
Addis Ababa	1 kw	International
Metu	100kw	National
Arba Minch	100kw	National
Bahir Dar	100kw	National
Goba-Robe	100kw	National

Table 4- Medium Wave Transmitter Materials

Source- *Sele Ethiopia Radiona Television Derjit Meseretawi Merjawoch: Plan Admach Temelekach Tenat Agelgelot, Tire, 1992 E.C.*

In terms of administrative organization, in 2000, there were four services under Radio Ethiopia. One is the National Service. This Service transmitted programs to the entire nation both in medium and short waves. The second was external service, which transmitted on short wave to neighboring countries in Africa and the Middle East. The third service was FM service broadcasting popular programs to the residents of Addis Ababa and its vicinity. All these three services were housed in the premises of ERTA.⁵⁷ The fourth was the Regional Services of Radio Ethiopia, which operated from stations in Harar and Metu for the east and west of the country, respectively.⁵⁸

The number of Radio Ethiopia employees were in 1993, there were 511 staffs of whom 137 journalists, 117 technicians and 257 supportive teams. In 1998 there were 585 workers of whom 192 journalists, 120 technicians and 273 supportive teams.⁵⁹ With the increment of its geographical coverage the numbers of Radio Ethiopia employees were also raised.

In 2000, Radio Ethiopia produced different programs from three different stations. These were from Addis Ababa national service and international service for national and international audiences. The third one is from Harar and Metu station for regional audiences. During this period Radio Ethiopia had twelve permanent studios, of these eight studios in Addis Ababa, two studios each in Harar and Metu.⁶⁰ In addition to the permanent studios there is also one movable studio used for live transmission.

⁵⁷Meheret, *The Quest...*,p.252.

⁵⁸ Ibid.

⁵⁹“*Sele Ethiopia...*,” .p.17.

⁶⁰ Ibid, p. 17.

3.5. Ethiopian Mass Media Training Institute (EMMTI)

Although the practice of journalism has a long tradition in Ethiopia, the country had no a higher institution that offer training in journalism and communications. According to Dejene Tilahun employees of Radio Ethiopia were graduate of different fields of study. However after they join Radio Ethiopia different short and long term training was given to the employees about journalism. Ethiopian Mass Media Training Institute (EMMTI) was the first institution that was established to provide regular training in journalism and communication.

This institution was established in 1996 with a view to produce media personnel with the requisite training in journalism and mass communication.⁶¹ This institute was established in the previously Radio Ethiopia National Service compound (near Piasa Abune Petros Statue) after the site of the National Service of Radio Ethiopia was relocated to the compound of the International Service around Zeneb work. As a result, Radio Ethiopia National Service sacrifices its old and historical place to train journalists for the station itself as well as for the Ethiopian media.

Even if more attention was given to improve the quality of journalism by establishing training institution like the Ethiopian Mass Media Training Institute (EMMTI), the value and discipline of journalism did not progress and the was another challenge. Instead, it descended from time to time. According to Birtukan and Dejene, this happened because the media training concentrated more on theory instead of practice. Moreover, anyone who graduated from the training school could be on air immediately.⁶² In addition to this, according to Tefferi Leggesse

⁶¹Negussie, "Media..." p.55.

⁶²Informants: Birtukan and Dejene.

and Birhanu Gebremariam, more or less many programs became one-way communication, i.e. they didn't allow the audience to participate actively.⁶³

The other challenge was changing sites without any proper study and plan. According to Dejene and Desalegne, at the end of the 1990s there was a change of location from Piasa Abune Petros Radio Ethiopia station to Zenebe Work station. This change merged the National Service with the International Service of Radio Ethiopia for administrative purpose.⁶⁴ For Dejene Tilahun, the change doesn't take any consideration of distance. Compared to the National Service, which was found at the heart of Addis Ababa, the International Service station was at the edge of the capital. So the journalists were discouraged by the distance. Often, people started to refuse to give interviews live when they realized the distance.⁶⁵

3.6. FM Service

Radio Ethiopia has launched in June 4, 2000 FM transmission under the name FM Addis 97.1. It was established as part of the expansion project of the National Service of Radio Ethiopia. Its service was confined to Addis Ababa and its surroundings with a strong signal within a radius of 250 kilometers.⁶⁶ FM Addis 97.1 is the first FM radio station in Ethiopia's media history.⁶⁷

According to Efrem Beshah, FM Addis 97.1 was from the outset intended to be fundamentally different from the format of the National Radio, though they share the same administration. And all the staff of the new FM 97.1 came from the National Radio stations.⁶⁸

⁶³Informants: Tefferi Legesse and Birhanu Gebere Mariam.

