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Critical Content analysis of the Yameral Hagera program to promote cultural diversity
Focus of Jimma Fana FM 98.1

By: Miftah Ahmed
Advisor: Wondimu Legesse (PhD)
Co-advisor: Yimam Workeneh (PhD)

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Jimma University

Graduate School of Broadcasting Journalism

This is to certify that the thesis prepared by Miftah Ahmed **critical analysis on the role of the media to promote cultural diversity in the focus of Jimma Fana FM Yameral Hagere program** Submitted in partial fulfillment of the requirements for the Degree of Master of Arts in broadcasting Journalism complies with the regulations of the University and meets the accepted Standards with respect to originality and quality.

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Examiner _____ **Signature** _____ **Date** _____

Examiner _____ **Signature** _____ **Date** _____

Examiner _____ **Signature** _____ **Date** _____

Advisor _____ **Signature** _____ **Date** _____

Co-Advisor _____ **Signature** _____ **Date** _____

Chair of Department or Graduate Program Coordinator

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Abstract

Without geographical location the world has turned into a global village because of the media. The media technology is the biggest aspect that has promoted cultural diversity. Now a day's media have a great role in our life and that has been increasing day to day, every person in this world is surrounded by a number of media.

People have trust on the media because it has the power to hold attention and plays a vital role in shaping personality, values and beliefs. Particularly radio since it is a medium with lots of choices. Sports, music, news, culture and so on. In Jimma the cultural diversity knowledge of the various nations, nationalities and peoples of Ethiopia have been limited. This study was conducted to explore the role of Jimma Fana FM 98.1 in promoting culture diversity, by analyzing "Yameral Hagere" radio program. The main objectives were to find out as cultural areas in which the program tries to meet, Assess the challenges and opportunities of "Yameral Hagere" entertainment program in promoting culture diversity and, the implication of the program in promoting cultural diversity. It was guided by three basic research questions and Functionalist and Propaganda theory were applied. To get the appropriate data, qualitative approaches were employed in the study. Interview data was collected from journalists, editor and managers of the station as well as the document data were collected from archival to content analysis of twelve purposive randomly selected programs. For the qualitative data 9 key informants were selected. One station manager two editors, three program producers and three journalists were interviewed. Some Collected data were analyzed in terms of percentage. The findings of the study show that the attempt Jimma Fana FM "Yameral Hagere" program make to promote culture diversity is encouraging. However, the way the program was done not shallow in different perspectives. Recommendations were also made based on the conclusions drawn from the findings that strong emphasis should be given to the program in order to solve the challenges and produce an outstanding program which can bring a better understanding of cultural diversity.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

The media, such as Newspapers, radio, television and the International Network or Internet, play a very important role in a diversified society. This contains advancement in a nation aimed at improving the political, economic and social lives of the people. The real influence of the media in diversified cultural would depend on the media themselves, the societies in which they operate, and the audience they reach. None of these factors are the same everywhere, at all times, or under all conditions. The media in dictatorships, for example, are not likely to exercise the same influence as those in democratic societies.

Whatever the circumstances or the nature of the society in which the media operate, certain factors are basic in the way they influence cultural diversified society. Every medium has a message; it has a target audience; it aims at influencing a change; it influences attitudes, perceptions and decision making; and it generally influences behavior. If a media play a significant role to build such an important social institution should have a major role to play in helping the nation to build a good, just and fair society in which no man or woman is oppressed by reason of his or her ethnicity, religion or political association and culture (Dan, 2017)

The point above is about the role of the media in guiding it towards some desirable common goals that living together by respecting diversity culture. The role of Media in building cultural diversity supposes and must express diverse objectives, ideological, political orientations and audiences. The Universal Declaration of Human Rights (UDHR) is set a milestone document on cultural diversity running as the following way.

Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

In principle, a vibrant democracy requires an independent and pluralistic media, which is free from governmental, political or economic control and with access to the materials and infrastructure that are needed for the production and dissemination of media products and programs. On the other side, the monopolistic tendencies of media become a major threat to media freedom. However, some argue has against media pluralism, holding that very cultural diversity viewpoints in the media may actually serve to divide rather than unite a people, according to Tibebe.

The Ethiopian is the home of about eighty five million people (UN 2013 estimation) with a different nationality, religion, culture, economic, political orientation, culture and other backgrounds. To cultural divers' society, the active participation of the public at large is very essential. And the media have the power to facilitate these vital issues if it managed properly. The Ethiopian government also well recognizes the issue cultural diversity and its importance in principle with its different laws including the constitution

1.2 Statement of the problem

Ethiopia is home to millions with a different nationality, religious and economic background, very different political orientation, culture, language and others. As well as to build democracy, co-existed peacefully and ensure development in the country with the active participation of the public at large with the support of, mass media is crucial. Ethiopian government recognizes the issue of cultural diversity in principle, as provided in its different laws and the Constitution. The Ethiopian Constitution in its part of Democratic Rights declares the importance of entertaining diversified thoughts and opinions.

Any media financed by or under the control of the State shall be operated in a manner ensuring its capacity to entertain diversity in the expression of opinion” (Ethiopian Constitution, Article 29/2, 4, 5).

In Ethiopia most media have focused on Event or calendar the ceremonial cultural issue. So, this study will fill gaps of the determinate factor why the media focus on the ceremonial cultural issue and over behalf of media responsibly to cover in balance way all round of cultural diversity issue on aeration in all programs, therefore the researcher want to study how media productions would

reflect the balance report of radio program concern to cultural diversity issues in terms of its media's role, by focusing on Jimma Fana FM radio program specifically 'Yameral Hagere.'

1.3 Objectives of the study

1.3.1 General Objective

The main objective of the study is to analyze the practice, challenge and the role of, Jimma Fana FM 98.1 Yameral Hagere radio program on strengthening cultural diversity of Jimma and its surround society.

1.3.2 Specific objective

- 1) Find out basic cultural areas in which the program tries to meet.
- 2) Understand the challenges and opportunities of Yameral Hagere radio program in Promoting culture diversity.
- 3) Find out the implication of the program in promoting cultural diversity

1.4 Research questions

The study was endeavoring to answer the following research questions:-

1. What basic cultural areas the program tries to meet?
2. What are the challenges and opportunities of the Yameral Hagere Entertainment program in promoting cultural diversity?
3. What implications does the program have in promoting cultural diversity?

1.5 Significance of the study

Ethiopia is known as a multicultural country, of which the population is made up of many ethnic groups. Given the fact that each group has its own unique culture and heritage, such as language, belief system, tradition and religion, there is thus a strong reason for instilling unity among the people so that, for co-exist peacefully and harmonious relationships among different races shall to be well-maintained by strengthening cultural diversity issue.

Therefor finding of this research will be significant to media institution, journalist, and policy makers as well as the finding of the study will help other researchers who will be interested to conduct research on related topics.

1.6 Scope of the study

The study focuses on the national Unity in diversity issues coverage of Jimma Fana F.M specifically on 'Yameral Hagere' radio program sample productions of 2017/18 transmutation of three months which from December January and February.

1.7 Limitation of the study

The limitations of the study were not addressed other programs like news programs of the station beyond 'Yameral Hagere' program. But, by means of using varieties of data collecting tool and detail fact-finding in terms of different angles in order to achieve depth of analysis of the Yameral Hagere program could enables to compensate the weak side of the study. It would be prefer to the programmer contents of the station to examine the topic more in detail. Finally the limitation of time and resources given for this study forced the researchers to focus on this area.

1.8 Organization of the thesis

The thesis has five chapters. Chapter one discusses background of the study, statement of the problem, objectives, significance, scope and limitations. Chapter Two contained the review of related literature. Chapter Three contained a brief description of research methods that would be used for the study. Chapter Four would analysis and discussed of findings. Chapter Five would draw conclusions and offers recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

Diversity is nothing more than a difference from the majority. In any culture there is a majority and many minorities. Culture is a set of norms that set standards of a society of what is acceptable behavior.

Declaration of Human Rights in Articles 13 and 15 of the International Covenant on Economic, Social and Cultural Rights. All persons have the right to express themselves and to create and disseminate their work in the language of their choice, and particularly in their mother tongue; all persons are entitled to quality education and training that fully respect their cultural identity; and all persons have the right to participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms.

This time in the world more attention is given to cultural values and cultural diversity. Expressive a particular society's cultural values help to have a good communication in every aspect of the world, As Jandt (2010), People living in the globalized world learn that freedom of speech, freedom of expression, pluralism, cultural and linguistic diversity and tolerance towards other views and value systems have turned into the new norms of society. By giving the proper attention to this area the mass media play a significant role in creating awareness. Particularly radio, as it is a medium of social, rich in indigenous culture goes too far remote area and on its communication shows different cultural values to its audience and has the power to shape people's attitude. To use this power many Radio stations like Jimma Fana FM create a specific cultural program that makes the audience to entertain and have awareness about the different culture. The importance of a specific type of program in the promoting process, the strength of the relationships between Radio listening and perceptions of social reality and opinions, and the impact of Radio programming to a diverse audience, one should not understand the role of Radio and other media in modern life. With this regard, this chapter shows the relation between culture, diversity and society, culture, diversity, and communication also how culture and the media are interrelated. Let start by describing culture and end up with the overview of Jimma Fana FM.

2.2. Culture

Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts.

The term, Culture is vague and difficult term to define. According to the United Nations Educational, Scientific and Cultural Organization, UNESCO (2002), culture describe as The set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs. Edward Taylor, British anthropologist, was the first to define culture in a scientific way in his book primitive culture (1958). He defines it as everything people have, thinks, does and shares as a member of one community. Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society (Taylor 1871). Linton (1945), share the idea of Taylor, that culture is the sum totals of knowledge, attitudes and all activities that take place in a particular society. According to many anthropologists, culture can be defined as the set of learning behaviors and beliefs that characterize a group of people. Culture is also viewed as all pervasive and something that is likely to affect everyone. “No matter how hard man tries, it is impossible for him to divest himself of his own culture.” (Hall, 1959) These are not the only definitions given to the term culture, many scholars in different discipline try to define and redefine it in their way and experience. But all share the idea of culture and human beings are inseparable.

2.3 Faces of cultural diversity

Many scholars define culture diversity from different perspective, but most of the definitions show that culture diversity is shared and transmitted. (Schwartz 1992), Where ever it is located, all cultures share some characteristics. McQuail (2005), characterizes the culture as: ‘collectively formed and held’, ‘open to symbolic expression’, ‘ordered and differently valued’, ‘systematically patterned’, ‘dynamic and changing’, ‘spatially located and communicable over time and space’. Other qualities of culture are Trans missive, cumulative, social and gratifying (Shoremi, 1999).

