



**College of Social Science and Humanities
Department of Media and Communication
Broadcast Journalism, Graduate Program**

**Audience Reception Of Live Radio Program: Jimma University Community
Oriented Radio's "Yemahibereseb Dimts" In Focus**

**BY
EDMEALEM ASEGID**

**Jimma, Ethiopia
September 2021**

**Audience Reception of Live Radio Program: Jimma University Community
Oriented Radio's 'Yemahibereseb Dimts' In Focus**

**A Thesis Submitted to Jimma University Media and Communication For the
Partial Fulfillment of the Requirements of Masters of Arts Degree In
Broadcast Journalism.**

BY

Edmealem Asegid

Advisor: Kasahun Wodajo (PhD)

Co- Advisor: Aschalew Adera (PhD)

Jimma, Ethiopia

September 2021

Declaration

This MA thesis is my original work and has not been presented for a degree here and/or in any other university. I also confirm that all sources used for the study are duly acknowledged.

Candidate: Edmealem Asegid Signature: _____ Date: _____

Confirmation

This is to certify that the MA thesis prepared by Edmealem Asegid entitled ‘Audience Reception of Live Radio Program’ Jimma University Community Oriented Radio’s ‘Yemahibereseb Dimts’ In Focus. And submitted for requirements for the degree of Masters of Arts in Broad Cast Journalism complies with the regulations of the university and meets the accepted standards concerning originality and quality.

Advisor: Kasahun Wodajo (PhD) Signature _____ Date _____

Co- Advisor: Aschalew Adera (PhD) Signature _____ Date _____

Approved by:

Internal Examiner: _____ Signature _____ date _____

External Examiner: _____ Signature _____ date _____

Acknowledgments

First and foremost my thanks go to my God who gave me the strength to accomplish my study. Secondly, I would like to express my heartfelt thanks to my advisors Kasahun Wodajo (Ph.D.) and Aschalew Adera (Ph.D.) for their invaluable advice and constructive comments who shaped my thesis from the beginning up to the end. From their comments, I learned a great deal. I feel privileged for being advised by them. Without their proper guidance, the study would not come to an end.

Thirdly, my heartfelt thanks go to my family, my mother, and my fiancé, for their unlimited support in my study. I also like to thank Dembi Dolo University for giving me this Masters's chance to join Jimma University.

My due respect and appreciation go to all Jimma University College of Social Science department, instructors, JUFM 102.0 workers deserve my gratitude for their time and sincere co-operation in this study. My deepest appreciation and thanks also go to my friend Mohammed for his invaluable advice and moral support throughout the accomplishment of my work.

TABLE OF CONTENTS

CONTENTS	PAGES
Acknowledgments	I
TABLE OF CONTENTS	II
LIST OF TABLES	V
ACRONYMS	VI
OPERATIONAL DEFINITIONS	VII
<i>ABSTRACT</i>	VIII
CHAPTER ONE: INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statement of the Problem	3
1.4 Objective of the Study	5
1.4.1. General Objective	5
1.4.2. Specific Objectives	5
1.5. Research Questions	5
1.6. Significance of the study	5
1.7. Scope of the Study	6
1.8. Limitation of the study	6
1.9. Thesis Organization	6
CHAPTER TWO:	7
REVIEW OF RELATED LITERATURE	7
2.0 Introduction	7
2.1. Radio Talk Shows	7
2.2. Defining Audience	8
2.3. Audience participation	9
2.3.1 Phone in	10
2.4. Theoretical Perspectives	11
2.4.1 Audience and Meaning	11
2.4.2 Two-step Flow of Communication	12
2.4.3 Uses and Gratification Theory	12
2.4.4 Contemporary audience reception	13
2.4.5 Encoding and decoding model	14
2.5. Previous Empirical Studies	15
CHAPTER THREE:	18

RESEARCH DESIGN AND METHODOLOGY	18
3.0. Introduction.....	18
3.1. Research Design	18
3.2. Research Approach.....	18
3.3. Sampling Technique	19
3.4. Sample Size and Population	21
3.5. Data Collection Instrument.....	22
3.5.1. Survey questionnaire	22
3.5.2. In-depth interview.....	22
3.6. Data Collection Procedures.....	22
3.7. Method of Data Analysis	23
3.8. Ethical Considerations.....	23
CHAPTER FOUR:	24
Data Presentation, Analysis and Discussion	24
4.0 Introduction.....	24
4.1 An Overview of Jimma University Community Oriented Radio Fm 102.0.....	25
4.2. Demographic Distribution of Respondents.....	26
4.3. Results From Questionnaire	29
4.3.1 Meaning of “Yemahibereseb Dimts”.....	29
4.3.2 Audiences’ attitudes towards Yemahibereseb Dimts”.....	30
4.3.2.1 Target Audiences	30
4.3.3 Significance of the “Yemahibereseb Dimts” Radio Program	32
4.3.4 Message Relevance to Social Reality (MRSR).....	33
4.3.5 Producers’ Knowledge of Audiences (PKA).....	34
4.3.6 Content Elements and Meaning Production.....	36
4.3.6.1 Cultural Elements	36
4.3.6.2 Educational Elements	37
4.3.6.3 Health Elements	38
4.3.6.4. Agricultural Elements.....	39
4.3.7 Factors Affecting Audiences’ Reception	41
4.3.7.1 Radio Accessibility.....	41
4.3.7.2 Language Use	42
4.3.7.3 Radio Broadcast Time	43
4.4 Interview Data Analysis	44

4.4.1 Significance of the Program	46
4.4.2 Message Relevance to Social Reality	46
4.4.3 Producers’ Knowledge of Audiences.....	47
4.4.4 Content Elements and Meaning Production.....	48
4.4.4 .1 Cultural Elements	48
4.4.4 .2 Educational Elements	49
4.4.4 .3 Health Elements	50
4.4.4 .4 Agricultural Elements.....	50
4.4.5 Factors Affecting Audiences’ Reception	51
4.4.5 .1 Radio Accessibility	51
4.4.5 .2 Language Use	51
4.4.5 .3 Radio Broadcast Time	52
4.5 Discussion of Findings	52
4.5.1 Target Audiences	53
4.5.2 Message Relevance to Social Reality	53
4.5.3 Producers’ Knowledge of Audiences.....	54
4.5.4 Content Elements and Meaning Production.....	54
4.5.5 Factors Affecting Audiences’ Reception	56
CHAPTER FIVE:	58
Conclusion and Recommendations.....	58
5.0. Introduction.....	58
5.1. Conclusion	59
5.2. Recommendations	62
REFERENCES.....	
ANNEXES	
Appendix I: Questionnaire.....	
Appendix II: Interview Guidelines for Message Encoder’s/producers.....	
Appendix: III. Semi-structured Interview (Key Informants in the Audiences).....	
Appendix V: List of key Informants	