⁶⁴Informants: Desalegn and Dejene.

⁶⁵Informant: Dejene.

⁶⁶Mehert, *The Quest...*, p. 257.

⁶⁷Efrem, "Coverage...", p.2.

⁶⁸Ibid.

It broadcasted for 18 hours every day, as part of the Ethiopian National Radio. FM Addis 97.1, from its 126 hours program transmission of a week, 6 hours per week were allocated to news, 46:13 hours to educational programs, 69:35 hours to entertainment and 4:12 to advertisements.⁶⁹

The FM Addis 97.1 station transmits programs on various urban issues to attract different segments of the audience. The transmission included various social, economic and political programs. Accordingly, science and technology, sport, children's time, from the world of arts, the elderly, DJ monitored musical presentations, HIV/ AIDS prevention, youth and women are among the popular once that the FM station transmits.⁷⁰ This FM broadcasts news, political, social, economic, cultural and other educational programs as well as entertainments such as music and sports. Children's, youth's and women's programs are the other programs that are transmitted by this station.⁷¹

FM Addis obtains its programs from three sources. The first source is its own staff. It also cooperates with partner's organization that fills in the rest of the airtime with music, drama and all rounded programs. In addition, FM leases airtime up to several hours a week to other organizations that transmit educational and social programs. Compared to other stations of Radio Ethiopia, FM Addis has many listeners in Addis Ababa and its surroundings. About 84 percent of the residents of Addis Ababa listen to FM Addis and it is their favorite station.⁷² Its variety of shows have greatly contributed to such popularity. It is also argued that its entertainment and

⁶⁹Ibid,p. 3.

⁷⁰ Negussie, "Media...",p.19; Efreem, "Coverage...", p. 3.

⁷¹Meseret, "*Ye Ethiopia...*," p. 257.

⁷²Meheret, *The Quest...*, p. 258.

socially-oriented programs often presented in a call-in format are especially popular among the public.⁷³

In its early days, FM Addis faced shortage of manpower; it had only eleven staff (both full time and freelance journalists). Other shortcomings were lack of autonomy and lack of financial incentives for journalists working for the station.⁷⁴

⁷³ Ibid.

⁷⁴ Ibid.

Conclusion

Since its foundation, radio broadcast plays significant role in triggering and promoting social, economic, professional and political changes by transmitting various educative, recreational and awareness creative programs to the masses. Though its internal structures, contents, policies, name and progresses varies from government to government and from time to time, Radio Ethiopia's role in bringing the over-all social progress and national unity has remained significant.

By improving its quality of transmission, programs and by diversifying the languages of transmission and by expanding its geographical coverage, the radio broadcast has tried to create awareness upon the Ethiopian societies locally and abroad. Moreover, it has announced Ethiopia's stand on colonialism and its role in promoting Pan- African movement, Ethiopia's culture, and custom to the outside world.

During the Derg government different proclamations were translated and broadcasted to the society in fifteen languages. In terms of bringing national unity and defense, radio Ethiopia played great role in creating alertness on the Ethiopian people especially, during the time of Somalia's invasion of Ethiopia. After the dawn fall of the Derg, the EPRDF government changed the name of the station From Voice of Revolutionary Ethiopia to Radio Ethiopia. The numbers of languages were also increased. In 2000, Radio Ethiopia was transmitting different programs in eleven languages and three international languages (English, French and Arabic). By and large, the Ethiopian radio broadcast hastened societal and professional development by being a major means of communication tool between the society and the government as well as Ethiopia and the outside world.

The major achievements of Radio Ethiopia are institutional and professional developments. From an humble beginning with amateur workers and transmission at public places it has grown tremendously through time to be a highly professional media enterprise. At different times it tried to offer professional trainings locally and abroad transforming the capability and confidence of its journalists. It always strove to make the institution up to date by introducing sophisticated instruments of the time.

Radio has continued to be a major source of information for the vast majority of the Ethiopian people. Almost entirely the rural population depended on radio. It played crucial role in the national economy, by focusing particularly on the agricultural sector and by introducing programs for such purposes. The role it played in the healthcare sector cannot be undermined. Even in urban areas the transformations into FM transmissions and the advancement in digital technology have enhanced its importance.