2.4 Communication, and Culture

Many define communication as a product, as a medium, or as a process. According to Fiske even if communication is a daily routine, defining communication is not an easy task. The endless definition of communication makes the concept harder to comprehend. Communication defined an interpersonal information exchange of individuals; it could be a Radio program and the hairstyle of a person, etc. The traditional way of communication in oral traditions is using verbal messages that are reported statements from the past to the present generation. It has more physical contact. This way of communication is replaced by early methods like telephone, telegraph, and letters. Both modern and traditional means of communication have certain common elements that together help define the communication process (Fiske, 1990). In communication, there must be individuals who are involved in the dissemination of the message and at the same time receiving the message in order to make it lively and effective. In communication things are done simultaneously (sending and receiving] if we were just receivers, we would be no more than receptacles for signals from others, never having an opportunity to let anyone know how we were being affected, if we were just senders, we would simply emit signals without ever stopping to consider whom, if anyone is being affected. But, if we were able to achieve our goals of communicating it simply signifies that there is an effective communication between the sender and the receiver at the same level (Lasswell, 1948) As cited in (Madzingira, 2001) Mass communication inculcate into the people, even most of which are illiterate, patterns of behavior likely to help them become active protagonists in different processes of social and economic change (Lihamba, 1992). The relationship between culture and communication, in all its forms, is tightly interwoven and interlinked. We can see that communication enables the spread and reiteration of culture. Cross-cultural Communication is the ability to communicate across cultures in a way that is not limited by social, physical, economic or religious barriers. It seeks to initiate or maintain contact with individuals or groups of varying cultural backgrounds (McCroskey et al., 2006). Both communications and the media propagate the values and schemas of a culture through the repeated interaction and exchange enabled by the communications process. Perhaps, the most general and essential attribute of culture is communication, since cultures could not develop, survive, extend and generally succeed without communication” (McQuail 2005). Every aspect of global communication is influenced by cultural differences. Even the choice of medium used to

communicate may have cultural overtones. For example, it has been noted that industrialized nations rely heavily on electronic technology and emphasize written messages over oral or face-to-face communication (Castells, 2000). The Culture concept term can be approached from many perspectives. Culture influences the whole spectrum of communication: beyond its linguistic influence, it influences our movements, our conception and use of time, and it directs our ways of seeing and expecting, our feelings and even our naming of such feelings (McQuail, 2005). As many anthropologists argue that culture and established areas of communication refer to the process of exchanging information, usually via a common system of symbols. Human beings have evolved a universal capacity to conceive of the world symbolically, to teach and learn such symbols socially, and to transform the world based on such symbols. (Geertz, 1973)

It is not so much that individuals set out to create a culture when they interact in relationships, groups, organizations, or societies, but rather that cultures are a natural by-product of social interaction. In a sense, cultures are the “residue” of social communication. Without communication and communication media, it would be impossible to preserve and pass along cultural characteristics from one place and time to another (Kazimoto, 2010). Hall (1976), believed that the variations of world cultures could be captured on a continuum of high and low context. According to Hall (1991), people in high context cultures generally emphasize the context of communication much more than those in low context culture. A low context culture is one in which things are fully (though concisely) spelled out. Things are made explicit, and there is considerable dependence on what is actually said or written. A high context culture is one in which the communicators assume a great deal of commonality of knowledge and views so that less is spelled out explicitly and much more is implicit or communicated in indirect ways. In a low context culture, more responsibility is placed on the listener to keep up their knowledge base and remain plugged into informal networks. The general terms "high context" and "low context" are used to describe broad-brush cultural differences between societies.

2.5 Features of culture

Culture is the totality of learning and socially transmitted behaviors. It is shared and practicing in all societies of the world. There are different types of culture across the world and each has its own uniqueness and beauty. Basic Elements of culture include ideas, beliefs, values, customs

which make it a whole configuration. Culture is transmitted from one generation to another generation.

Each culture has some basic elements. However, all cultures share common elements. According to Hall (1991), culture is the way of thinking, the way of acting, and the material objects that together form people's way of life. He listed four common constituents of Culture. The major elements of culture are Symbols and symbolic action, Language, Values and beliefs, Norms, Ideal Culture and Real culture.

2.5.1 Symbols and symbolic action

Symbols are things which act as triggers to remind people in the culture of its rules, beliefs, etc. They act as a shorthand way to keep people aligned.

Symbols can also be used to indicate status within a culture. This includes clothing, office decor and so on. Status symbols signal to others to help them use the correct behavior with others in the hierarchy. They also lock in the users of the symbols into prescribed behaviors that are appropriate for their status and position.

There may be many symbols around an organization, from pictures of products on the walls to the words and handshakes used in greeting cultural members from around the world.

Sociologists take symbol as one of the elements of culture. It is a type of non-verbal communication. 'A historically transmitted pattern of meaning embodied in a symbol, a system of inherited conceptions expressed in symbolic form by means which men communicate' (Geertz 1973).

2.5.2 Gestures

A gesture refers to movements of hands, arms, or other parts of the body. However, the same gesture can mean one thing in one society and something quite different in another society. Leslie White in 'The Evolution of Culture'(1959), states that all peoples in all times and places have possessed, but no other species have developed culture. According to White and other

anthropologists, the reason for this is the specific ability of humans to use symbols, to create and to live in a symbolic world different from the world of nature and the worlds that other animals may create for themselves.

2.5.3 Language

Language is highly related with culture, many scholars believe that learning a new language means learning a new culture. The relation of language and culture is how society, culture and language are related. Human beings do not live in the objective world alone or alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. (Hoijer, 1953)

2.5.4 Ethical codes, Rules, norms and values

The norms and values of a culture are effectively the rules by which its members must a risk reduction from the culture (which is one of the most feared sanctions known). They are embedded in the artifacts, symbols, stories, attitudes, and so on.

So notice these things, and how people react around them. Beware of transgressing cultural norms unless you deliberately want do with this to symbolize something (such as 'I do not agree with this'). Cultural rules are also very powerful levers.

In any society, there are things that are taken as standers of what are acceptable or unacceptable, right or wrong. These standards reflect the belief of that society and the things that the society gives value. Values culturally defined standards of desirability, goodness, beauty and many other things that serve as broad guidelines for social living. Beliefs: Specific statements that people hold to be true. (Gbotokuma, 1996).

2.6 Media and cultural diversity

In a world where most of the people of democracies are diversified and where major community institutions are required to deal with issues of ethnic, gender and cultural diversity of the society. To fill full the interest of the above issue Mass media focused on a very different form of socialization than any other because they offer no opportunity for interaction Mass media play a great role in modern culture.

Cultural diversity (also known as multiculturalism) is a group of diverse individuals from different cultures or societies. Usually, cultural diversity takes into account language, religion; race Cultural diversity is more than the fact of cultural difference. It is valued which recognize that differences in human societies are parts of systems and relationships. Cultural diversity is the value through which differences are mutually related and reciprocally supportive. (UNESCO 2002:16) As Rosado (2006), writes multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society. The coinage of the specific concept of cultural pluralism is attributed to Hoijer, (1953) who proposed it as a transcendent solution to the problems of assimilation arising in the 1910-20s. Since then it has been proposed as a policy solution to multiculturalism by international bodies and government policy analysts who link it directly with the pursuit of the democratic ideal. Intercultural dialogue can be seen as both a precondition to, and a sustaining feature of, cultural pluralism. Indeed, it could be suggested that pluralism has to be based on the practice of dialogue given that intercultural dialogue is the active encounter with others across difference.

Issues around the concept of cultural diversity in the broadcasting media need to be studied closely and then evaluated in the light of the ever-increasing globalization of audiovisual content and its reception. Its play a strategic role in reinforcing dominant social norms and values that legitimize the social system.

Nothing has influenced the lives of modern men as the mass media have (Dominick, 2013). Media contribute to a transformation in the cultural and social values of the masses. Media brings about a transformation in the attitudes and beliefs of the people. The persuasive nature of the content presented over media influences the thoughts and behavior of the general public. It helps in molding ideas and attitudes (Jandt, 2004). Research has revealed that media are responsible for promoting a major part of our daily life (Griswold, 2004). Some of the main functions of mass media are to provide the general public with news, help people socialize by getting them accustomed to a country's customs, including its politics, culture, and forms of entertainment, allowing political leaders to have a public forum to share their ideas and to hold other journalists and public leaders accountable for their actions.

Media help in bringing the true facts and information of the world in front of our eyes. If there were no media, then there was life, but without any information and knowledge (Ibid). Broadcasting remains an important medium, an influential way of reaching large audiences at the same time. However, its dominance is fading in some countries as the multiplicity of technologies make possible access to audio content through a variety of means. Access is also available in many different environments (Baran2002).

The relations between media and society have material, political and normative or socio-cultural dimensions. Radio is an important tool for most people, young or old, as today most information is delivered to the public via this technology. It can now be assessed easily via cables or satellite which could provide consumers with every type of information that they need, either for work, leisure, interest. With the emergence of this media and the production of various programs, radio has caught the attention of most people.

2.7 Broadcast Media in Ethiopia

In developing countries like Ethiopia, where the illiteracy rate is so high, radio has the potential to reach millions. This important mass media technology came into Ethiopia in 1933 only 14 years after the introduction to the world (government communication affairs, 2004). An experimental radio station existed in the 1930s which was stopped during the Italian invasion in 1936. After Ethiopia chased out the Italian invading force, Radio Ethiopia started broadcasting in 1941. Radio Voice of the Gospel also started its operation in 1963 owned by the World Lutheran Federation and later nationalized by the Dergue regime in 1980. Currently, there are a number of regional, federal, commercial and community radio station in the countries According to the Ethiopian Broadcasting Authority (2012), about fourteen communities, eighteen governmental (including branches), and thirteen commercial stations were licensed by the authority. (Tibebu, 2013)

In conclusion, during the three regimes of Ethiopia /the Imperial, the Dergue, and the EPRDF regime/, television and radio have been monopolized by the government, except for a recent effort to provide licensed more for radio stations and some of the television stations. The first private media in Ethiopia is Fana Broadcasting Corporate S.Co. Being the State's first commercial National Broadcaster and multi-lingual Radio Station, used to be a clandestine anti-Dergue voice of Liberation (Voice of TPLF) before its establishment as "Radio Fana S.Co." In 1994. This research proposal, conduct on this media station.

2.8 Background of the Organization

Fana Broadcasting Corporate S.Co, being the Nation's first commercial National Broadcaster and multi-lingual Radio Station, used to be a clandestine anti-Dergue voice of Liberation (Voice of TPLF) before its establishment as "Radio Fana S.Co." In 1994. With the defeat of the military regime by the EPRDF led the popular struggle, Radio Fana has been re-organized under the ownership of the four Regional Endowments. The major shareholders of the company are: Effert, Tiret, Tumsa and Wondo.

As of January 2011, Radio Fana Sh.Co., grew to Fana Broadcasting Corporate S.Co, so as now time enter into the TV business. FBC's operates one SW, one MW and 12 FM transmitters Nationwide. FBC has incorporated commercial and public service values and advocate developmental journalism to foster nation building and fight against poverty has Currently FBC have around 360 employees in the main branch and 304 employees in the regional stations, a total of 664 employees (www.fanabc.com accessed on decmb. 21/2017 G.C).