LIST OF TABLES

Table 1: Socio-Demographic Characteristics of Respondents.....	27
Table 2: Respondents' understanding of the program title "Yemahibereseb Dimts".....	29
Table 3: Target audiences of (TRA YD) radio program by location.....	30
Table 4: Target audiences of "Yemahibereseb Dimts" Program categorized by education.....	31
Table 5: Social Role of the "Yemahibereseb Dimts" Radio Program.....	32
Table 6: Treatments of Content Elements	33
Table 7: Respondents' attitudes towards Producers' Knowledge of the Audiences	34
Table 8: Making Sense of Cultural Content (CC) of "Yemahibereseb Dimts" Program	36
Table 9: Making Sense of Educational Content (EC) of "Yemahibereseb Dimts"	37
Table 10: Making Sense of Health Content of "Yemahibereseb Dimts" Radio Program	38
Table 11: Making Sense of Agricultural Content of the YD radio Program	39
Table 12: Respondents' Access to Radio	41
Table 13: Respondents' Understanding of the Broadcast Language (B Lu).....	42
Table 14: Respondents' Reaction to the Convenience of Broadcast Time	43

ACRONYMS

COR: Community Oriented Radio

CR: Community Radio

EBA: Ethiopian Broadcasting Authority

FM: Frequency Modulation

GO: Gratifications Obtained

GS: Gratifications Sought

JUCOR: Jimma University Community Oriented Radio

JU: Jimma University

KI: Key Informant

NGO s: Non-Governmental Organizations

TRA: Target Audience

U&G: Uses and Gratification

OPERATIONAL DEFINITIONS

Edir: Local traditional association used for social aid in bad and good times.

Kebele: Low-level government structure below the district.

Locality: Area where something has happened.

Audience behavior: Audience's experience of something.

Reception: Audiences' response to a media outlet.

Text: Media product or outlets.

Producer: A person who is responsible for the content and style of a particular program.

Zone: Government structure above district.

ABSTRACT

This research was aimed at exploring how audiences make sense, interpret, relate to, and construct their meanings out of the messages encoded by the producers of “Yemahibereseb Dimts” Radio Program in Jimma University Community Oriented Radio FM 102.0. In the mixed approach, Qualitative and quantitative data gathering techniques were employed to undertake the study. The results of the two data sets were triangulated to complement each other. Using probability and nonprobability sampling techniques the required sample from two areas urban and rural has been selected. Of the two areas, 120 study subjects were selected. In collecting the required data, close and open-ended questionnaires were employed. In addition, two in-depth interviews were utilized to collect the qualitative data with key informants in the audiences and with message encoders. It aimed at identifying the objective of the radio program and the dominant messages encoded. The study also emphasized dealing with separate content elements: culture, education, health, and agriculture, incorporated in the radio production. The study could indicate essential insight in the investigation of audiences’ receptions of “Yemahibereseb Dimts” radio program. As the findings indicated, the majority of the respondents have a positive attitude towards the radio program. They paid more attention to things they encounter within their living space. The majority of them were able to relate the content elements of the radio program to their social reality. The majority of rural respondents tend to display that the radio program centers more on the interests of urban audiences. On the contrary, the producers displayed that the radio program is designed to entertain the entire radio listeners regardless of socio-demographic characteristics. With this regard, the data tend to confirm that there is a perception gap between the media producers and the radio listeners. The study displayed that radio accessibility influences listening to the radio program. On the other hand, language use in the radio broadcast is also a challenge for the majority of rural respondents to draw clear messages out of the radio text. Besides, the radio broadcast time was not convenient for the majority of rural respondents mainly because of rural farm work conditions. Likewise, the qualitative result revealed that due to problems related to transmission clarity, the respondents face difficulty in receiving the radio program. Also, it revealed that the respondents decode the media message beyond its social meanings.

Keywords: audience reception, radio program, content, encoding, decoding

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

The origin of talk shows was tracked down by Munson as early as the 1930s when interactive talk radio started to emerge in the United States and listeners were invited to phone in. Two particular formats developed in the 1960s, namely all talk and all-news radio programs, which were intended as services to the listening community rather than stations in the traditional sense. Since the listeners were potential customers, controversial and sensationalized talk soon developed to attract them (Ilie, 2006, p.489)

Phil Donahue was the first to adopt the audience-participation talk show (also termed audience discussion program and studio debate program) from radio to television in 1967. His show initiated what is known today as day time talk show or tabloid talk show. As a result of an increasing decentralization of the media, a transition from debate programs to talk shows occurred in Europe in the 1980s (Ibid). With the existing global flow of information Ethiopian media has incorporated the new genre into its component. Even though talk shows date half a century in other countries it is less than twenty years old in Ethiopia.

The reason why talk shows have become popular is that audiences communicate with the host and the people who participate in the shows. Ethiopia is a nation whose people have profound health, education, social and economic needs and are disadvantaged in their access to various types of information and services and as result communication between the society is highly needed to reach different audiences and share information to influence, engaging, and support individuals, communities, professionals, special groups, policymakers and the public to champion, introduce, adopt, or sustain a behavior, practice, or policy that will ultimately improve social outcomes.

Jimma town is one of the growing towns found in South West Ethiopia. It is 346 Km to the South West of the capital city, Addis Ababa. It is one of the historical towns of the country and also has different natural and man-made tourist attractions. The town has a different nation and people came for Jimma work from other parts of the country. Jimma University Community Oriented Radio (JUCOR) FM 102.0 was established under the Ethiopian broadcasting Act of 1995. In particular, Article 3 states any media in Ethiopia can open media organization in three

conditions: Governmental Media, Commercial media, Community radio. Following the act, the establishment of broadcast media in Ethiopia began to expand and pave the way to community radios as well. The new community radio establishment rule allows establishing – Geographical CR, Environmental CR, University CR, University Community Oriented Radio, Common Affairs Community Radio. (www.JU.edu.et)

Jimma university community-oriented radio FM 102.0 is the first community radio on the air in Ethiopia. The reason for this community radio establishment was created from the academic philosophy of Jimma University ‘we are in the community which has made the idea acceptable in the first place and the radio station more interesting.

The radio station has been successful in serving the community in different situations for the past 12 years. Since the area is where agriculture is widely distributed, it has been able to work together with different entities to improve agricultural technologies, improve crop, forestry, and conservation, coffee cultivation, and conservation, honey production, etc. It has been also worked on education, entertainment, culture, and informative programs for the audience.

The program which the researcher is interested to study is “Yemahibereseb Dimts” Live Radio talk show Program in JUCOR FM 102.0 which is intended to enable the public to have a healthy lifestyle, education, social and economic development to Jimma and around its society. This is because I heard people Jimma discussing and participating in the call about this live radio talk show. In this study, the researcher assessed how “Yemahibereseb Dimts” radio program helps the audience of Jimma and its surrounding community.