Bibliography

Unpublished

- Anna, Aslunda and et.al. "From Hate Media To Great Media: Rwanda Radio Journalist's View of the Media Climate in Their Country". Linnaeus University. N.D.
- Addmassu Tasew. "The Literacy Campaign and the Mass Media, Post Graduate Diploma Course in Journalism For Developing Countries". New Delhi; Indian Institute of Mass Communication as a Partial Fulfillment for a Post Graduate Diploma in Journalism, India, 1982.
- Alem Habtu, *Ethnic Federalism In Ethiopia: Background Present Conditions And Future Prospects*, City University Of New York- Queens College, Department Of Sociology, 2003.
- Almaze Beyene, *Historical Analysis Of Organizational Structure: The Case Of Ethiopian Radio And Television Agency's News Center*, Ma Thesis, Faculty Of Journalism And Communication Of Addis Ababa University, 2009.
- Ashagre Hailu. "History and Role of the Voice of America (VOA) Amharic Radio Broad Cast." M.A. Thesis, Department of Journalism and communication, Addis Ababa University, 2014.
- Bewletaw Baye. "Ye'press *Netsanet Be'ethiopia*." B.A. Thesis, Addis Ababa University, 1990.E.C.
- Corazza, Gian. "Marconi's History." *Proceeding Of The Ieee*, Vol. 86, No, 7, 1998.
- Ephrem Beshah, *Coverage Of Human Trafficking: Analysis of 'Enewaq' Programme*, Ma Thesis, Department of Journalism And Communication, Addis Ababa University, 2008.
- Ganiyu, Olalekan and et.al., "Ideological Implications Of Broadcasting Practice In Nigeria: From Pre And Post-Independence Regulation To Deregulation," *IOSR Journal Of Humanities And Social Science*, Vol. 15, Issue,2. 2013.
- Leyhun Berhanu. "Certain Facts of the Ethiopian Radio". N.P: 1992.
- Mary Myers. "Radio and Development in Africa." Canada: International Development Research Center (IDRC) Of Canada, 2006.
- Mekonnen Temsgen, "The History of *Berhanena Selam* Printing Press. (1921-1957)." B.A. Thesis, Department of History, Addis Ababa University, 1990.
- Meseret Lema. *Ye Ethiopia Radio Ke Saiense Maheder Program Yetelalefu Ye Scincena Teknolojy Zegebawoch Qegnet*. BA Thesis: Department of Ethiopian Language and Literature, 1991 E.C.

- Negussie Meshesha, "Media and Politics in Ethiopia: A Critical Analysis". Department Of Journalism and Communication, Hawassa University, Vol.1, No.2.2014.
- Mhlambi, Thokozani. Early Radio Broadcasting In South Africa: Culture, Modernity And Technology, PHD Thesis, Music Department; Cape Town University, 2015.
- Pankhurst, Richard. "Development In Addis Ababa During Italian Fascist Occupation" Paper Submitted To Addis Ababa Centenary Conference, Nov, 1986.
- "Pan African Freedom Movement for East, Central, and Southern Africa, Addis Ababa Conference". Addis Ababa: The African Department of the Foreign Office, Feb 2-10, 1962.
- Seyoum Haile, "The History Of Radio Broadcasting In Ethiopia (1933-1974), BA History Department, Addis Ababa University, 1987E.C
- Steel, J. William. A Brief Summary of Radio History. Mary Land: NCRTV Museum, N.D.
- "Regional Operational Seminar On Post-Literacy For English Speaking African Member States: Provisional Military Government Of Socialist Ethiopia, Ministry Of Education, Department Of Adult Education". UNESCO Regional Office For Education In Africa: Woliso, Ethiopia, 1979.
- Sel Ethiopia Radiona Television Derjit Meseretawi Merjawoch: Plan Admach Temelekach Tenat Agelgelot, Tire, 1992 E.C. Addis Ababa.
- Tamerat Tadele "Christian Radio Broadcasting in Ethiopia's Changing Political Context: Case Study". Ma Thesis. Addis Ababa University, Department Of Journalism, and Communication, 2008.
- Terje S. Skjerdal, "Competing Loyalties: Journalism Culture in the Ethiopian State Media." Ph.D. Dissertation. Oslo University, Department Of Media and Communication, 2012.
- Tamerat Tadele," Christian Radio Broadcasting In Ethiopia Changing Political Context: Case Study of Yemisirach Dimets Radio. MA. Thesis, Addis Ababa University, Department Of Journalism and Communication, 2008.
- Thomas, Ivan, "The Changing Landscape of Broadcasting in Sierra Leone: Past, Present And Future". Ph.D. Thesis, University Of Leicester, Department of Media and Communication, 2007.