Pertaining to its mission, FBC aspires to give quality media services by providing informative, educative and entertaining programs that help build democratic and prosperous Ethiopia where all citizens benefit from such developments. FBC is also working on establishing a world class engineering support for national broadcasting equipment. As to its vision, FBC is working to be a favorite, progressive and the popular voice of Ethiopians and Africans.

When come to the branch of Jimma Fana FM 98.1 was established in Jimma Town by Oromia Regional State on February 30, 2009 as a radio station, and the radio station covers all districts found in Jimma zone, partially Illu Ababora, East Wellega, Yem special district from SNNP Regional State, partial Dawuro zone, Hadiya zone and Kafa zone. The Radio station transmits news, entertainment, informative and advertisement programs for the community by addressing social, economic, cultural and political issues. Its local program covers a total of 48 hrs/week with Afan Oromo and Amharic language. The station addresses approximately 5.5 to 6 million people. In general, in the context of Ethiopia, although FM radio programs have numerous effects, it appears that there is a studies which have been conducted on FM radio programs from the point of view of the audience. In particular, there is no study which has been conducted on the role of media in the cultural diversity of Fana FM 98.1 in Jimma branch. It is based on this general background

that the present researcher proposed that it is imperative to conduct a study on Fana FM 98.1 in Jimma branch.

2.9 Theoretical Frameworks

Theories are formulated to explain, predict and understand phenomena to evaluate and modify existing theory with the finding of the study, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. It provides for a particular perspective, or lens, through which to examine a topic. (Mc Quail, 2000). Many theories are available in media and cultural studies. However, the researcher believed that functionalist and Propaganda theories are more applicable for this research.

2.9.1 Functionalist Theory

Functionalist sociologist Wright (1974), viewed the media as serving various needs of the society such as, for cohesion, cultural continuity, social control, and for a large circulation of public information of all kinds. The functionalist perspective emphasizes the interconnectedness of society by focusing on how each part influences and is influenced by other parts. When we come to the media and functionalism, there are things media to do like Correlation, Surveillance, transmission, entertainment, and mobilization. From this approach cultural transmission function means that the media reflect the society's beliefs, values, and norms. Media also entertain us in our free time and provides an escape from everyday life (Dominick, 2013).

According to functionalism, an institution only exists because it serves a vital role in the functioning of society. If it no longer serves a role, an institution will die away. Mass media make our world smaller. People gather in groups to watch, they talk about what they see, and they share the sense that they are watching something special (Schudson, 1986). Mass media are a pervasive part of our lives (Dominick, 2013). Furthermore, there are few types of function of mass media in society such as surveillance, interpretation, linkage, transmission of values, radio & socialization and last but not list entertainment. Mass media's entertainment function, according to McQuail (2008), quoting Mendelssohn (1966), "may be part of the transmitted culture, but it has another aspect that of providing an individual reward, relaxation and reduction of tension, which makes it easier for people to cope with real life problems and for societies to avoid breakdown. As Schudson, (1986), states the media can fulfill their interpretative function in various ways different

media often employ different viewpoint on the world, as can easily gauged from their substances. Interpretative function of media according him help the public make sense of what is going on.

2.9.2 Propaganda Theory

There are different versions and explanations and is not easy to define Propaganda. Propaganda has plenty explanations and different techniques and many characteristic. Propaganda, in the most neutral sense, means to disseminate or promote particular ideas. Propaganda has been studied in history, journalism, political science, sociology, and psychology, as well as from an interdisciplinary perspective. Where there is a communication channel, there is also a potential propaganda medium. (Pratkanis & Aronson 2001). In locating the ideology, the analyst looks for a set of beliefs, values, attitudes, and behaviors, as well as for ways of perceiving and thinking that are agreed on to the point that they constitute a set of norms for a society that dictate what is desirable and what should be done. (Herman and Chomsky, 1988) as Qualter (1962), radio, by its audio nature, is vulnerable to misuse as a propaganda medium because it places a premium on using only sound to broadcast. The Propaganda model of media control was introduced by Edward. This theory states how propaganda works in a mass media. The model tries to understand how the population is manipulated, and how the social, economic, political attitudes are fashioned in the minds of people through propaganda (Herman and Chomsky, 1988). In modern society, the persuasive power of the mass media is well known. Governments, corporations, nonprofit organizations, and political campaigns rely on both new and old media to create messages and to send them to the general public (Miller, 2005). According to Qualter (1962), the source of propaganda is likely to be an institution or organization, with the propagandist as its leader or agent. Sometimes, there will be complete openness about the identity of the organization behind the propaganda; sometimes it is necessary to conceal the identity to achieve the goals set by the institution. As Ethiopian constitution states on Article 91 Government shall have the duty to promote, on the basis of equality, respect of fundamental democratic rights and human dignity, to preserve and to enrich cultures and traditions that are compatible with democratic norms and the provisions of this Constitution and when we see the owner ship of the corporation is ready to work on diversity of culture in Ethiopia by giving voice to the voiceless. As Jimma Fana FM is joint political parties media almost all the time it is the mouth of the member of political party. So the

researcher believes Yamerl Hagere is one of the tools that are created to fulfill the propaganda of the political party member regarding to cultural diversity.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

The main purpose of this research is critical, content analysis of Yameral Hagere program to promote cultural diversity in focus Jimma Fana FM 98.1. The study is conducted by using a qualitative research approach because qualitative research methods for media studies provide researchers with the tools they need to perform their tasks by being critically engaged, theoretically informed (Khotari, 2004). Also the study focuses on practitioner based analysis of how Jimma Fana F.M. 98.1 practice Yameral Hagere radio program as per the professional principle.

“In qualitative research the aim of the review is to develop a body of knowledge that is unique to the individual being studied, and that can be used to develop hypotheses about the individual” (Abiy 2009,). Therefore, qualitative study does not describe knowledge in generalizations rather it attempts to provide comprehensive information about a separate being studied. This is the other ground that forced the researcher to apply qualitative approach.

The qualitative method employs different tools of data gathering among which are: participant observation, interviewing, document analysis, and ethnographic study (Jensen & Jankowski, 1991). These tools have a key role in gathering reliable data and are applied in the research.

In this study, a qualitative study approach has been deployed to scrutinize entertainment program in Jimma F.M 98.1. The study, conducted with the objective of analyzing the challenge and the role of, jimma Fana FM 98.1 Yameral Hagere radio program on strengthening cultural diversity of jimma and its surround society.

Qualitative research methods hand-me-down in the study design to explore the critical analysis of jimma Fana FM 98.1 concerning cultural diversity issue in the Yameral Hagere radio program from different angles in order to achieve greater depth of analysis. The research methods used in this case study were qualitative methods of study.

Qualitative research is usually described as allowing a full examination of a topic of interest in which information is collected by a researcher through case study. Essential to this approach is the

explanation of the interactions among participants and researchers in realistic situations with resulting in a flexible and open research process.

These qualitative research methods are chosen, because it enables the researcher to understand the deeper way of the critical analysis of jimma Fana FM on cultural diversity issue. Furthermore, qualitative methods allow the researcher to record the actual broadcast and understand how the practitioners practice in the Yameral Hagere radio program.

3.2 Data collection tools

3.2.1 Interview

With the semi-structured interview the interviewer was prepared to be flexible in terms of the order in which the topics was considered and, perhaps more significantly, to let the interviewee develop ideas and speak more widely on the issues raised by the researcher. The answers are open-ended, and there is more emphasis on the interviewee elaborating points of interest. (Denscombe, 2003)

The issue of cultural diversity is sensitive; people are sensitive about their own culture, language and may oppose those of others. A Such feeling, the manner and approach may lead to clashes, so to get a deep understanding about the issue the researcher make care and used in-depth interview with media managers and journalist, of in-depth interview was purposively selected from Jimma Fana FM.

3.2.2 Document

The researcher was taken twelve sample programs of three months of the Yameral Hagere program which broadcasted in December /2017, January and February 2018 documents and analyzed by considering the program format, prioritization of ideas, air time length (duration), the persons or the type of organizations involved in the program, the aim of the story, the source of the ideas and the place where the program focused was the consideration point for analyzing.

Table 1 Document Category: Yameral Hagere radio program

No	Issue of program	Name of producer	Codes given	Date of transmission
1	History of Afurtema Mosque	Afework Alemu	Pp1	December 6/2017
2	Volunteerism activities at Merewa gedam	Alemayehu Bekele	Pp2	December 13/2017
3	Culture of Harere people	Alemayehu Bekele	Pp3	December 20/2017
4	Biograph of professor gebisa	Alemayehu Bekele	Pp4	December 27/2017
5	Gena cultural game	Alemayehu Bekele	Pp5	January 3/2018
6	Timket ceremony	Alemayehu Bekele	Pp6	January 10/2018
7	Coffee ceremony culture and innovation.	Alemayehu Bekele	Pp7	January 17/2018
8	Biograph of alebachew Teka	Alemayehu Bekele	Pp8	January 24/2018
9	Geda cultural ceremony	Alemayehu Bekele	Pp9	Febuary 31/2018
10	Adawa	Alemayehu Bekele	Pp10	Febuary 7/2018
11	Ethio-china culture exchange	Alimaz mekonin	Pp11	Febuary 14/2018
12	Jimma cultural mirage	Alemayehu Bekele	Pp12	Febuary 21/2018

3.3 Data Recording

Data recording involves some moral issues. Therefore, before conducting each interview and discussions, the researcher asked interview permission to record their responses an audio recorder.

Since the verbal messages were the principal data produced during in-depth individual interviews, the verbal responses, statements, opinions, arguments and interactions of the participants was recorded by the researcher, with each participant's proper introduction of him/herself for voice-identification during transcription. Accordingly, all individual interviews were recorded on audio recorder and keep confidential and anonymously. At the same time, written short notes was taken during the discussion.

3.4 Sampling techniques

According to (Buddenbaum & Novak 2001) purposive sampling was a non-probability sampling method and it can come in handy when the researcher has a specific reason to select the subject of the study. Purposive sampling is a technique of selection used when a researcher has some special reason for choosing the subjects. They also mention that the goal of purposive sampling is to choose subjects who can be expected to provide useful information.

The purposive sampling is representative of all actors who engage in the Yamereal Hagere program production and reception. This includes the head of the organization, reporters, and editors.

3.5 Data Analysis Procedures

The data that were produced during in-depth individual interview and content analysis was a large amount. Some of the tasks to analyze this data is to examine, and categorize the responses generated. In an attempt to maintain the sense of meaning that would emerge during the data collection process, after the encounter with my respondents, all the interviews was transcribed into English and thematically arranged. It was the task to interpret the meaning of these data and present their most important features in critical and coherent form. Therefore, the data was written in narrative form with relevant quotations used by respondents to illustrate the major findings of the study.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

This chapter describes the analysis of data, then discussed the research findings. The findings relate to the research questions that guide the study. As stated in previous the aim of this study is to Content analysis of the Yameral Hagere program to promote cultural diversity in focus Jimma Fana FM 98.1. Twelve sample programs broadcast from December/2017, January and February 2018 were coded. Additional data were gathered through in-depth interviews. The Interviews were very helpful in answering questions about the data collected through qualitative approach. Thus, important issues pointed out in the literature review are also incorporated in the discussion of the research findings. To fulfill the main objective of this study the following research questions have been answered

1. What basic cultural areas the program tries to meet?
2. What are the challenges and opportunities of the Yameral Hagere Entertainment program in promoting cultural diversity?
3. What implications does the program have in promoting cultural diversity?