Yemahibereseb Dimts is an Amharic word meaning “voice of the community” and the program with this name is transmitted via Live Radio Program in JU FM 102.0, the local community FM media of found Jimma University. The program promotes and discusses health, lifestyle, education, social and economic, and related issues and the producers invite professionals, officials, and experts as guests. The program has been transmitted since 2010 E.C and as informed by the producers of the program the initiators were two volunteer workers (non-journalism) but having training. (Adapted from producers)

Yemahibereseb Dimts live radio program is aired for nearly three years every Tuesday for a one-hour duration from 5:00 to 6:00 local time. Audiences are allowed to call and ask the guest any

questions related to the issue under discussion on the live talk show. According to “Yemahibereseb Dimts” program manual the objectives of the program are:

- Create awareness of health, lifestyle, education, social and economic, etc. issues.
- Show the health, lifestyle, education, social and economic problems, and solutions connecting with professionals, officials, and expert guests.
- Show the way by informing, teaching, audience how to take care of them from aggravating social problems. (ibid)

1.2 Statement of the Problem

Ethiopia is a poor country with weak health, lifestyle, education, social and economic systems, and infrastructures. Community issues in Ethiopia are generally poor, with a significant regional difference in access to services and outcomes. To eradicate such problems, media and communication are used as tools.

The present young generation, unlike its predecessors, lives in an increasingly globalizing world that is being transformed by a wide range of technological innovations. Especially community radio is a powerful medium to speed up information flow, to exchange ideas, and make discussions Kadiatou (2006, p.139). Through the new knowledge that it introduces within the community, community radio can help to change the mentalities of a society.

According to Skrejal, The key objectives of community media are to influence individuals and communities to change unwanted community behaviors and adopt good ones by creating a receptive and favorable environment in which information can be shared, understood, absorbed, and discussed by the program’s intended audiences. The goal is admirable since community-based communication aims to improve holistic outcomes by sharing community-oriented and related information.

Media is among how these plans can be reached to the public at the same time media is a place where the public express their concerns and demands as it is among the functions of the media.

There are few studies conducted in the area of audience reception. One of them is Eyasu (2008), which analyzed the audience’s reception of the voice of the Addis Chamber radio program. The research was aimed at describing how the contents of the program are interpreted by the target audience.

The findings indicated that a high level of the educational background was the factor to influence how audiences made sense of program contents. The other is research conducted by Wubshet (2010) to investigate the efficacy of selected advertising clips on ETV regarding cultural consideration. The results of the study revealed that most of the advertisements disregard the dominant values of the society for whom they are advertising. Besides serving /as a promotion tool to sell goods and services, the impact of advertising is believed to go far beyond it.

However, this study is different from the others conducted by emphasizing Jimma zone Jimma university community-oriented FM 102.0 Radio Station. The difference is not only the area but also the focus of the program. The main reason for the establishment of community radio is to serve the nearby community in promoting the culture, values, and traditions and to outspoken the problems of the community. The program selected for the study is the only program from 36 programs transmitted in a week, which is very much related to the goal of the media house. Thus, the study tried to shed light on the possible changes in the radio station regarding the topic under investigation.

The researcher selected Jimma town and Seqa district purposely. As an active listener, one member of the community, and participant in the phone in discussions and comments on the program and social problems of the community I develop the initiative to contribute something for sustainable development of the program. Therefore, the focus of this study is an important program that discusses different community issues and creates awareness among the society since prevention is always better than cure.

The show has the intention of enabling the public to have a healthy lifestyle, education, social, and economic aspects. The show clearly illustrates the role of media in building a healthy, educated, and active society for one nation. The reason why this talk show is peculiar from the others is that it principally and prominently deals with all-around community issues and building well-informed individuals and society at large. Without building a well-informed society, it is not possible to foster the national growth of the country in every sector. And hence, I believe that it is important to know how the audience perceives the message of “Yemahibereseb Dimts” and whether it assists the community to resolve their problems.

Therefore, the researcher intended to assess how the audience receives the message transmitted in the program and the way the program has reached the audiences and identify the hindrances to

reach the audience also has assessed the problems solved so far and in the future, finally, the possible mechanisms used to resolve the obstacles of the program and the audiences has recommended.

1.4 Objective of the Study

1.4.1. General Objective

The main objective of the study is to assess how the audience of “Yemahibereseb Dimts” perceives the message transmitted in the Live Radio talk show Program in Jimma University Community Oriented Radio FM 102.0

1.4.2. Specific Objectives

- To assess the topic selection, delivery mechanisms, and audience participation in the process.
- To examine how the audience interprets the message of “Yemahibereseb Dimts” Radio program.
- To identify the extent to which the program helps the audiences to solve their problems.
- To assess the challenges and prospects of the program to reach its audiences.

1.5. Research Questions

1. What do the topic selection, delivery mechanisms, and audience participation look like?
2. How do the audiences interpret the message of “Yemahibereseb Dimts” Radio program?
3. To what extent does the program help the audiences to solve their problems?
4. What are the challenges and prospects of the program to reach its audiences?

1.6. Significance of the study

Research on audience reception is indispensable for both the audience and the media. The researcher believes that this study could help the media as an input to strengthen its programs and make them more interesting. It could also help to know the gap between the messages and reception of audiences. The researcher also believes that this research would help as an initial point to researchers who are interested in the area. So this study can help to indicate the reception of the audiences of the “Yemahibereseb Dimts” program. The study could also be useful to add to the existing literature on community radio audience reception and utilization of messages. This study could help the media as an input to strengthen its programs and make it more interesting.

1.7. Scope of the Study

This study focuses on “Yemahibereseb Dimts” radio program which covers health, lifestyle, education, social and economic, and related issues and assesses the responses of the Jimma town community to represent the urban audience and Seqa district to represent rural audience about the program. Questionnaires were filled by audiences and key informants, officials who have been invited to react on the issues under discussion in the previous programs have been interviewed. In addition, to know the encoders viewpoint of “Yemahibereseb Dimts” program producers have interviewed.

1.8. Limitation of the study

This study focused only on “Yemahibereseb Dimts” program; listened covering the whole Jimma Zone, it is impossible to generalize the results represent the whole audience in the Jimma zone because of the limitation of time and resources. Thus the study is limited to only audiences in Jimma town and Seqa district. Some of the respondents were not willing to fill the research questions because of their reasons. Time and financial constraints forced the researcher from conducting the study in detail.

1.9. Thesis Organization

This thesis has consisted of five chapters. The first chapter deals with the background, statement of the problem, the research objectives, the research question, and the organizations of the study. The second chapter reviews the literature related to the study. The third chapter is where the methodology of the study is discussed in detail. The fourth chapter has included the data presentation and discussions. And finally, the fifth chapter concluded the thesis and possible suggestions.