Published

- Abdu Mozayan. "The Use of Media in Language Teaching" M.L. Bender(Ed). *Language In Ethiopia*. London: Oxford University Press, 1976.
- Addis Hiwot. *Ethiopia from Autocracy to Revolution*. London: N.P. 1975.
- Alexander, Alison And Et.Al, *Media Economics, Theory And Practice*. New Jersey: Lawrence Erlbaum Associates Inc, 2004.

- Ansah, V. "Privatization Of Radio- Implication And Challenges", In Karikari(Ed.), *Independent Broadcasting In Ghana:Implications and Challenges*. School of Communication Studies: University of Ghana, Proceedings of the National Conference On The Promotion And Privatization O F Radio And Television Broadcasting In Ghana Held At Gimp A, Greenhill, Achimota, March 1-3, 1993.
- Asfaw Geremew. *Ye' Ethiopia Radio Ketelant Esk Zare(1923-1992 E.C.)*. Addis Ababa: Radio Ethiopia, 1992. E.C.
- Andargachew Tiruneh. *The Ethiopian Revolution, 1974–1987: A Transformation from An Aristocratic to a Totalitarian Autocracy*. Cambridge: Cambridge University Press, 1993.
- Ansah, V. "Privatization Of Radio- Implication And Challenges". *Proceeding of the National Conference On The Promotion And Privatization Of Radio And Television Broadcasting in Ghana*.Ghana University, 1993.
- Asfaw Geremew .*Ye' Ethiopia Radio Ketelant Esk Zare, 1923-1992 E.C.* Addis Ababa: Radio Ethiopia, 1992 E.C.
- Bahiru Zewede. *A History Of Modern Ethiopia*. Oxford: James Currey, 2002.
- Bartleet, E.*In The Land Of Sheba*. Birmingham: Cornish Brothers Ltd, 1934.
- Barton , Frank. *The Press of Africa: Persecution and Perseverance*. London: Macmillan, 1979.
- Barteel,J. *In The Land Of Sheba*.Briningham: Corrish Brothers Ltd., 1934.
- Baran, Stanley J. *Introduction to Mass Communication: Media Literacy And Culture*. London: Mayfield Publishing Company, 1999).
- Briggs, Asa. *The History of Broadcasting In The United Kingdom, Vol, I*. London: Oxford University Press, 1961.
- Chalk, Franck, "Intervening To Prevent Genocidal Violence: The Role Of The Media". In Allen Thompson, *the Media and the Rwanda Genocide*. Ottawa: International Development Research Center, 2007.
- Dawit Wold Giorgis.*Red Tears: War, Famine, And Revolution In Ethiopia*. New Jersey: The Red Sea Press, Inc. 1989.
- Desforges, Alison. "Call To Genocide: Radio In Rwanda, 1994". In Allen Thompson, *The Media And The Rwanda Genocide*. Ottawa: International Development Research Center, 2007.
- Dunckly, C.F. *Eight Years in Abyssinia*. London: Hutchinson, N.D.
- Eshetu Wendemu. *Ye Colonel Mengistu Yaltenegeru Misteroch*. N.P: N.P, 2005 E.C.
- Endale Geta Kebed.*A Life History Of Bealu Girma And His Works*. Addis Ababa: Littman General Trading P.L.C, 2016.