4.1 Document Analysis

Jandt (2004), argues that the persuasive nature of the content presented over the media influences the thoughts and behavior of the general public. It helps in molding ideas and attitude. So in this chapter, the three months' of the Yameral Hagere program which broadcasted in 2017/18 Documented content of the programs were analyzed from different perspectives.

The researcher also observed the archive of the Yameral Hagere radio program which was broadcasted from December/2017, January and February/2018. It is the three month' program which was reported and transmitted in Amharic language. The samples of archives of twelve radio programs were indicated in the table below.

Table 2 Yameral Hagere radio program with radio format indicator list

NO	Issue	Name of Journalist	Is magazines format	Duration	Type of source	No of sources	Sound Input	Remark
1	History of afurtema	Afework Alemu	No	17:52	Human source	4	No	Seasonal event
2	Volunteering for Merewagedam	Alemayehu Bekele	No	13:15	Human source	5	No	Invitation from Religion institution
3	Culture of Harere people	Alemayehu Bekele	No	11:47	Written source. (Addis zemen newspaper)	1	No	Sourced from Addis zemen newspaper
4	Life history of professor Gebisa	Alemayehu Bekele	No	10:44	No clue of source	-	No	Non calendar event
5	Gena cultural game	Alemayehu Bekele	No	12:10	Written source (from Addis zemen)	1	No	Calendar event
6	Temeket ceremony	Alemayehu Bekele	No	11:25	Human source	1	No	Calendar event
7	Coffee ceremony culture and innovation	Alemayehu Bekele	yes	9:45	Human source	4	No	Event of city day

8	Life history of Alebachew Teka	Alemayehu Bekele	No	10:00	Non-human Source (from Adis zemen newspaper)	1	No	An event of Memorial
9	Geda cultural ceremony	Alemayehu Bekele	No	14:20	Human source	1	No	Ceremony of Foundation
10	Aduwa	Alemayehu Bekele	No	15:00	Human source	6		Ceremony of calendar
11	Culture exchange	Almaze Mekonon	No	12:00	Human source	3		Non calendar event
12	Jimma Marriage culture	Alemayehu Bekele	No	13:23	Human source	2		Plan (Idea)

4.2 Depth interviewee analysis

The term ‘in-depth interviews’ is used to substitute ‘individual interviews’. It seems the word ‘in-depth’ is added deliberately to imply the benefits of a researcher in order to get this approach which means to create better understanding about the issue under investigation. This benefit comes due to the nature of individual interviews that allow an interviewee to make additional reflections with the prospect of building up ‘an argument or a narrative in an hour than any group member does in the same amount of time’ (Schroder et al., 2003, p153). In the same manner, individual interviews give the researcher, the privilege of raising more and specific issues during the session.

The interview has a number of advantages. One it can cover variety views on a given subject. This could be done either by interviewing different informants in order to get the diversified opinions or by preparing interview questions that cover over a wide area of subjects. The use of interview yields the advantage in which by building rapport with the interviewees, the interviewer got some information, which they might be reluctant to express their opinion through writing. In

addition, as the interview was carried out face to face, interviewees' difficulties in understanding the questions were clarified by the interviewer.

Interviews were conducted with six journalists who worked in Jimma Fana FM 98.1 broadcasting to respond for the individual in-depth for their views toward the Yameral Hagere radio program. The data which the researcher got by using this mechanism helped him to understand the respondents' reflections deeply.

Finally, in-depth interview with key media practitioners is an important instrument to answer some of the research questions mentioned in the study. Semi-structured type of interview was used for this study. The managers, editors of news, editor program, and journalists have an indispensable role in realizing and practicing investigative journalism (which is led by the principles of the profession). Because all of them are practitioners who have an experience in the area and work in similar radio programs.

Table 3 Interviewees Category

No	Name of the Interviewees	Title of the Interviewees	The Codes given
1	Nestanet Jemal	Media Manager	MM
2	Temesgen Alebachewu	Editor	E
3	Afewerk Alemu	Editor	E1
4	Jemila Jemal	Reporter	R
5	Muktar Teha	Senior Reporter	SR1
6	Almaz Mekonin	Senior Reporter	SR2
7	Husen kedir	Reporter	R2
8	Tesfahun kebede	Reporter	R3
9	Alemayeh Bekele	Reporter	R4

4.3 The Practice of Yameral Hagere radio program in Jimma Fana F.M. 98.1

In this part, the overall practice of the Yameral Hagere radio program in Jimma Fana F.M 98.1 was presented, analyzed and discussed based on the document which is taken from the archive and in depth interview from practitioners', editors' and managers'.

4.3.1 Practice of format and duration of “Yameral Hagere” program

As we have seen above in table 12 Yameral Hagere program, document used for analysis among jimma Fana FM 98.1 radio program, only three journalists practice on producing of the program. Yameral Hagere radio program is designed a format of radio magazine. The Radio magazine program is an entertaining program. According to Dr. Wondimu Legesse who is the jimma university instructor note, Magazine programs vary in length; usually either 15 or 30 minutes. They consist of short talks, interviews, on-the-spot reports and eyewitness accounts of events, commentaries, music and sometimes poetry and short stories. As stated above Jimma Fana FM 98.1 radio station designed format, the Yameral Hagere radio program is a radio magazine format form within 30 mint duration. But as observed in the above table there was no one program which covered 30 minutes and all of the programs did not in the form of radio magazine's format. The magazine program format is a mixture of diverse package program and ways of presenting use various techniques.

በጅም ራዲዮ ጣቢያ የጋዜጠኞች እጥረት አለ። ከእጥረቱም በተጨማሪ አንዳንድ ጋዜጠኞች ለሙያቸውና ለስራቸው ክብርና ትኩረት በሚገበባ ልክ አይሰጡም። ከአመት በፊት ያምራል ሃገራዊ ፕሮግራም በተሻለ መልኩ ይሰራ ነበር።

In Jimma Fana F.M 98.1, there is scarcity of journalists. In addition to this some journalist does not give the proper attention to their work and profession. A year before the Yameral Hagere radio program is aired in interesting ways, but now in case of busy-ness the quality of the program is not much interesting.

The Radio program format as is the entire body of knowledge that has been gathered through the production process, which enables jimma Fana FM radio station in a particular territory to reproduce the success of a program.

When we see what's being done practically through the program duration, we find 100% of the program is not done according to the format which means most producers delivered the program within 10-15 minute time ranges.

R4 is a producer of Yamerai Hagera program. To implement such program properly, there must be necessary more than two journalists, but in the case of jimma Fana FM station the assigned journalist is one, so it is impossible to apply the format program appropriately.

ፕሮግራሙን በትክክል ለመተግበር ሁለትና ከዛ በላይ ጋዜጠኛ ለፕሮግራሙ መመደብ አለበት። አሁን አየሰራሁ ያለሁት እኔ በመሆኑ በፎርማቱ መስረት ለመስራት እቸገራለሁ።

MM is the manager at Jimma Fana F.M 98.1 she was interviewed in this study. However, working an entertainment program in Jimma Fana F.M 98.1 she allows here to acquire multiple experiences in the field for around 8 years. For that matter, the researcher beneath discusses up on her opinion towards on the views of the Yamerai Hagera entertainment program in relation to the cultural diversity in Jimma Fana F.M 98.1, trusting it can represent the rest of the respondents.

ባህል ማለት የአንድ ማህበረሰብ ቡድን መለያ ወይም መታወቂያ ነው። ለምሳሌ ቋንቋው፣ ሃይማኖቱ፣ የህይወት ዘይቤው፣ ማህበራዊ መስተጋብሩ ወዘተ ሊሆን ይችላል። የተለያዩ ህዝቦች በተለያዩ ማህበረሰብ ውስጥ የሚለያዩበትና የሚመሳሰሉበት ባህል አላቸው። ባህል በተለያዩ ሁኔታዎች ሊለያይ ይችላል። ለአብነት በአልባሳት፣ በምግብ፣ በኃይማኖትና በተለያዩ ሁኔታዎች ሊለያይ ይችላል። ይህም ማለት የባህል ብዙኃነት ማለት ነው። በእያንዳንዱ የህይወት ክፍል ልዩነት የመኖር ጉዳይ ተፍጥራዊ ባህሪ መሆኑን ጋዜጠኞች ሊገነዘቡና በእያንዳንዱ የሚዲያ ስራ ላይ ንቁ ሊሆኑ ይገባል። እንደ እኔ እምነት የባህል ብዙኃነት ጉዳይ የኃላፊነት ጉዳይ ነው። ሚዲያዎች ማስተላለፍ ያለባቸው ለህዝብ በግልጽ ያልተወቁ የተደበቁ ግን በህበረተሰቡ ዘንድ የሚተገቡ ባህል መሆን አለበት። ይህን ለማድረግ ብዙ ጥረት ማድረግ ሊያስፈልግ ይችላል። በተለይ ማቀድ፣ ጥናት ማድረግ፣ በተገቢው ዝግጅት ቃለመጠይቅ ማድረግ፣ ቃለመጠይቁን በሌሎች ግብአቶች አጎልብቶ የማቅረብ ጉዳይ መዘንጋት የሌለበት ጉዳይ ነው። በተጨማሪም የማቅረብ ችሎታና ጥቃቅን የሚመስሉ ጉዳዮችን በተለየ አይን ለማስተዋል ቅርብ መሆን ያስፈልጋል። በአጠቃላይ ባልተረዳነው ጉዳይ ላይ በቂ ትኩረት ስጥተን ተግንዘብን መስራት አስፈላጊ ይሆናል። ጋዜጠኞች መዘንጋት የሌለባቸው ጉዳይ ለማኘኛውም ባህል ሚዛናዊ የመሆንን ጉዳይ ነው።

Culture is the characteristic of a group of people defined in everything such as language, religion, lifestyle, social interaction etc. Different people in different societies have different culture and they also have some similarities. The culture varies in different things such as clothes, foods,

religion and many others mean cultural diversity. Every aspect of life, having diversity is nature, so the journalists to be conscious always about diversity of something. In my opinion cultural diversity is a part of response and also broadcast hidden cultural issues from the public or issues that are difficult to be seen by the community. I mean to do so a lot of efforts are needed. First, it needs research, depending on the significance of the topic to be broadcasted, planned, interviewed, produced and presented. Second, skill is crucial and Exposing for anything concealed from the public skill is advisable. In general, the misconceptions of such issues are one of the behaviors of devoted persons. The ability of journalists to give the balance coverage of different types of culture is a forgettable point.

As R4 argued that broadcasting media specially radio and TV has a great role for culture and social fairness as well as to respect democracy right of society.