CHAPTER TWO:

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter mainly focuses on three aspects. First, literature on the radio talk Shows, audience, audience participation. After highlighting the fact that community radio programs are important for local people and the way the program's outreach to the audiences, the contents covered by the program in line with the reality of the situation have given due emphasis here. Finally, theories are discussed, which mainly enable us to use as lenses for the understanding of the issues of community radio programs and audiences understanding and acceptance of the contents, and presentation styles.

2.1. Radio Talk Shows

A talk show or chat show is a television or radio programming genre in which different people from different areas of expertise come to the stage and share their real-life personal, academic, political, cultural, social, and economic experiences to the general public as in the form of an interview with the host or co-host of that particular program.

The origin of talk shows was tracked down by Munson as early as the 1930s when interactive talk radio started to emerge in the United States and listeners were invited to phone in. Phil Donahue was the first to adopt the audience-participation talk show (also termed audience discussion program and studio debate program) from radio to television in 1967. His show initiated what is known today as day time talk show or tabloid talk show.

As a result of an increasing decentralization of the media, a transition from debate programs to talk shows occurred in Europe in the 1980s (Ilie 2006, p.489). Even though talk shows date half a century in other western countries, it is a very recent component and a new type of genre in Ethiopian media.

As a result, they are more interested to actively participate by asking and forwarding questions and comments in issue-oriented and entertainment talk shows like YemahiberesebDimts” radio program. Thompson as cited in Deacon *et. al.* writes; ...we should note that the vocal and visual

communicative channels of radio and TV permit a much closer approximation of everyday conversation or talk than do previous media [(print media) my emphasis], for electronic media and especially TV, make communicating individuals into personalities ‘with a voice, a face, a character, and a history, personalities with whom recipients can sympathize or empathize whom they can like or dislike, detest or revere (Thompson, cited in Deacon 1999, p. 285).

Especially nowadays, due to the rampant advancement of science and technology in every corner of the globe, the current generation of our country, Ethiopia, cannot go together linearly with the recent sophisticated technology in a sufficient manner and they cannot partake the treasures of the electronic media appropriately. Apart from that since the reading habit and culture for the print media is too poor, they want to stick to the essential information acquiring from radio or TV shows.

2.2. Defining Audience

As Hartley stated, the term audience is used to describe a large number of unidentifiable people, usually united by their participation in media use. Naming an audience usually also involves homogenizing it, ascribing to it certain characteristics, needs, desires, and concerns (2002:11). McQuail, by contrast, eschews the rather simple surface meaning of audience as the aggregate of persons forming the readers, listeners, viewers for different media(1987: 215).

An audience can be defined as a collection of spectators or listeners who engage themselves in public performances with a common goal of giving critique regarding what has been disseminated. The strength of an audience significantly influences the effectiveness of the information rendered and thus in the presence of an outstanding audience, there is always a spectacular outcome. A reluctant audience always receives insufficient information regarding the subject matter and further exacerbates the unreliability of the information.

As Denis McQuail states The word audience has long been familiar as the collective term for the receivers in the simple sequential model of the mass communication process (source, channel, message, receiver, effect) that was deployed by pioneers in the field of media research and claims that most audiences of the mass media are not observable. Hence, audiences are both a product of social context and a response to a particular media provision (McQuail, 1997).

The essence of audience analysis is that we can select the type of information to be delivered based on the audience's interest, level of understanding, attitude, and beliefs once the audience is identified and thus fulfills the ultimate expectation of the participants (Ibid). Shaun Moores asserts that the audience is not a homogeneous group that is easily identifiable for observation and analysis. Rather, Moores proposes a plurality of audiences consisting of disparate groups categorized according to their reception of various media and/or by their social and cultural positioning (Moores, 1993). The feedback coming out of the audience usually are constructive in that the performer can do some modifications to the delivered information according to inquires suggested by the audience.

The successfulness of the broadcasted program is again evaluated by the positive impact it creates on the public in the way that improves their perception towards the central idea of the purpose of the broadcast.

2.3. Audience participation

If the audience is not committed enough to engage him/her in different public performances information cannot flow smoothly to meet their ultimate goal and thus to escape from such difficulties it is very crucial to involve regardless of how strongly you participate. The concept of audience participation shares a variety of meanings. According to Aviles, it is defined as the feedback which the broadcasters provide through a combination of traditional systems and new technologies. It thus encompasses tools such as voting by SMS for a particular candidate in a reality show or calling in a talk show to give one's opinion (Aviels, 2012, P. 430). A sure-fire way to escalate audience participation is to ask them questions regarding what has been disseminated.

Better audience interaction and participation occurs when audiences feel the information delivered is relevant to them and that they can apply it in their daily activities. As Clark and Aufderheide noted, the people are formerly known as the audience now are at the center of media' and present a model of new public media' as people-centric. At the same time, new forms of public interest content are emerging that are specifically participation-based, such as wikis and crowd-sourced crisis mapping (Clark&Aufderheide,2009). When discussing audience involvement, we need to distinguish between active and passive participation. Active participants are those who want to try out or join in arts activities themselves.

A typical example of active participation is a community show, where local people act, dance, sing, make costumes, and even direct and market the show. Passive participation refers to audience members who may be highly engaged and loyal, but prefer to spectate rather than take part (Walmsley and Franks, 2011:4). Since active participation always outweighs passive participation it is better to involve actively in any public performance.

By emphasizing that audiences may take part in something larger than themselves, the concept of the participatory audience is more social. To be sure, audiences have always and necessarily been active, for otherwise no textual interpretations could ever be actualized. Further, the advent of digital media does not, retrospectively, render audiences passive (Livingstone, 2013: 22)

2.3.1 Phone in

Telephone communication is one of the most important forms of communication. Even though the use of telephone communication is nowadays substituted by other forms of communication such as email, phone use still plays a significant role in encoding and decoding different messages. Phones are now becoming sophisticated and are also emerging at an alarming rate. People greatly utilize this type of communication to send a request and get an appropriate response for things they desire to know. The main reason that makes the cell phone a powerful medium is their portability, convenience and their ability to convey messages instantly. Thus, in the presence of cell phones, there is always a faster, more enhanced, and more convenient distribution of information.

In recent years, the mobile phone is not just a communication device rather it is a multi-function device. Goggin and Hjorth indicated that the mobile phone increasingly becomes a platform for mobile media. (2009, 9). One of the major advantages of having a telephone conversation is that communication can occur instantaneously with better confidentiality and also maintains the true privacy of the owner. Frankly speaking, phones are the most critical communication devices in the distribution and redistribution of different media programs and thus they will always remain as gold standards in the vicinity of any media set up and will also continue to provide their invaluable support in the development of our communication skills.