- Ethiopian News Agency.# *I Link to Ethiopia*. Addis Ababa: Commercial Printing Enterprise, 2000 .E.C.
- Frohardt, Mark and Temin, Jonathan. “The Use and Abuse Of Media In Vulnerable Society”. In Allen Thompson, *the Media and the Rwanda Genocide*. Ottawa: International Development Research Center, 2007.
- Fesseha Yaze. *Ye Ityapya Ye Amst Shi Amet Tarik: Keltezemerelet Iyasu Iske Tezemerelet Ehadeg Qutir Hulet*. Addis Ababa: Alpha Publisher, 2004e.C.
- Farago, Ladislas. *Abyssinia on the Eve*. London: Puntam Covent Gordon, 1935.
- Fitsum Weldmariam. *Yaltezemerelachew*. Addis Ababa: Far East Publisher, 2006. E. C.
- Getachew Metaferia. *Ethiopia and the United States; History, Diplomacy, And Analysis*. New York : Algora Publishing, 2009..
- Gartley, John. “Broadcasting,” In Sieghert Ughlig, *EncyclopediaAethiopica* Vol.I. Humburg: Harrassowitz Verlag, Wiesbaden, 2003.
- Garratt, G.R.M. *The Early History Of Radio: From Faraday To Marconi*. London, The Institution Of Engineering And Technology, 2006.
- Hadush Kasu and Semeneh Mekonen, *Ye’ Gazetegenet Hahu*.Addis Ababa: Ethiopia News Agency, 1996e.C.
- Imperial Board Of Telecommunication. *Tele Communication in Ethiopia: An Historical Overview 1894-1962*. Addis Ababa:Imperial Board of Telecommunication, 1963e.C.
- Karikari, Kwame. *Independent Broadcasting In Ghana:Implications and Challenges*. School Of Communication Studies: University of Ghana, Proceedings of The National Conference on The Promotion and Privatization of Radio And Television Broadcasting In Ghana Held At Gimp A, Greenhill, Achimota, March 1-3, 1993.
- Lee, H. *Non-Linear History of Radio*. Cambridge: Cambridge University Press, 1998.
- Maeregu Bezabeh, *Ye’gazetegenet Muya Nedefe Hasabna Ategebaberu*. Addia Ababa: Mega Publisher, 1995.E.C.
- Markakis, John. *Ethiopia: Anatomy of A Traditional Polity*. Addis Ababa: Oxford University Press, 1975.
- Mcleish, Robert. *Radio Production*, Fifth Edition, Amsterdam: Focal Press, 2005.
- Meheret Chekol Reta. *The Quest for Press Freedom: One Hunderd Years of History Of The Media In Ethiopia*. Maryland: University Press of America, 2013.
- Mengistu Hailmariam. *Tiglachin: Ye’ Ethiopia Hizeb Abyotawi Ye’ Tegel Tarik*. Addis Ababa: Tsehay Printing, 2004 E.C.
- Ministry Of Information, *Ministry Of Information in the New Millennium*, March 2008.

Ministry Of Information. *Pattern Of Progress: Mass Communication In Ethiopia*, Book, V. Addis Ababa: Commercial Printing Press, 1966.

Natesh, M. *Kenya Development Of Broadcasting And Television*. Paris: UNESCO, 1965.

Negussie Teffera, *Ethiopian Mass Media Profile*. Addis Ababa: Population Media Center, 2006.

Newman, Polson. *The New Abyssinia*. London: Rich And Cowan Ltd. 1938.

R.E. Summers and H.B. Summers. *Broadcasting and the Public*. California: Wordsworth Publishing, 1967.

Steer, G. L. *Caesar In Abyssinia*. London: Hodder And Stoughton Ltd., 1936.

_____. *Sealed And Delivered: A Book On The Abyssinia Campaign*. London: Hodder and Stoughton Ltd., 1942.

Winston, Brain. *Media Technology and Society: A History from the Telegraph to the Internet*. London: Routledge, 1998.

Yohana Hailu, *Ethiopian Broad Casting Corporation, 1957-2008e.C.* Addis Ababa: Ethiopian Broad Casting Corporation, 2008e.C.

Zeneb Feleke, *Neber*. Addis Ababa: Eleni Printing Press, 2001.

Newspapers

Addis Zemen - Hidar, 1934 E.C. *Yethiopia Lijoch Bsera Meselten*,

-*Tire*, 1964 E.C.

-*Tire*, 25, 1968 E.C.

-*Tikemt*, 1, 1983 E.C. *Sel Gazetegna Romanwork*,

-March 3, 1969 E.C. *Gizyawawi Wtaderawi Mengist Shumet Sete*; Hidar, 3, 1971.

-*Ye Ethiopia Zena Agelgelotna* A.N.D. Wele Teferaremu; *Nehase*, 17, 1975.

-*Yehig Memeria Abaloch Seladergut Tefat Behulum Yemegenagna Zedewoch Endigeltse Wesenenal*; *Nehase* 9, 1967 E.C,

-Yehizeb Amakariwoch Semena Tefat Bemegenagna Zedewoch Hulu Lehezeb Endigelets Wesenenal; Meskerem, 24, 1973 E.C

-Yelemat Temehert Beradio; Megabit, 2, 1969 E.C

-Ye Abyotawit Ethiopia Demetse Ye Radio Program Weta; Hidar,13, 1970 E.C. --

-Ethiopia Ye Achire Moged Radio Teransmiterochen Fekedech, Hidar,13, 1970 E.C.