የባህል ብዝሃነት ለማህበራዊ ፍትህና ለባህል ጉዳዮች ወግኖ የሚቆም ነው። ዲሞክራሲና መልካም አስተዳደር እንዲሰፍን ጠቃሚ ሚና ይጫወታል። አገራት በአሁኑ ሰአት ለማህበራዊ እና ኢኮኖሚያዊ ጉዳይ ልዩ ትኩረት ሰጥተው እየተንቀሳቀሱ ይገኛሉ። በዚህ ጉዳይ ላይ መንቀሳቀሳቸው ጤነኛና ህዝብን ተጠቃሚ የሚያደረግ ነው። ስለሆነም እንደ-ብሄር ግጭት የአገር እድገት ጸር የሆኑ ጉዳዮችን አስቀድሞ ለመከላከል የባህል ብዝሃነት መጠበቅ አስፈላጊ ይሆናል። የጅም ፋና ኤፍ ም ግጭቶች እዳይፈጠሩ በብሄር ጉዳይ ላይ የሰራው ስራ አንስተኛ ነው።

Cultural diversity is standing to culture and social fairness. It is the vital to safeguard democracy and good governance. At this time, especially, the country is in vibrant social and economic activities. These activities should be healthy and mainly benefit the people. Therefore, respective diversity can serve as a guardian of these activities by fighting activities which can hinder the development such as ethnic base conflict. Yet, jimma Fana FM has not given the proper attention for Yameral Hagere radio program.

One of the interviewees (R2) preferred to state the practice of Yameral Hagere radio program in the context of Jimma Fana F.M 98.1 and also in Ethiopia as:

እንደኔ ሃሳብ በመጠኑ ለአገራችን ሆነ ለጅም ፋና ኤፍ ም የሚጠቀም የባህል ሪፖርትን የጥራት መስፈርት አለ። ህዝቡ የሚሰጠንን ትችት መሰረት አድረግን ሽፋን እየሰጠን ነው። ለትችት ሽፋን መስጠት በራሱ ብዝሃነት ነው። የተሸለ ፕረግራም ለመስራት መነሳሳቱም አለ ግን ምዕራብያዊያን በሚተገበሩት ደረጃ እንደተገብርን እንገኛለን የሚል ተስፋ ግን የለኝም። ለወደፊት ግን ተግባራዊ ልናደረግ እንችላለን።

In my opinion to some extent there are standards of cultural report which help in Ethiopia and Jimma Fana F.M 98.1. I hope we didn't practice it as a standard of like western and developed countries. But there are some initiations. So many public criticisms are covered. Without those issues we didn't think about diversity culture. So we began the practice that may be through at in the future.

According to the above respondent, there are standards of cultural report, which promote cultural diversity in station but not chubby. Similarly, the program manager (mm) shared the stated idea and clarified as:

በተቋምም ደረጃ የተደራጁ የሰው ኃይልና የሥራ ክፍል የለንም። ለማድረጃት የበቃ የሰው ኃይልና በቂ ሃብት ያስፈልጋል። ጋዜጠኞቻችን በራሱ በባህል በዝሃነት ጉዳይ ላይ በቂ ዕውቀት አላቸው ወይ የሚለውም ጉዳይ ከግምት መግባት ያለበት ጉዳይ ነው። በተወሰነ መልኩ አሁን ላይ የሚታዩ ለውጦች አሉ። የጋራ ባህሉ የተመለከቱ ጉዳዮች የዘገባ ሽፋን በፕሮግራሞች ላይ እየታዩ ነው።

As an institution, it is not well organized at a departmental level and it is not well equipped and the journalists' capacity is not crafted as well. Since it is a very difficult task, it needs both personal skill and resource. It is also questionable whether we journalists really understand the concept. But now a day there is a progress in extracting some important issues. Sometimes we see the issues which broadcast common culture in our stations.

4.3.2 The practice Format of music invitation

“Yamiral Hagere” radio magazine format was being changed by program producers and editors. According to the format, music should be invited different ethnic groups which have national issue, for example, if hosts are presenting Dawuro culture, it must invite a music which has a national issue of in that ethnic group. On the program invited music was more of, according to the format in terms of the content of the message, but the wrong side is telling without the title of music, who and when played it and who the singer is .They only mentioned that they were simply going to present the music to the audience.

እንደ R3 ገለጻ አስፈጻሚዎች የአየር ሰአት ለሞሙለት ሲባል ብቻ አንድ የተዘጋጀው ፕሮግራም ጋር አብሮ የማይሄድ ሙዚቃ ከፋይል ውስጥ የፈለጉትን በማውጣት የሚጋብዙበት አጋጣሚ ብዙ ነው።

According to R3 Because of to fill the air of the program. Sometimes the hosts mention that they would show a particular music on the continuity. They don't find it in the archive, so they just present any kind of music they want.

R4 "If I am doing a program about any culture, I will first just try to present the music of the culture as much as possible, other music will be invited randomly".

According to mm observation, it is difficult to make people from one ethnic group to invite Other ethnic groups' music. Sometimes they don't know the language and they are not willing to invite the music from ethnic groups other than their own.

Here the basic problem gives less attention for the program. We are doing it, but not on the format itself. The program format is able to adjust or change, what I mean a format can be amended if it found to be inapplicable. Accordingly jimma Fana FM Yameral Hagere program format is not hard to implement. (Personal interview March 6, 2017)

As Editor of the program (E1) responded that the relationship between the format and its practice is different.

The format of the program was set many years ago after the format of the program was set. I have a question about the format area. Why do we invite music from different ethnic groups while we are talking about another ethnic group? (Personal interview March 9, 2017)

This shows that even the program producers and editors are working without having conciseness On the program format set to guide the program. As the personal interviews and the data from content analysis showed that consistency is a huge problem in most of the broadcasted programs. As it is discussed in the literature part Cooper (2009), As the program chosen for the analysis showed the way of presentation, duration and number of music and the way they presented doesn't have consistency.

During the research, it was observed that not having enough information and not making a good research on the program presenting has affected the confidence of the hosts. Hosts who have enough information seem more flexible and confident than those who don't have enough information. Lack of concentration, repeating words, requiring the interviewee to tell everything, losing eye contact with the technician were some of the problems observed on the hosts who didn't have enough information. As many media scholars such as McQuay (2008) for example, recommend that media should play their interpretative function particularly when dealing with cultural matters.

According to R2 Hosts presented music and mentioned a very few things about only the meaning of the music.

ተረኛ አስፈጻሚዎች በጣም ጥቂት መረጃ በአብዛኛው ጊዜ የዘፈኑን ትረጉም ተመለከተ መረጃ ለአድማጭ በመስጠት ነው መሥሪያ ምንጋብዘው።

Not having enough information about the cultural values of the ethnic groups makes the program “Yameral Hagere” fail to achieve the interpretative function of the media.

4.4 Sources of the program

Sources are defined as information providers as members or representatives of organized and unorganized interest groups, and yet larger sectors of the nation and society (Gans, 1997). As the format of jimma Fana FM 98.1 states sources can be gained from different bodies of society, culture expert, elder, government official, Musician, local culture and tourism offices and from archives.

The above table 1 show two kinds of sources were used in the Yameral Hagere program, which are human and written document source, as well as also the number of human sources too vary which used in the program. The program is dependent on the information gathered from single publication source from Addis Zemen newspaper. Governmental organizations were not used as a source, but the sources are lawful. Any sources can be authorities or institutions from which journalists get information for their story. “Yamiral Hagere” program has given less attention to journalist observation or plan production program; it is 33% out of the total 12 program. R4

(producers of Yamiral Hagere program) explained the sources of the program vary according to the reporter's interest.

Table 4 sources of the program

No	Type of source	Frequency	Percent
1	Government organization sources	-	0
2	Non-governmental sources	1	3.33
3	Expert sources	-	0
4	Community leader sources	2	6.66
5	Publication sources	3	10
6	Anonyms sources	-	0
7	No sources	1	3.33
8	Journalist observation	1	3.33
9	Non expert human sources	22	73.33
10	Total	30	

The above table 2 showed that 10 % of the program is dependent on the information gathered from publication; this is why to cover air of the program. The duration of time coverage is 22 minutes among 60 minutes which giving to the program.

As MM this kind of radio production program is not correct, but why we allow the program to aeration in case of lack of enough human power, budget, no supporter body and transport access and the like challenges us. Therefore, we did not produce the qualified radio production program which means when the media is working with different ethnic groups in different area which is original to the public, program producers will be eager to work on them, but there was a problem of facility and attention in the context of jimma Fana FM radio station.

Governmental organizations and Expert sources are not used equally in all the twelve programs which taken a sample for this study. Servaes and Jakobson (2004), point out sources can be authorities or institutions from which journalists get information for their story. Yamiral Hagere” jimma Fana FM 98.1 have not smooth kind of relation with the government officer and expert. According to R4 governmental organization and experts most of the time not interested to give information for media.

Dagim Afework on his research finding confirms that government organization is not interesting to give information for privet media. Jimma Fana FM is also the owner of ruling part and face the same problem like privet media.

The government should not turn a blind eye on the privet media for a system that exist without media could not be answerable to the citizens. Therefore, the government should in the first hand make its officials and the structure itself answerable to the information needs of the media and the society as well. As the media industry in Ethiopia is very young to variation weak as well. The government should support it to stand by its own as democratic institution the country deserves to have. (Dagim Afework 2013).

The above table 3 indicates that jimma Fana FM 98.1 properly uses unskilled human sources. As a result expert, head office, community leader, non-governmental organization and the like source is not satisfactory.

Table 5 Items of the program

No	Item of program	Number Of program	Percent	Remark
1	Plan	2	16.6	
2	Calendar event	3	25	
3	Event	4	33.3	
4	Other	3	25	Taken from Adis Zemen newspaper

When we see the item of the program, 33.3 % of the total programs where event based, 25% were calendar event and 25 % was simply taken from Addis Zemene newspaper the sum of this all program could be 83.3 was occasioned base program. Which means the producers and editors were wait occasion and calendar event ceremony. Only 16.6 % was planned. There is no invitation arisen from the government institution. However, there is one non-governmental institution invited the station for media coverage, which was Ethiopia - China culture exchange event organized by the chains which works at jimma industrial park with the collaboration of Jimma University can be raised as examples of event based program. Out of the twelve radio Programs two programs were planned. As key informants explained that they produce the event base kind of program for the sake of filling the air time. This shows that, the program producers are working on their own just in the way they need, not based up on the program and audience need. Most of the time event base program does not obtain new information.

Jimma Fana F.M 98.1 radio station List of being offered format

1. Phone in :- የአድማሬጮች የሙዚቃ ምርጫና የመዝናኛ ጊዜ እና የጥያቄናመልስ የጨዋታ ጊዜ።
2. News show:- ዜና ምጽሄት
3. Discussion:- ሄሎ ፋና እና ምን እየሰሩ ነው
4. Radio magazine:- ያምራል አገሬ
5. Talk show :- የቤተሰብ ማዕድና ጤና ይስጥልኝ
6. Commentary:- የፖሊስ ውሎ እና ሰባአዊ መብት

Table 6 the magazine format constitute item of the Yameral Hagere program.