2.4. Theoretical Perspectives

2.4.1 Audience and Meaning

The ability of audiences to make meaning has produced “active audience theory” and using the term audience as an alternative version of masses is argued in this theory. The active media theorists strongly argue the tendency of considering the audience as a mass, homogenized and passive. The active audience results from the sum-up of each audience’s act and for these theorists, audiences are marked by active, interactive, and autonomous characters. . McQuail states;

By definition, the audience as a mass is passive, because it is incapable of collective action, while any true social group has the means and may have the inclination to be active. Individuals act of media choice, attention and response can also be more or less active in terms of the degree of motivation, attention involvement pleasure, critical of creative response, connection with the rest of life.” This gives away for an audience to take a version of active. (2000:369)

Croteau and Hoynes also state that the audiences are active and this state of being active can be expressed in three ways. That is through, individual, social, and active political action. They describe the individual interpretation of media product as:

Interpretive activity is crucial because it is in the process of audience reception that media texts take on the meaning. Producers construct complex media texts, often with a very clear idea of what they intend to say but this intended message is not simply dumped into the minds of passive audiences. Instead, audiences interpret the message assigning meaning to its various components. (1997:267).

This is due to the possibility of having various interpretations for a single media message. This occurred due to the tendency to receive media message as its fits to one’s own lived experiences, social and economic status, age and gender.

However, this active audience theory was not out of critics. The critic began with the term “active” and on what refers it to like sometimes audiences become passive with their choice (Williams, 2003). The other critic is also on who could be this “active” member and what would

be the evidence of activity. Livingstone (1998) mentioned one significant critique which has questioned the extent to which audiences are free to interpret texts. As another major critic Williams states that the active audience theory has given more power to the audience that questions the notion of media power.

2.4.2 Two-step Flow of Communication

A two-step flow of communication was first drawn by Paul Lazarsfeld and his associates in 1948. The central tenet of the theory is that media did not have direct influence rather the message encoded from mass media first reaches opinion leaders who filter the information and flow to less active section of the population (Nayyar, 2007). So that, people tend to be much more affected in their decision-making process by face-to-face encounters with influential peers than mass media (Ibid).

This theory emphasized the role played by opinion leaders and argued inter-personal contacts are more important than the media in influencing audiences. As a result, this limited effects model came to be called the two-step flow theory

2.4.3 Uses and Gratification Theory

Weaknesses in the effects model prompted the development of the uses and gratifications approach that was informed by Katz's (1959, p.2) that "less attention should be paid to what media do to people and more to what people do with the media". This thinking enabled studies to investigate long-term attitude changes and the role of the active audience. In this formulation, the audience uses the media to satisfy psychological and social needs.

Denis McQuail, Jay Blumler, and Johnson. R. Brown (1972) illustrated audiences could utilize the media to gratify several needs: diversion (escape and entertainment); personal relationship needs (social interaction); personal identity needs (character identification and value reinforcement); and surveillance needs (information accumulation).

A uses and gratifications approach to the study of communication was first formally outlined by Katz. He suggested that communication research should reverse the traditional question of what the media do to people, and ask instead what people do with the media (1959, p. 1). It is this thinking that leads to the availability of different studies which emphasize the behavioral change and role of active audiences. Katz et al., outline the basic assumptions of a uses and

gratifications approach. First, the audience is active, and thus much mass media use is goal-directed. Second, the initiative in linking need gratification with media choice lies largely with the audience member. Third, the media compete with other sources of need satisfaction.

Finally, the gratifications sought from the media include diversion and entertainment as well as information, and these will vary according to the social roles and psychological disposition of individual audience members (Katz et al, 1973). People usually seek to satisfy their various needs through media and thus it is the responsibility of the media to differentiate the participant's level of understanding and disseminate information based on the audience's interest.

Uses and gratifications also distinguish between activity and activeness to better understand the audience. Activity refers to what the media consumer does whereas activeness refers to the audience's freedom and autonomy in the mass communication situation. Activeness is relative and also varies within individuals by time of day and type of content (R. West & L. H. Turner, 2004).

It should be noted that audiences are not always active participants even though they have enough self-awareness of their media use. Some audiences may remain dormant and thus participate passively but that does not mean they will not influence the media. Hence, great emphasis should be given to both active and passive audiences.

According to the uses and gratifications theory, the mass media constitute a resource on which audiences draw to satisfy various needs. Thus, the uses and gratifications approach accommodated an understanding of audience members as active agents within a social network rather than fragmented individuals within a monolithic mass. Furthermore, the model acknowledges media content and how attitude change extends to include the audience's knowledge, behavior, beliefs, and value systems (Abercrombie, 1996, p. 141).

2.4.4 Contemporary audience reception

The task of assessing the contribution of reception studies and reception theory to the contemporary study of media audiences is further complicated by the fact that these terms have come to describe a range of diverse and only partially related theoretical traditions (Nightingale, V, 2011, 230-231). Even though the universal aspects of audience reception have increased linearly with the enhancement of reception studies, no significant effort has been made to

speculate them in a systematically ordered manner and to let them act as a guide for analyzing, planning, and designing empirical reception data.

Livingstone describes reception studies as the body of work that focuses on the interpretive relation between audience and medium, where this relation is understood within a broadly ethnographic context. (Livingstone, 1998, p. 237–238). This definition fails to include diverging methodological and conceptual traditions.

According to Staiger, reception studies are defined by not being a hermeneutics or truth-finding of the meaning of the text rather the engagement of historical and theoretical enterprises (Staiger, 2005, p.2). Unlike Livingstone, he includes a variety of methodological and conceptual traditions and was also able to differentiate some basic approaches regarding queries of audience reception such as behaviorism, cognitive psychology, and psychoanalysis, conflict of theory, and functionalism.

Generally speaking, the contemporary audience reception theories vividly preface the concept of audience involvement and how the media and audience come close together in a process of literary experience and meaning production. Novel concepts coming out of this theory directly determine the way we currently understand and interpret different literature, arts, and the world as a whole.

In the context of converging mediated communication where single individual texts are ever harder to define or only constituted on an individual level, the temptation to study audiences in separation from texts is only heightened by the methodological difficulties faced for the contemporary researcher by acts of reading (Nightingale. V, 2011, p. 247). It is mind-boggling to notice the paradigm shift of the audience reception theory.

2.4.5 Encoding and decoding model

The Encoding/decoding model of communication was first developed by cultural studies scholar Stuart Hall in 1973. Encoding can be defined as the production of the message with a system of coded meanings whereas decoding refers to a process of understanding and interpreting the encoded message as intended. Hall claims that television and other media audiences are presented with messages that are decoded, or interpreted in different ways depending on an individual's cultural background, economic standing, and personal experiences (Hall. S, 1980).