Negarit Gazeta -Proclamation No.1 of 1980 E.C.

- Proclamation No. 131 of 1952E.C.

-Proclamation No, 15 *Genbote* 29, 1960E.C.

Archive

EBC Archive: Interview With Ato Asefa Yergu“*Ehud Ken* 12/4/1979 E.C.; Interview No. 755 “*Ato Bealu Girma Sel Media Yadergut Kalmeleles*”. No Date.;May, 20, 1981 E.C. ; Seminar, 137, Part. 1 And 2, Ethiopian Radio And Television Annual Report, N. D.; Interview, 469, *Ye Ethiopia Birr Not Selemeqeyere*, 1969, E.C.; 81th Anniversary Of Radio Ethiopia , 2008 By Birhanu Gebremariam; Interview 755, Bealu Girma. N.D.; Interview, 607, 17/09/1981 E.C.; Interview, *Genbot*,10, 1981e.C.; Interview No.028, *LeEthiopia Andenet Kemitagelu Yeeritrea Tewolajoch Ena Tarik Awaqiwoch Gar Yetedereg Qal Meleles*, 3/5/1972e.C.; Interview No. 125,17/1/ 1974e.C. Richard Pankhrust And Sven Rubenson *Yetsafut Meglecha*; Interview, 155, 30/1/ 1969 *With Sara Mekonnen*; Interview 172 And 169 *Le Derg Ejachewn Yesetu Yeshaebya Tagayoch*; Interview, 171 with Yosef Yeebyo; Interview, 471 Part,3, 1966, Kidane Haile; Interview, 155, 30/1/ 1969; Interview, 471 Part,3; Interview,171; Interview 172; Interview 087,

10/10/1972 E.C, *Ke Eritrea Jegenoch Gar Yetderg Weyeyet*; Interview 625, Part 1-3; Interview No. 622, Part, 3; No.646, Part,1-3, 14/6/1983; 610, 28/12/1980 E.C.; Interview, No.255, Part1-4, *Kesomalia Tore Gimbare Somaliwoch Gar Yetdereg Qale Meteyeq*; Interview, 600, Part,1and 2, *Kesomalia Yetmelsu Yetor Mekonenoch*; Interview311, No Date.

NALA, Audio, Ye 1976 E.C. *Ye Kinetebibat* Program, File No. 023; Folder No. 8.1.107, File No. 8.1.107.02, The Provisional Military Administrative Committee (PMAC) Information And Publication Board Institutional And Administrative Technique Committee April, 10, 1975: Folder No. 8.1.13, File No.8.1.13.3, The Provisional Military Administrative Committee ,PMAC, Ministry Of Information And National Guidance Institutional Stand, 1976; Folder, No.8.1.13, File No. 8.1.13.3, The Provisional Military Administrative Committee, PMAC An Improvement On The Ministry Of Information And National Guidance, 1977; Folder, No.8.1.13, File No. 8.1.13.2, The Provisional Military Administrative Committee, PMAC An Improvement On The Ministry Of Information And National Guidance, *Ye' Ethiopia Zena Agelglot Memeriya*, 1977.; Folder Number 8.1.13., File Number 8.1.13.7 *Yebahelena mastawekiya minister Derejitawi Mewaker*, January 1986.

List of Informant

No	Name	Date of Interview	Place of Interview	Age	Remark
1	Amare Melaku	10/7/2010	Sedist Kilo	71	He was anchor in Radio Ethiopia newsroom. He works since 1964- 2000 E. C.
2	Desalegne G/Gorgis	7/5/2010	Piasa	61	He is an accountant in Ethiopia Radio since 1982 E.C