Program code	News show	Phone in	Radio magazines	Comments	Music	Short stories	Discussion	Talk show
R.P.1	-	-	-	✓	-	-		
R.P.2	-	-	-	✓	-	-		

R.P.3	-	-	-	✓	-	-		
R.P.4	-	-	-	✓	-	-		
R.P.5	-	-	-	✓	-	-		
R.P.6	-	-	-	✓	-	-		
R.P.7	-	-	✓	-	-	-		
R.P.8	-	-	-	✓	-	-		
R.P.9	-	-	-	✓	-	-		
R.P.10	-	-	-	✓	-	-		
R.P.11	-	-	-	✓	-	-		
R.P.12	-	-	-	✓	-	-		

Based upon the above table jimma Fana FM 98.1 radio station is not applied radio magazine format. The station practices 91.66% the commentary radio format. The Magazine format is at least requisite to apply more than two types of radio package program in the radio magazine format.

4. 6. Highlight the Content of Yameral Hagere program

Program (p.r.1): The history of afurtema mosque.

As stated in the guideline of Jimma Fana FM 98.1 radio station Yameral Hagere program content can be a national issue. This means that the station gives more coverage for common culture that is shared between all members of the Ethiopian community. Consciousness towards the attitudes, values and beliefs that characterize a person's self-awareness shared acceptance of values, norms and beliefs, a similar outlook content is carried the program as guidelines of the station.

As in the table 2 above listed p.r.1 the issue is belongs to the history of fourteen religion leaders at jimma town, how to contribute the development of Islamic religion and peaceful co-existence with a different ethnic group. The name given to the mosques was related to this history. This program is considerable with the guideline of the station.

መስጊድ አፍተማ ስያሜ የተሰጠው ከተለያዩ የአገሪቱ ክፍል የመጡት የእስልምና ኃይማኖት አስተሳሰቦች ወደ ጅም አባጅፍር አስመጥተው በአሁኑ አፍርተማ መስጊድ ውስጥ እንዲኖሩ ስለደረጉ አፍተማ (የአርባዎቹ) መስጊድ የተባለው።

Program 2 (p.r.2) Volunteerism for Merewa gedam

In jimma Fana FM December 20/2017 broadcasting Yameral Hagere program is about Merewa gedam which located near to jimma town around the Merewa small village. In the compound gedam vaulters youth performed some agricultural activities, the voters were from different believed by faith. The main Objective of the program was peaceful co-existence and to develop the culture of free serving without considering the difference of religion. This program also has the nature of common cultures and has nature of national issues. The program at all had same contribution in order to promote cultural diversity of peaceful co-existence with different follower of religions. The following informant speech is relate with this concept.

One up of the time in relation to work I met with one mother. From own personal communication, I heard about the Gedam and start voleterisim service.

በስራ አጋጣሚ አንደት እናት ጋር ተገናኝን። ከሳቸው ጋር ባደረገው የመረጃ ልውውጥ ስለገዳሙ ሰማው። ከዚያን ጊዜ ጀምሮ ጎደኞችን ይኸ የበጎ አገልግሎት መስጠት ጀመርን። አገልግሎቱን የምንሰጠው እምነትን መስረት አደረገን ሳሆን ለሂሊና እርካታ ነው። በገዳሙ ውስጥ ለሁሉም የሰው ልጅ የሚጠቅም ስራ ነው።

Program 3 (P.R.3) Culture of Harere people

“Yameral Hagere” is an entertainment program which presents not only facts as an educational program does, but also tries to entertain the audience through interpreting the tangible culture within mixing music. On P.R.3 the producer of Yameral Hagere program taken from Addis Zemen newspaper as it’s presented from the newspaper. The main objective of the program was to share Harere heritage culture to the audiences of jimma Fana FM 98.1. The program was not any sound bit.

Program 4 (P.r.4) life history of professor Gebisa

The program was about the life history of professor Gebisa who is a national hero for his research works and on the program had the same problem with the program. The presenter of the program does not mention the source of the program, but it seems the script of the program taken in print media, on table 2 indicted the duration of the program was 00:10:43.

በ1950 አመተምህርት በሸዋ ክፈለአገር በአልኮኒ ከተማ ተወለዱ። በወቅቱ በትምህርታቸው የላቀ ውጤት በማምጣት የሚታወቁት ፕሮፌሰር ገቢሳ በአከባቢው የዘመናው ትምህርት ቤት ባለመኖሩ ከአከባቢው እረቀው በሚገኙ ከተማ ቤት ተከራይተው ተምረዋል። ፕሮፌሰር ገቢሳ በተለያዩ አገራት ትምህርታቸውን የተከታተሉ ሲሆን ወደ አገራቸው ተመለሰው በግብርናው ዘርፍ በርካታ ምርምሮችን አካሂደዋል። የሚገኙት አረምን ለመከላከል የሚያስፈልጉ የምርምር ስራ የሰሩ ምርጥ ሳይቲስ ናቸው።

Professor Gebiso was born in 1950 at Shewa district, in alkonni town. He was able to success on his education life. He had lent his education far place from his village in order to get Highschol

On the program, basic personal information, education background and success were reported, but the information source from the binging up to the end of the program not stated.

Program 5 (p.r.5) Genna cultural game

The duration of the program was 12 mints. The program was about the cultural sport of Genna. The begging of the program state of gena music. There was an introduction about the day program. ባለፍው ሳምንት እሁድ ጋና ባአልን አክበረናል። በዛሬው ፕሮግራማችን በኢትዮጵያ ከሚታወቁት ባህላዊ ጨዋታዎች አንድ ስለሆነ የገና ጨዋታ ታሪካዊ ዳራውና አውድ የተመለከተ ጉዳዮች በዛሬው ፕሮግራም እንዳስሳለን።

In the previous week we were celebrity Gena holiday.to day we present the one well known cultural playing of Gena. At the end of the progrma stay with us.

The program production based upon the guideline of the station. The program raises basic information and transmits such information for its audience. As observe in the data which taken from archive there was one source of sound bit, but not appropriate for a radio magazine format. Because with one sources impossible to apply radio magazine format

Program 6 (p.r.6) Temeket ceremony

Program 6 was about Timeket religion's celebration. The duration of the program was 11:25. The program talked about dressing style of girl, cultural dance song etc.

በጥምቀት ወቅት ልጃገራዶች የተለያዩ ዲዛይንና ቀለም ያለቸውን ልብስ ለብሰው እሶስላ በመሞቅ አመረውና ተውብ ይወጡ:: በአሁኑ ሰዓት እሶስላ መሞቅ በዘመናዊ መዋቢ ምርት ተትከተዋል:: ሴቶችን በጠምቀት ወቅት የሚተጫጩበት የትዳራ ጓደኛ የሚመርጡበት ወቅት ስለሆነ ተውብ በአሉ ወደሚከበርበት ስፍራ ይሄዳሉ:: ዘፈንና ጭፈራውም በጥምቀት ወቅት ልዩ ነው::.....

During timket the girls dress a unique colorful design cloth, use tradition beautiful product called "esosila" and celebrity the festival of timkit. There is warm Dance and Music in timket celebration.

The program was based on the calendar event. The program had one source of sound bit, did not show differences, ethnic group culture, participation and multi opinion. Here it was possible to reflect different kinds of ethnic group cultures like dance, song, dressing etc.

Program 7 (p.r.7) Coffee ceremony culture and innovation

Program 7 was about the creativeness and culture of jimma coffee ceremony. The Program more discusses about how making coffee in jimma and the nearby area. In the program, about coffee material was discusses more in the program.

የተወደዳችው የአምራል አገሬ አድማጮች በጅም ከተማ ተደራጅተው የባህል ልበሳቸውን ለብሰው 500 ሲኒ በሚይዘውን እረኮበት ቡናን ከነስነስረአቱ ለገበያ ያቀረቡ ወጣቶችን አነግገረናል ከዘህም በተጨማሪ በውደ ዋጋ ከውጭ የሚገባ የስፖርትና ሌሎች መሽኖችን ስርቶ በቀላለ ዋጋ ለገበያ ያቀረቡን ወጣት አነጋገርናል እስከመሰናዶው ፍጻሜ አብራቸውን ቆዩ::

Dear Yameral agree listener with jimma town seller of coffee pot in the form of woman association, we make discussion as well about one youth who a creator of sport material and other Machine we present for you and until the end of the program stay with us.

The program was to some extent fit magazines format. The program obtains two different concepts in different form of presentation convey to the audience. The first one is about the way of making coffee and the second one is about the creativity of sport materials. As mention table 2, the duration of the program with one cultural music seized 16 minutes.

Program 8 (p.r.8) Life history of Alebachew Teka

Yameral Hagere programs are an entertainment program and its format allow to present the famous individual in order to share some aspect of the experience. Program 8 had been given the coverage the life history of Alebachew Teka, who was very well-known television show's producers in

Ethiopia. The aim of the program was given recognition of charity ness of Alebachew Teka. The program offered more information about Alebachew kindness. The archive data as indicate That day program was completely taken from Addis Zemen newspaper as it's. But writing for newspaper and writing for radio is different. Using multi- document sources and re writing print media source should be mandatory for all producer of radio

Program 9 (p.r.9) Geda hule

Program 9 is about the Oromo traditional culture of jimma Geda system. The program was prepared based up on Re-foundation of Geda Hule Oromo traditional culture. This program offered information about the history and element of Geda. The duration of the program is a14 mints. In the program one source only was used. The major themes of the programs are re-organizers of jimma Oromo traditional administration of Geda hule in jimma town for On the program Abba Geda of jimma (the head of Cultural administration of jimma town) Aba Geda Ahmed discussed the necessity of re foundation of Geda hule, challenge, opportunity and plan of the future.

Program 10 (P.R10) Adwa

This program is about the victory of Adwa calendar events. In the program multi sources used and the journalist inform the history of Adwa. As mentioned on audio data which taken from the archive the duration of the program was 15 mints. The major team of the program is a National unity is a power.

At the end of the program, there is conclusive. The conclusion was the secret of the victory was strong national unity of the past generation.

የቅድሞ ትውልዶች በአገራዊ አንድነት ላይ ያለቸው ጥንካሬ ዘመናዊ ጦር ታጥቆ ሊወጋ የመጣ ጣላትን ለማሸነፍ አስችሏቸዋል።አንድነት ኃይል ነው።

Program 11 (P.R.11) cultural exchange ceremony

Program 11 is about cultural exchange between jimma industrial park worker of chains and Ethiopia citizens. In the program multi sources were available. As mention table 2, the duration of the program is 14 mints.

Among the source the one was told that from chains I was learning chains' language, music and other chains' culture. The cultural ceremony makes me happy.