Here, audience members can play an active role in decoding messages as they rely on their social contexts, and might be capable of changing messages themselves through collective action. In the process of encoding, the sender (i.e. encoder) uses verbal (e.g. words, signs, images, video) and non-verbal (e.g. body language, hand gestures, facial expressions) symbols for which he or she believes the receiver (that is, the decoder) will understand. The symbols can be words and numbers, images, face expressions, signals, and/or actions. It is very important how a message will be encoded and is partially dependent on the purpose of the message (Bankovic, 2013).

Interpretation of a message varies from person to person. Encoding/ decoding helps elaborate the role of an audience and specifically allows for receiving messages based on the individual level of experience. They serve as a strong fence in improving communication skills. The more scene changes in a message, the more new information is presented visually and, as a result, the greater the cognitive load on the visual encoding system (Potter, Lang and Bolls, 2009, p. 150). Both encoding and decoding notify the translation of messages in an easily understandable and comprehensible manner.

2.5. Previous Empirical Studies

The researcher has attempted to take a glimpse at M.A theses done in the area of audience reception. The M.A theses were conducted to explore the audience reception of programs in different media print, radio, and television.

Tereza (2007) has done a reception study on ‘Kalkidan’ magazine female readers and Tirsit (2010) researched on reception analysis of print serial messages of the Journey Life 101 print serial drama of Addis Ababa University. Eyasu (2008) analyzed the audience’s reception of the Voice of Addis Chamber. The study has attempted to describe how the program contents are interpreted by the target audiences and the level to which they are relevant to the needs of the target audience.

The study by Biset (2007) examines the audience’s interpretation and response to radio messages that discourage early marriage. The other research is Dano (2010), which is done to explore how audiences interpret and construct their meaning out of the messages encoded by the producers of the “Dorga-Dorgee” Radio program. Based on audience reception Tibebe (2006) analyzed how high school youth in Addis Ababa, how they interpret and make sense of HIV/AIDS media messages on “Yebekal” radio program.

There are also few studies done on television audiences. Among them, Henok (2013) and Firehiwot (2007) have done reception studies on “Jihadawi Harakat” Documentary film and Shai Buna talk shows respectively. Kibrewosen (2009) explores how audiences make meaning out of the television anti-corruption spots (advertisements). The study attempted to assess the factors contributing to the reception process.

The present study shares some common features with all of the above-mentioned studies. They all are audience reception studies. But it differs from most of the above-mentioned studies since they are done on radio messages, radio programs, magazines content, television talk show, and television documentary film but this study is on community radio and assessed the program contents.

The other M.A studies by Wubshet (2010) and Yonatan (2008) share common features in that the main focus of the two studies are only on cultural perspectives, while the current study is aiming at examining the audience’s interpretation and the making of meaning and reaction to the messages conveyed by ‘yemahibereseb’ radio program regardless of location differences rural or urban, academic status, broadcast time. It has thematically analyzed the audience’s interpretation and reaction in line with the cultural, health, educational, and agricultural contents of the program.

The study somehow related to this study, which was done by Kalkidan (2017) on the audience reception of the ‘Tenawo Bebetiwo’ Television Program in Kombolcha town community. It is a health television program studied using a qualitative method that is intended to enable the public to have a healthy lifestyle and educate society about the symptoms, causes, effects, and control and prevention methods of different kinds of diseases. Unlike the previous ones, this study tried to examine only the reception of ‘yemahibereseb’ radio program by the audience which covers different contents like cultural, health, educational and agricultural contents. But Kalkidans on health perspective on television the study differ from mine by content variety methodology and study area and medium as well.

Finally, the gaps the present study is trying to fill are the following. For Example, none of the above-reviewed studies have done a reception analysis on ‘yemahibereseb’ radio program and other programs in JUCR. The personal observation of the researcher reveals that the program under study is in local community radio which has run for the last three years and serves the

community by raising the problems timely like cultural, health, educational, lifestyle, and agricultural issues and find solutions from the experts, authorities, and participants among the public. Hence the researcher found it necessary to conduct a study to get an insight into how audiences interpret the messages transmitted by the radio program.

In general, the purpose of this chapter was to review the literature of reception studies on talk radio shows. As noted broadcast (radio) talk shows are a powerful communication medium, as they can contribute to community-related changes. They are also able to influence audiences by creating awareness and knowledge. This makes it an important medium to assess. Furthermore, different theoretical frameworks have covered on which this research analysis is relying.

CHAPTER THREE:

RESEARCH DESIGN AND METHODOLOGY

3.0. Introduction

In this chapter, the justification of the methodology, the specific methods, sampling techniques, and form of data analysis has presented.

3.1. Research Design

The researcher preferred a cross-sectional research design. According to Barrie Gunter (2000), Cross-sectional surveys represent the most frequently used type of field research. They provide snapshots of the status of public opinion, knowledge, and understanding, or behavior, at a given point in time. They may comprise purely descriptive accounts of population characteristics, or provide explanatory analyses of relationships between variables such as media usage and behavior (P.27).

Therefore, the researcher selected the Cross-Sectional time dimension for this study. The study has completed in 3 months ranged from April-June 2021.

3.2. Research Approach

This study used both quantitative and qualitative approaches. The researcher used a mixed approach. According to Johnson and On Wuegbuzie (2004), mixed methods research is formally defined as the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts, or language into a single study. Mixed method research also is an attempt to legitimate the use of multiple approaches in answering research questions, rather than restricting or constraining researchers' choices.

Employing the mixed method approach more specifically helps researchers to be more objective, administer the gap or challenge created during data collection and understand the research problem very well. Therefore, the researcher tried to combine and use the two data collection methods to bring the results together during the interpretation and analysis of the data.

The focus of the study was to assess the reception of the audiences towards “Yemahibereseb Dimts” radio program by obtaining information from its audience JUOR FM 102.0. To get the necessary data, mixed (quantitative and qualitative) research methods were used. Surveys, questionnaires, and in-depth interviews are the data collection methods. These methods were helpful to explore the audience perception, interpretation, media efforts to reach its audiences and solve problems. By mixing both qualitative and quantitative research and data, the researcher gains in breadth and depth of understanding and corroboration, while offsetting the weaknesses inherent to using each approach by itself.

According to this point of view, it is possible to use both quantitative and qualitative methods for a single research project. It has also the advantage of complementing the limitation of one method with the other strength. The other reason for selecting the triangulation method is the area, which I have decided to study. According to (Owski, 2002, p.370 cited by Tadesse Mathews, 2006), the favorable approaches to study community media are case studies and triangulation of quantitative and qualitative methods.