3	Tameru Asfaw	13/19/2010	Megenagna	65	He was one of the participants of mother land call
4	Yewebdar G/Ezgabiher	13/19/2010	Megenagna	78	she was militia of the Derg Government
5	Tsion Gebr Michael	24/6/2010	Legedadi	53	She actively follow programs of Radio Ethiopia
6	Negussie Mekonnen	5/6/2010	Legedadi	71	Participant of the Ethio-Somalia war of 1977-1978
7	Hirut Alemayehu	5/6/2010	Legedadi	57	She actively follows Radio Ethiopia Programs
8	Birhanu Gebremariam	15/8/10	Zeneb Work	52	Produce Youth Program In Radio Ethiopia Since 1981E.C
9	Birtukan Haregewoyen	13/7/2010	Kazanchis	53	Works In Radio Ethiopia In News File Department since 1983 E. C
10	Belihu Terefe	19/8/2010	Zeneb Work		Works as a program producer since 1974
11	Asfaw Geremew	10/8/2010	Beherawi	78	Former Journalist of Radio Ethiopia
12	Gebere Amlake Teka	26/7/2010	Zenebe Work	45	He Was a Reporter Since 1983 E.C. And Now He Works in Ethiopia Radio National station Amharic language department
13	Mesert Abay	26/7/2010	Zenebe Work	40	Radio Zerf Kuteter/ Radio Terafic

14	Leykun Birhanu	7/5/10	Piasa	73	Worked in ERTA record office since 1973-2009 E.C.
15	Nigussie Tefera	5/6/2010	Bambis	70	Works In Radio Ethiopia Since 1967-1975 E.C. as a Radio program producer
16	Lewi Gessess	10/8/2010	Beherawi	59	Works as technician in Media and Technology Department Since 1975 E.C
17	Zenaw Tesema	25/7/2010	Megenagna	63	He had worked In EMMC Since 1975-1993E.C
18	Teferi Legese	10/8/2010	Beherawi	52	Journalist Since 1982 E.C
19	Dejene Telahun	9/7/2010	Piasa	54	Journalist Since 1978 E.C
20	Netsanet Feleq	4/8/2010	Zeneb Work	38	Journalist Since 1991 E.C.

Appendix-1

የአዲስ አበባ ስቴዲዮዎች መሳሪያ ዝርዝር

ተራ ቁ.	የመሳሪያው አይነት	የሰራው ኩባንያ	ስራ ላይ የዋለበት አ. ም	ብዛት
1	Gates FM Link TX	Gates	1955	3
2	Baluer 1KW TX	Gates	1955	1
3	Gates Amplifier Mass 30	Gates	1955	6
4	Heathkit Amplifier	Heathkit	1955	5
5	Heathkit Battery Clam	Heathkit	1955	2
6	MWTX Monitor Scopes	Heathkit	1955	2
7	Russco Turn Table	-	1955	3
8	Crown Amplifier	Crown	1955	1
9	Motorola 50Watt Transreciever	Motorola	1971	2
10	RCA LKW TX	RCA	1974	1
11	Ampex AG 440	Ampex	1974	12
12	Studer B67 TR	Studer/AG/	1976	9
13	Revox TR99	Studer/AG/	1976	19
14	Revox TR B77 MK II	Studer/AG/	1976	1
15	Schulumberger TX F 500	Enertee	1976	5
16	Scully M280 TR	Scully/Metrotech	1976	2
17	Eddystone 1KW TX	Eddystone Beringhum	1976	1
18	Audi Max	CBS LAB	1976	3
19	Volumax	CBS LAB	1976	1
20	Eddystone reciver	Eddystone	1976	1
21	Audix Mixer MXT 1200	Audix Limited	1977	4
22	Mosly FM Link/ PLC 505	Mosly Associats INC	1977	2
23	Studer A 807 TR	Studer/ Audio AG/	1980	13
24	Harris 100 Watt FM Link	Harris	1991	1
25	Studer A 807 TR	Studer/ Audio AG/	1989	4
26	Studer Mixer 961, 962	Studer/AG/	1989	3
27	Mosly FM Link TX/ PLC 6000	Mosly Associats INC	1989	1
28	MC Martin FM Link TX	MC Martin	-	2
29	Gates Modulation Monitor	Gates	-	1
30	Gates Limitter	Gates	-	1
31	Harris Modulation Monitor	Harris	-	1
32	Gentener Telephone AMP	-	-	5
33	ATS Amplifier ATL	ATS	-	1
34	Tascam Cassette TR	TEAC/	-	1