በፕሮግራሙ ላይ መረጃ ከሰጡት ሰዎች መካከል አንዱ "ከቻይናዊያን የቻይናን ቋንቋ ሙዚቃቸውንና ሌሎች ባህላቸውን ለማወቅ ችያለሁ። በባህል ልውውጥ መድረኩ፣ ተደስቻለሁ" ብሏል።

Program 12 (P.R.12) cultural mirage at Jimma

Program 12 is about jimma cultural mirage. In the program two human sources were used. The duration of the program is 14 a mint. The major theme of the program was shifting of mirage culture in the society.

As in the former Abdo Abba Fita the basic thinning to found mirage is selectinga tribe group is a crucial point in early time. But new the mirage ceremony become modification time to time. To get the mirage selection of partner take place by family.

አብዱ አባሬጣ የተባሉ መረጃ ሰጭ ጋብቻ የሚመሰረተው በተጋቢዎች ፍላጎት ሳይሆን ቤተሰብ ፍላጎት ነው። ቤተሰብ መጀመሪያ የሚያዩት የዘር ሀረግን ነው አሁን ግን ይህ በህል ሙሉ በሙሉ እየቀየረ ይገኛል።

As above concept, early time, there was segregation base on tribe's identity now there is positive change. And from media expected to do more in such kind of issue.

4.7 Originality of the culture

The culture presented in the Yameral Hagere program is fixed based on the original culture of different ethnic groups. This shows that how the media work to incorporate culture in their work and pay attention to the original culture, but the program has not prepared in depth.

According to R1 Culture is sensitive. When you work the culture you have to be careful not to misrepresent and offend members of those ethnic groups” (Personal interview March 21/2018)

In all programs the data taken for this study is no one culture combination with other cultures. For example, cultural dresses, cultural materials, cultural music, cultural dances. The language itself is not traditional. Yet, all the other things presented on the program are a modern way of tongue and not representative of any ethnic groups.

According to E1 this makes the practitioners of certain cultures question about how it presents the original culture.

4.8 Presentation of Yameral Hagere

Radio is a voice of a station or programmer, whether they work in speech-based. They create the tone and style of radio output and establish a relationship with listeners. The other side of the format that states how the program should be done. It should be done in the reality that in the radio magazine everything should be seen as real life. As Brender J.Trewin (2003), presentation states that how the professionals perform in the media.

The program host should involve him/herself in the society and act the way they act, live the life they live. But 92.7 % of the program doesn't have at least some element of truth radio magazine way presentation. As Reiss and Wiltz (2004), explain radio magazine allows audiences to laugh, cry, and live vicariously through so called every day, ordinary people who have opportunities to experience things that, until the moment they are broadcast, most people only dream about. However, what is observed in the analysis is that the program didn't give space to the audience to express their feeling (Only simple narration, interview, continuity, and music). According to Frisby, C. (2003) "Entertainment needs are met through radio magazine because these programs allow people to make comparisons with media images that ultimately help them feel better about themselves and their personal circumstances. However, from the twelve programs only one program (8.3 %) can be raised as an example. The program was broadcasted in January 17/2018.

4.9 Challenges of the program

In the document analysis some parts of the practices have been observed generally. In this part of the program the other research questions which are the key challenges to the program will be answered.

The format states that the target audiences of Yamiral Hagere program are audiences of all ages. But the transmission time is not suitable for audiences, especially the young. (Families, teenagers-elders, and all members of a society indifferent statue is the target audiences of "Yameral Hagere") program. As Oyeneye and Shoremi (1985), no culture is ever in a permanent state. It is constantly changing because new ideas and new techniques are added and old ways are constantly modified and discarded. This is because of the rapid changes that occur which may be introduced from

within or outside. To keep the original culture and pass it to generations the program should meet its target audience.

However, when we see “Yameral Hagere” program, it’s the reverse. As R3 argued that producing a program like “Yamiral Hagere” is challenging because jimma Fana FM 98.1 is not working as a bridge to connect audiences with the program.

The audience of the program knowing that only a few are listening. As a producer of the program, it is really discouraging. It’s not only audiences that don’t hear it, but also editorial members. No one dares to comment or say something about the program in editorial brief meetings (Personal interview March 8 2017).

E1 shares the idea of R3 and agreed that the time of transmission is a basic challenge to the program. Time of transmission is a huge problem as we know most in jimma Fana FM audience did not listen at work day mean from Monday up to Friday, majority of audience on Wednesday morning at 3:00 o’clock busy for work of a day. If "Yamiral Hagere” is broadcasted late how can it fulfill its target? (Personal interview March 8, 2017). Many of the key informants also raised time of transmission as a major challenge. The duration that is not enough but also the general time given to culture is very short. But the station used only 40 % of the time, which allocate with the Yamiral Hagere program.

In general, good attention is not given to the program because the attention given to "Yamiral Hagere” program corporation, producers and editors face many problems. Like lack of budget, lack of research, Human resource, Training, lack of journalistic interest, lack of sponsorship, lack of interpretive skill of writing etc. The problems listed above are interrelated. Because of budget problems reporters do not try to make research based on the programs. As the findings of the content analysis show that lack of enough research affects the creativity and way of presentation. Programs are produced somewhere in jimma by inviting music only, just to fill the air time, sometimes when one producer brings different outputs from taking information on newspaper.

R1 and R3 argued that the corporation facility makes them suffer.

በርካታ ጊዜአት የትራንስፕረትና ሌሎች የመሰራያ መሰሪያ እንዲሟሉልን ለሰአታት የፈጅ ጥያቄ አቅርበናል። በአብዛኛው ጊዜ እቅዳችንን ለማሰካት ሰነል ከኪሳችን አውትተን የሰራበት ወቅት በርካታ ነው። ልግል ትቅማን ምንሰራ የሚመሰላቸው የቅርብ ኃላፊዎችም አሉ። የሰራ ፍላጎትንና መነሳሳትን ይጎዳል። ጣቢያው ወደተላያ አካባቢዎች የባህል ስራም አቅደን እንደንሰራ

ይፈቅዳለል። ገንጠላ ግን ወደ ማከከው ጣን አራት አምስት የደርሱ መሰናዶዎችን ስራትን እኔንም እንገደዳለን። በቂ በጀትና በጣቢያው በቂ የሰው ኃይል ሳኖር ተራት ያለው ሰራተኛ ተረጋግጦ መስራት አይጠበቅም የሚፈለገው ቁጥር ማበዛት ላይ ነው።
We are a number of time requests for more than an hour for a car or other facilities to do research. It's as though if we are working for our personal benefit. Most of the time we pay from our own pocket, which is not fair and discouraging (Personal interview March8, 2017). "The station sends journalists to a different area to work on a variety of cultural practice, but we are forced to make 4 or 5 programs within a week. Because we don't have enough budget and human resource. We focus on quantity rather than quality." (Personal interview march 9, 2017)

The other challenge of the program is the lack of human resource; the producers are only one person in number. This producer is expected to deliver a 30 minute program every week by going through different ethnic groups, but the format request more than two journalists. E1 states every producer has multi task. Program producers are expected to be a host, lead news and editor too.

As R2 explains “no one gives training to do such kind of cultural radio program; they do it in their own way which is unprofessional”. The format (the program based) it is another challenge of the program. According to the key informants (journalists and editors), Most of the things written in the format are not clear, open for change and some of them are not applicable.

(The mission of the program is to promote the nation, nationalities and peoples of Ethiopia culture, history, norms, and asset the like and initiate the society to a better doings.)

To show the format's gap we can take these two lines, the purpose of the program is to promote different nations and nationality's culture, history, national unity with to each other and to the world and also to initiate the society for a better doing. Since then there is no audience, the research indicates that whether the program accomplished its purpose or not have been conducted. The researcher checked documents in FBC’s jimma Fana FM feedback department to look for comments about the program, but he could find a single one. This raises a question about how successful late night shows are, if “Yamiral Hagera” program reaches all targeted audiences and in what way FBC Jimma can find out what is going on.

As SR1 explains the corporation itself does not give emphasis to the program. I am saying this because there is no research done about the program and its format." (A Personal interview may

9, 2017). MM agrees with SR1. Most of the program producers, including me don't have enough knowledge about the format, even the editors. This results from the two directions, one is our lack of motivation to know about it and the other is lack of discussion about how the format is written and its practice (Personal interview March 8, 2018).

The other challenge of this program is the outside pressure. According to Miller (2005), in modern society, the persuasive power of the mass media is well known. Governments, corporations, nonprofit organizations, and political campaigns rely on both new and old media to create messages and to send them to the general public. As the federal democratic republic of the Ethiopian constitution of Article 91 states the government shall have the duty to promote on the basis of equality, respect of fundamental democratic rights and human dignity to preserve and to enrich cultures and traditions that are compatible with democratic norms and the provisions of this Constitution. When we see FBC's Motto, it shows how the corporation is ready to work on diversity of culture in Ethiopia by giving voice to the voiceless and to propagate the government's policy (freedom of thought for a better life).

As FBC jimma Shared Company of political party media almost all the time it is the mouth of the government. This affected the program in different ways. As the content of document analysis shows most of "Yamiral Hagere" program depends on event based programs.

4.10 Opportunities of the program

"Yamiral Hagere" with all its gaps and challenges has some observable achievements. As the cultural transmission function means that the media reflects our own beliefs, values, and norms. (Mc Quail, 2008). "Yamiral Hagere" is a cultural program which tries to reflect various cultural differences and their beauty. Newcomb and Hirsch (1983), argue that radio is a heterogeneous medium where many listeners, representations, and values, sometimes contradictory, are possible and that the essence of radio is no other than being a mirror of society. As E2 clarifies that when we are talking about the opportunity there are two sides. "This program gives emphasis to owners of different cultures and the cultural music industry. SR2 explained that how people are ready and eager to promote themselves to the other world.

In jimma and around jimma resident of different ethnic groups are happy to say something about their culture. They are welcome for the chance they are given (personal interview March 8, 2018). During the interview SR1 discussed that “Yamiral Hagere” is a good start. In Ethiopia, the issue of culture diversity was under the influence in the hand of government, but on the constitution, it’s been given a better attention and freedom. “Yamiral Hagere” is evidence of this freedom. We are working to promote the diversified culture of Ethiopia using “Yamiral Hagere” as a channel (personal interview March 12, 2018).

As MM interprets “Yamiral Hagere” is a program which is dedicated to promoting culture. As a member of the society, it’s really wonderful to see my own culture and share it with everyone. It creates a sense of ownership. This is the chance that “Yamiral Hagere” creates by focusing only on culture and tradition (personal interview March 8 2018). **SR 2** shares the idea of going through different word and giving a chance for audiences to tell about their way of life is one way of showing them that the media is with them and they are not forgotten.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The predominant purpose of this study was critically content analyze of “Yameral Hagere” radio program with regards to promoting the diverse culture of Ethiopia. This makes easy for the researcher to some extent find out the role of media in promoting culture diversity. To achieve this study it was necessary to reach to some prerequisites, determining what culture is and the relation between cultural diversity and the media, in the existing situation at Jimma Fana F.M 98.1 in relation to practicing Yameral Hagere radio program. The researcher used individual in-depth interview and document analysis of some sample programs. It becomes important to find related literature with this topic. The afterward step was to select the methodology and prepare in-depth interview, and qualitative content analysis.