3.3. Sampling Technique

The researcher used probability and nonprobability sampling techniques throughout the selection of areas and samples of the study. One of the nonprobability sampling techniques/purposive sampling used to select the target study areas in which audiences of JUCR are found in all Jimma zone including Jimma town. The zone has 21 districts among these Woredas the researcher selected jimma town and seqa woreda assuming that these two areas represent urban and rural audiences and considering their distance for the sake of time and resource-saving during data collection. After that covering the whole area of the two districts unmanageable to select samples from 17 and 7 kebeles in jimma town and Seqa woreda respectively. The researcher applied random sampling In which only two kebeles were selected from each by putting all the 17 kebeles names found in jimma town and 7 kebeles names of Seqa woreda into a separate bowl and then, having ensured that the tickets are well mixed, getting an impartial and possibly blindfolded person picked one from each bowl like a lottery. As densecombe (2010), A random sample, then, is like a lottery draw. National lotteries operate based on selecting numbers at random, though in this case, they use special machines to do the selection. The underlying principle, in either case, is that no person and nothing can influence which items get picked. The selection is based on just one factor pure chance (p.28).

Accordingly, the selected kebele from Jimma town is Awetu Manderu and Qofe rural kebele from Seqa woreda. From the two areas, the traditional association (edir) has been taken using Stratified sampling. ‘Sampling based on subgroups in the population (ibid, p. 30). The edir has been selected using random sampling again and two associations have been included for urban audience representation and two associations for rural audience representation. these four edir associations have more than 600 households, 400 and above from the two urban edir associations and 200 from the two rural edir associations. To select the required sample the researcher used systematic sampling. Out of this population, 400 people have been expected in listening JUOR FM 102.0 “Yemahibereseb Dimts” program. The study has targeted 120 out of 400 people by using a sample size formula. Audiences have been selected by systematic sampling method according to the list of members in each edir associations, then dividing these expected total radio listening population N (400) to the sample size n (120) yields 3.3 which is 3 to its nearest decimal value. This indicates that at every interval of three, samples have been taken from the list. The first sample was decided by random selection. For example, the first respondent randomly selected was number 4, the next sample continued as number 7, 11, 14, and 17, and so on up to 400.

Inclusion criteria:

- Both males & females are included.
- Individuals who were engaging in listening “Yemahibereseb Dimts” program during the period April 2021 to June 2021 were included.
- Being a member of the above-mentioned four edir associations.

Exclusion criteria:

- Those, who refused to respond & who have never been engaged in listening “Yemahibereseb Dimts” program during the mentioned period were excluded.

The other subjects of the study were 3 journalists who are producers of “Yemahibereseb Dimts” program working in JUCOR FM 102.0 and 6 usual participants of the program recommended by the producers who serve as co-producers and consultants selected using purposive sampling where ‘the sample is ‘hand-picked’ for the research based on relevance and knowledge or privileged knowledge or experience about the topic’ Denscombe,(2010, p.35).

3.4. Sample Size and Population

The objective of this research is to assess audience reception of live radio messages that are intended to create awareness about health, lifestyle, education, social and economic, etc. The researcher used different techniques to make manageable the vast audiences of JUCR radio as subjects of the study. Therefore, the subjects of the study for interview selected using purposive sampling were journalists who are producers of “Yemahibereseb Dimts” program working in JUCOR FM 102.0. The audiences / active listeners of the radio program who has selected based on probability sampling of random, stratified, and systematic sampling technique were 120 subjects from hundreds of thousands of audiences found in Jimma zone. Because there are different listeners of JUCR that are living all over Jimma Zone and impossible to include all. However, as the scope of this study indicates, it is limited only to Jimma Town and Seqa district. Therefore, audiences who are living in the two areas urban and rural were included. The urban audience selected from Jimma town, Awetu Mandera kebele, and the rural audience selected from Seqa woreda, Qofe rural kebele. Of the two kebeles, 120 study subjects who specifically engaged in four different edir or Traditional associations and those who have different professions like teaching, health offices, in agricultural sectors, merchants, and households.

The selection and categorization of areas were done for easy access of respondents in their social strata in Qofe rural area and in Ginjo kebele Jimma town where heterogeneous people were included.

The subjects were contacted when they came to pay their membership fee and monthly meeting in each association office after dealing with the leaders of the associations. Then the subjects were selected by approaching and them asking about the radio program under study and their listening experience. The search has been carried out until the intended number of 120 respondents was found. That is why 70 rural respondents and 50 urban respondents were included where urban respondents have different media access than rural and the broadcast time was also parallel to office work in urban as indicated in the study findings. An effort was made to approach the appropriate study subjects. The researcher, together with the trained interviewers, was able to distribute the questionnaires. The questionnaires were filled by the respondents with the cooperation of the trained interviewers.

3.5. Data Collection Instrument

3.5.1. Survey questionnaire

The questionnaire, according to Bulmer (2004), is a well-established tool in social science research to acquiring data on behaviors, attitudes, beliefs, and reasons for action concerning a topic under investigation. Moreover, the administration of such a data-gathering instrument enables the researcher to present the same questions across a large number of respondents (Hanson, 1998). Thus, this technique is very important to examine the receptions of the audience towards “Yemahibereseb Dimts” radio program. The researcher used this method to study the audience of JUCOR FM 102.0 because it’s not possible to survey the entire population because of time limitations. So, the sample was drawn (120) was more representative.

3.5.2. In-depth interview

According to Bulmer (2004), the in-depth interview is a technique designed to elicit a vivid picture of the participant's perspective on the research topic. It is an effective qualitative method for getting people to talk about their personal feelings, opinions, and experiences and also the appropriate one for addressing sensitive topics that people might be reluctant to discuss in a group setting. Therefore the researcher interviewed nine participants who prepare the program and with authorities /experts who have knowledge and relation with the program.

3.6. Data Collection Procedures

In every discipline, it is considered unethical to collect information without the knowledge of the participant, and their expressed willingness and informed consent Kumar (2011, p.45). Thus before conducting interviews and questionnaires, respondents are given awareness of the type of information the researcher wants from them, why the information is being sought, what purpose it would be put to, how they are expected to participate in the study.

Then the researcher has traveled to the research sites where the target subjects have been found. Brief explanations on how to respond to the questionnaire have been given to respondents to avoid any inconvenience. The researcher has distributed a questionnaire for respondents. Filled in questionnaires has collected right after being filled by the data collectors.

In this research, the researcher used two stages, a Survey method, semi-structured in-depth individual interviews to examine the audience's reception how audiences of "YemahiberesebDimts" perceive the message transmitted in the program, and the two stages are:

1. Survey method used to examine the subjects' reception of radio messages that intended to create awareness about health, lifestyle, education, social and economic, etc. issues.
2. In-depth individual interviews with key informants-with program Producer and authorities and experts who have been participated in the program and two program producers and one editor has interviewed.

3.7. Method of Data Analysis

The quantitative data obtained through the questionnaire has been analyzed quantitatively using the Statistical Package for Social Science/SPSS/. While some of the results have been tabulated, others have been presented in tables using descriptive statistics particularly frequency and percentage. On the other hand, the data gathered via interview was analyzed qualitatively giving various categories of themes.