		Tascam		
35	CD player Studer	Studer/AG/	-	1

በአዲስ አበባ ዋናው ጣቢያ በየቢሮው የሚገኙ የሙያ መሳሪያዎች

ተራ ቁ.	የመሳሪያው አይነት	የሰራው ኩባንያ	ስራ ላይ የዋለበት አ. ም	ብዛት
1	Telex TR	Telex	1970	2
2	Ampex	Ampex	1979	2
3	Sony CIR TCM- 500	Sony	1979	10
4	Aiwa CTR	Aiwa	-	1
5	Studer R-57	Studer	-	3
6	Tandberg CTR-522	Tandberg	-	6
7	Tandberg 15-21	Tandberg	-	16
8	Tascam 34B	Teac	-	4
9	Sony WKMAN WMD6C	Sony	-	7
10	Uher 400 TR	Uher	-	23
11	Sam 82 Mixer	-	-	1
12	Nagra IV TR	Nagra	-	2
13	Sony CIR TDDS	Sony	-	9
14	Marantz TR 74 PMD 2EI	Marantz	-	13

በሙቱ ቅርንጫፍ ጣቢያ የስቱዲዮ መሳሪያዎች ዝርዝር

ተራ ቁ.	የመሳሪያው አይነት	የሰራው ኩባንያ	ስራ ላይ የዋለበት አ. ም	ብዛት
1	Revox PR-99	Studer	1975	3

2	Mosley 505 RX	Mosley	1977	1
3	Studer 807	Studer	1977	6
4	Mosley 505TX	Mosley	1981	2
5	Crown Mon. AMP. D75	-	1986	2
6	Studer Mixer 961	Studer	1989	2
7	Mosley 6010 TX	Mosley	1989	2
8	AD 8000 DIST AMP	Ati	-	1
9	Eddysone RX 1650	Eddysone	-	1
10	Gentner Telephone AMPS PA 34	-	-	1
11	Uher 4000	Uher	-	8
12	Tandberg TR 522	Tandberg	-	5

የሀረር ቅርንጫፍ ጣቢያ የስቱዲዮ መሳሪያዎች ዝርዝር

ተራ ቁ.	የመሳሪያው አይነት	የሰራው ኩባንያ	ስራ ላይ የዋለበት አ. ም	ብዛት
1	Studer B 67	Studer/ AG/	1976	1
2	Audix Mixer 1200	Audix Limited	1976	1
3	Ampex 440	Ampex	1977	2
4	Uher 4000 TR	Uher	1978	1
5	Sony TCM 5000	Sony	1980	3
6	Studer A 807 TR	Studer/AG/	1980	4
7	Marantz CTR	Teac/ Tascam/	-	1
8	Signature Mixer	-	-	1
9	Tascam CTR	Teac/ Tascam/	-	1
10	Tandberg CTR	Tandberg	-	1
11	Nagra III	Nagra	-	1

12	Sony TCM 5000 CTR	Sony	-	3
13	Uher 4000 TR	Uher	-	1
14	Audimarg III	Lab	-	1
15	Tandberg TR	Tandberg	-	2
16	Gentner Telephone AMP SP43A	Gentner	-	2
17	Tandberg 15-21	Tandberg	-	2
18	Marantz CTR	Marantz	-	10

Source- *Sele Ethiopia Radiona Television Derjit Meseretawi Merjawoch: Plan Admach Temelekach Tenat Agelgelot, Tire, 1992 E.C.*

Appendix-2

Statistics of Radio Ethiopia Staff

No.	Profession	1940 E.C.	1950 E.C.	1955 E.C.	1960 E.C.	1965 E.C.	1970 E.C.	1975 E.C.	1980 E.C.	1985 E.C.	1990 E.C.
1	Journalists	23	40	53	70	85	108	125	168	137	192
2	Technicians	-	-	-	-	-	142	138	154	117	120
3	Support team	25	61	85	92	98	210	223	256	257	273
	Total	48	110	138	162	183	460	486	578	511	585

Language Services

No.	Language	Time of Transmission	Place of transmission
1	Amharic	1928 E.C.	Addis Ababa
2	English	1928 E.C.	Addis Ababa
3	French	1933 E.C.	Addis Ababa
4	Arabic	1933 E.C.	Addis Ababa
5	Somali	1946 E.C.	Addis Ababa
6	Swahili	1954 E.C. stopped in 1956	Addis Ababa
7	Tigrigna	1960 E.C.	Asmara
8	Affan Oromo	1965 E.C.	Harar
9	Afarigna	1966 E.C.	Addis Ababa
10	Harari	1985 E.C.	Harar
11	Anuak	1987 E.C.	Metu
12	Nuer	1987 E.C.	Metu

Source- *Sele Ethiopia Radiona Television Derjit Meseretawi Merjawoch: Plan Admach Temelekach Tenat Agelgelot, Tire, 1992 E.C.*