All respondents were asked to rate the program and freely list their reasons. Data were collected to address the research problem posed in the first chapter of this research. The Interviewee was made with journalist, editors and manger which live in jimma town.

Finally, about culture, how the program entertains diversity, and what the opportunities and challenges of the program are discussed in the previous chapter. Based on the results, the researchers come up with the following conclusions

5.2 Conclusion

The study was conducted on Yameral Hagere radio program are represented in jimma Fana F.M 98.1 radio station by focusing on the weekly program.

Base for the analysis of personal interviews and the research data show the program regardless of its gaps played a great role. The finding of the research as shows, the blameless thing about the program is the goal of promoting and protecting of cultural diversity. However, Budget, training and human resource given to the program shows the little attention of jimma Fana FM 98.1 gives

to the program. The program conveys various opportunities to cultural diversity issue and also to the cultural industry.

The establishment of the program has encouraged cultural areas. However, it's difficult to say the program is entertain cultural diversity impartially. Some are advantaged and some are unnoticed. Based on the findings, more than half of the program was focused on things that can be found easily.

According to the finding, more depth in the cultural area is observed in day today activities of society. The program focuses on similar things repeatedly, mainly on clothing, cultural conflict, resolution, good values, charity, hospitality and, they thought, philosophy, the practice of life are unnoticed.

The result shows that consistency is a huge problem observed. Consistency of program duration. As the findings show, overall the producer (journalist) not doing a research based program. They weren't trying to create new things and they perform as a normal educational program. From the content analysis done using different categories, it is found that all of the programs broadcast in 2010 (December 2017, January and February 2018) were event based and this simply that the program has become in order to fill air time of the program by simply waiting event of ceremony. Finally, the result of the study shows that jimma Fana FM 98.1 radio station is making an effort in promoting common culture diversity. But there are gaps which really should get attention.

Jimma Fana FM radio station does not play a significant role to build such an important social institution like to play major role in helping the nation build a good, just and fair society in which no man or woman is oppressed by reason of his or her ethnicity, religion, or political association and culture so the media shall to play its role every message better to make for change of attitudes, perceptions and decision making; and it generally influences behavior change.

5.3 Recommendation

Based on the consequences of the findings and conclusions collected, the researcher would like to Recommend the following major point:-

- Because of poor management of diversity, many countries like Ethiopia are facing ethnics based conflict crises with the new generation, the same is true in jimma town and surrounded. To conscious the generation with cultural diversity knowledge the time of transmission should be set to suitable the target audience.
- The main challenges of jimma Fana F.M 98.1 which discusses on the previous chapter happen because of the less attention given by the station. So, the station should work on marking the program. It brands spots about the program using it a in different program as advertising and the like.
- Jimma Fana FM should work on solving the budget and other facilitative problems. It should also employ professional and motivational journalist who can evaluate cultural diversity aspect.
- Jimma Fana F.M. 98.1 should follow up and strengthen the capacity of culture team.
- At work training should be given to a journalist based on experience and preforms skill. It would be better to support the journalist' experience with professional knowledge and skill.
- Jimma Fana FM should make programs with good quality in order to capture the audiences the interest to promote the cultural diversity.
- Should give priority and striving to ensure the program on base of research, planned and efficient way, to minimize calendar base program.
- To make efforts on developing their presenting style and developing the ability to be more creative.
- The editorial should make an effort in order to gain a better understanding and awareness of the format and work on the betterment of the program.
- The role of editors is very important to guiding all over the program decisions, though a different angle Editor has a different angle of understanding and guiding stay of the solution of the problem. Clearly, as Editor of “Yameral Hagere” they should fight for what

they believe and solve the challenges (regardless of human resource, time and, budget) that producers are facing.

- As radio editors to guide program producers, they also need a brilliant imagination, artistic eye, and creative mindset. So they have to try to upgrade themselves in every aspect.
- Should be all editorial members are suggested to share accountability and feel as a team.
- The media house should make a culture reporter free from other media job burdens and to hire some more culture issue.
- Culture and tourism offices shall to access information for jimma Fana FM 98.1 to share a common culture of the mass of jimma town and surrounded in order to peaceful Co existing among different ethnic group which leave jimma town and surrounded.
- Should make an effort to use the channel for image building and branding jimma and surrounded by selling the programs to all parts of Ethiopia.
- Government officials should open their door to provide information needed for culture aspect.

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ሠ. "ያምራል ሀገራ"

"ውቢት ኢትዮጵያ"

"ሰላም ኢትዮጵያ" /አንዱ ወይም ሌላ የተሻለ ስያሜ ሊሰጠው ይችላል/

- ኢትዮጵያ እና ህዝቦቿን፣ ክልሎቿን፣ መልክአ ምድሯን፣ የተፈጥሮ መስህቧን፣ ታሪኳን፣ ቅርሶቿን፣ ታላላቅ ሰዎቿን እና የመሳሰሉትን የሚያስተዋውቅ ፕሮግራም ነው።
- ፕሮግራሙ ሀገራዊ ገፅታ ኖሮት ግቡን እንዲያሳካ በክልል ጣቢያዎች የተናበበ አቅድ ይመራል። በመሆኑም አንዱ ጣቢያ ከሌላው ጣቢያ ግብአት የሚሆኑ ፕሮግራሞችን ወስዶ ይጠቀማል።
- በመፅሄት ፎርማት የሚቀርብ ሲሆን በአንድ የፕሮግራሙ ጊዜ ቢያንስ ሁለት በተለያዩ ጉዳይ ላይ የሚያተኩሩና የተለያዩ የአቀራረብ ፎርማቶች ያሏቸው ዝግጅቶች ይኖሩታል።
- ፕሮግራሙን የሚያስፈፅመው ጋዜጠኛ ተጨማሪ መረጃዎችን በማዘጋጀትና በማቅረብ ሊያስውብውና ፕሮግራሙ ሀገርኛ ጣዕም እንዲኖረው ማድረግ ይኖርበታል።
- በዝግጅቱ የሚጋዙ ሙዚቃዎችና የመሸጋገሪያ ሙዚቃዎች ሙሉ በሙሉ ሀገርኛ መሆን አለባቸው። በዚህም መሰረት ስለ ኢትዮጵያና ህዝቦቿ የተዘፈኑ ሀገራዊና የተለያዩ ብሄር ብሄረሰቦች ሙዚቃዎች ብቻ ይቀርቡበታል።
- ፕሮግራሙ የሰላሳ ደቂቃ የአየር ጊዜ ይኖረዋል።

ረ. የኢድማጮች የሙዚቃ ምርጫና የመዝናኛ ጊዜ

- የዚህ ፕሮግራም የሙዚቃ መራጮችም አዝናኝና ቁምነገር አዘል መረጃ አቅራቢዎችም በዋናነት ኢድማጮች ናቸው።
- ፕሮግራሙ በቀጥታ ስርጭት የሚበዛውን ጊዜ ለኢድማጮቹ ሰጥቶ የሚቀርብ ሲሆን ተሳታፊ ኢድማጮች በልዩ ልዩ ወቅታዊ፣ ማህበራዊ፣ ኪነ ጥበባዊ፣ ስፖርታዊ፣ ስራ፣ ትምህርት፣ የሚኖሩበትና የሚያውቁት አካባቢ፣ ልዩ ልዩ ገጠመኞች፣ ትዝብትና ምልክታዎች ያላቸውን ሀሳብ የሚያቀርቡበት ሲሆን ፕሮግራሙን የሚያስተናግደው ጋዜጠኛ እነዚህን ሀሳቦች እንዲገሸረሽሩ የማድረግ ሚና ይጫወታል።
- ፕሮግራሙ የመዝናኛ እንደመሆኑ መጠን አዝናኝ እንዲሆን ከፍተኛ ጥረት ይደረግበታል።
- ጋዜጠኛው ኢድማጮች ከሚናገሩት መረጃ በተጨማሪ በመደበኛ ዜናነት ሊቀርቡ ያልቻሉ የተለያዩ መረጃዎችን በማጠናከር ለማቅረብ ጥረት ማድረግ አለበት። በዚህ መልኩ የሚቀርቡት መረጃዎች እንቶ ፈንቶ፣ ሀሜት፣ የግለሰብንና የተቋማትን ክብርና መልካም ስም የሚያሳድፍ እንዳይሆኑ ልዩ ጥንቃቄ ይደረግበታል።

Appendix 1

Interview questions

Interview for jimma Fana FM Journalist.

Date-----

List of Journalist -----

I am Miftah Ahmed, a Masters student of Broadcasting Journalism at Jimma University doing a research on Critical analysis on cultural diversity in focus of jimma Fana FM Yameral Hagerie program

I appreciate your time in responding to my questions and kindly allow me to record the interview for effectiveness and efficiency. I THANK YOU

- What kinds of stories are most likely to get priority in the interest of the institution?
- How do you define the concept of cultural diversity in your institution?
- What is the main Objective of Yameral Hagerie program?
- what do you think about the role of media in order to promote cultural diversity issue
- Do you give proper attention to issues of cultural diversity?
- Do you believe jimma Fana FM give more enough coverage for cultural diversity issue?
- To what extent Jimma Fana F.M 98.1 contribute to cultural diversity?
- What is the editorial policy of jimma Fana F.M 98.1 program manual weakness and strengthen related to covering cultural diversity issue?
- To what extent give covering Jimma Fana F.M 98.1 concerning to cultural diversity?
- what are the strengthening and weakness of Jimma Fana F.M 'Yameral' Hgera' program related to with promoting cultural diversity?
- Is there any outside interferences in yamral hagerie program?
- How many format of the programs are realistic?
- Do you think the issue of cultural diversity (political, cultural, geographical differences) well entertained in the yamiral Hagerie program?

THANK YOU

Interview Question for jimma fana FM Manager.

Date

Name -----

Phone Number -----

- What kinds of stories are most likely to get priority in the interest of the institution?
- How do you define the concept of cultural diversity in your institution?
- What is the main role of broadcast media to strengthening cultural diversity?
- What is the position of FBC towards capture in the media?
- What is the main Objective of Yameral Hagere program?
- What is the factors which influence the role of media in cultural diversity?
- What role play Jimma Fana F.M 98.1 with the aim of strengthening cultural diversity?
- What extent the power of Yameral Hagere” Jimma Fana F.M program on strengthening cultural diversity?
- Do you think the issue of cultural diversity (political, cultural, geographical differences) well entertained in the Yameral Hagere program?
- Do you think your reports had influence on the audience?
- What do you think the roles of the media to promote cultural diversity?

THANK YOU

Comment

Dear Miftah include the comments below and submit your paper

- **Written or recoded (sound) document should be included for radio program section analysis**
- **Edit (the language) the paper as much as possible not to be criticized by the examiner or up to the standard**
- **Make clear in using the citations and put them properly**
- **Indent and edit your quotations (Amharic and English) and let the analysis comes after equations**
- **Your analysis is so shallow, you need to analyze every concept in depth with edited language**

Try your best ASAP