3.8. Ethical Considerations

After the study gets a grant from the department, the letter has been taken from JU and submitted to the study area and has a copy of it. The purpose of the study was made clear and understandable for all participants including the producers and media manager. Communication with the respondents was carried out based on a voluntary agreement without forcing and threatening their wellbeing. Before data collection, respondents became aware of the purpose and content of the study and consulted for participation verbally. Hence, all participants have been informed about the goal and objectives of the study.

CHAPTER FOUR:

Data Presentation, Analysis, and Discussion

4.0 Introduction

This chapter discusses the major findings of the study. The analysis was presented in line with the major objective of the study, which aimed at studying audiences' receptions of "Yemahibereseb Dimts" radio program in Jimma university community Oriented FM 102.0.

The analysis was carried out from the viewpoints of theoretical frameworks and models, presented in the literature review. The analysis, however, was not confined to specific theory or model rather theoretical frameworks and the models were used as a guide in the data analysis.

The investigation begins with addressing quantitative data followed by qualitative data. In the triangulation design, the researcher implemented the quantitative and qualitative data analysis side by side. The two data sets were merged by bringing the separate results together in the interpretation to facilitate the analysis.

The questionnaires have two main parts. The first part is demographic questions. The second part of the questionnaires is the main questions. The main questionnaires were designed to identify how audiences react to the "Yemahibereseb Dimts" radio program, what attitudes and frames of interpretations audiences bring to bear in listening to the program, the nature of the radio program, and factors related to audiences' reception.

The researcher used questionnaires in the survey method to identify audiences' reaction to the message produced by "Yemahibereseb Dimts" radio program and the attitude audiences hold towards some basic concepts related to the radio program.

The basic content elements of the radio program production were treated separately to identify the interpretations audiences' bring to bear in reacting to the separate radio program components.

In the survey questionnaires, the researcher used a rating scale to allow respondents to reveal to what extent they react to the program components and the attitude they hold towards the program production. However, to facilitate the analysis, the researcher merged: 'agree and greatly agree' to 'agree' and 'disagree and greatly disagree' to "disagree" to facilitate the data analysis.

The qualitative content study, using selected audio materials, was carried out to familiarize the researcher with the program products. The study was not in detail. It was only to guide the researcher for the next quantitative and qualitative data gatherings.

In the data analysis part, the researcher has tried to present some reality in the program production identified during the qualitative content study. The presentation, however, was not to evaluate the program production. The discussion was preceded by the demographic distribution results obtained from the data collected. Then, it is followed by questions related to audiences' receptions.

4.1 An Overview of Jimma University Community Oriented Radio Fm 102.0.

Jimma University Community Oriented Radio (JUCOR) FM 102.0 was established under the Ethiopian broadcasting Act of 1995. In particular, Article 3 states any media in Ethiopia can open media organization in 3 conditions: Governmental Media, Commercial media, Community radio. Following the act, the establishment of broadcast media in Ethiopia began to expand and pave the way to community radios as well. The new community radio establishment rule allows establishing Geographical CR, Environmental CR, University CR, University Community Oriented Radio, and Common Affairs Community Radio.

Jimma university community-oriented radio FM 102.0 is the first community radio on the air in Ethiopia. Its establishment starts when two volunteer foreigners who make the biggest contribution to the herald of the radio station came to Jimma with the idea and reached an agreement with the university and help to facilitate the delivery of used (second hand) radio broadcasting equipment.

The reason for this community radio establishment was created from the academic philosophy of Jimma University 'we are in the community which has made the idea acceptable in the first place and the radio station more interesting.

December 3, 2000, E.C Government employees in Jimma town, various professional associations, disability organizations, NGOs, and around 130 people from all sectors were gathered and given awareness about the nature of community radio, and radio importance.

And also, a board was formed with members of 10 people from the general assembly of 130 people from different organizations in the community. The inaugural general conference was held on December 20, 2000, in Jimma town. After the required criteria were met the permission was requested from Ethiopian Broadcasting Authority (EBA) and then on February 28, 2001, the Jimma Community Radio was legally established and received the certificate. On May 4, 2001, after two months, test transmission began, On November 3, 2001, began broadcasting a 10-hour regular program on the Afan Oromo and the Amharic language.

It was inaugurated in the presence of top government officials on September 23, 2002. Currently, the radio station has a broadcast of 13 hours a day from Monday to Friday, as well as 15 broadcasts on weekends. It broadcasts 95 hours a week. The radio station has 12 professional employees including the radio manager, journalists, and technical supporters. About 26 volunteer journalists, 11 radio technicians. It has 52 weekly programs in Oromic and Amharic languages.

The transmission is heard clearly in Jimma city, all Woreda's in Jimma zone and neighboring Woredas in SNNP Region. The audiences get up-to-date information about events around the area and happenings in the country and the world. The station has been working on various aspects of society, focusing on the economy, education, health, good governance, law, women, youth, elderly, children, and sports. The weekend program is scheduled for history, tradition, and more entertainment. The radio station also has been working with various civic organizations, for example, Diabetes Association, Leprosy Society, Association of Persons with Disabilities, and Association of Women Living with HIV, etc.

4.2. Demographic Distribution of Respondents

In the study, the term 'demography' comprises different socio-demographic characteristics of the respondents. The researcher has included these characteristics primarily for categorization. The variables in the study are sex, age, location, education, and occupation. However, the researcher mainly used the 'location' variable in the analysis. This is for two main reasons. The first one is, the researcher believed the social location of audiences plays an indispensable role in the audience's media receptions. The second important point is the respondents of the study are not

representative of the population in the target area. Respondents, in other words, are not representative of the respective members in the demographic characteristics. However, the researcher believed that emphasizing the social location of the respondents is more appropriate to reflect urban and rural audiences on their receptions of “Yemahibereseb Dimts” radio program. The techniques employed to select the study sample were random sampling, stratified sampling, systematic sampling, and purposive/sampling.

Table 1: Socio-Demographic Characteristics of Respondents

No	Variables	Description	No of respondents	percent
1.	Sex	M	52	43.3%
		F	68	56.6%
		Total	120	100%
2.	Age	18-30 years	61	50.8%
		31-40 years	42	35%
		41-50 years	14	11.6%
		Above 50 years	3	2.5%
		Total	120	100%
3.	Location	Rural	70	58.3%
		Urban	50	41.6%
		Total	120	100%
4.	Occupation	Farmer	37	30.80%
		Teacher	36	30%
		Students	18	15%
		Merchants	17	14.2%
		Healthy workers	7	5.8%
		Development agents	2	1.7%
		House wife	2	1.7%
		Total	120	100%
5.	Education	degree and above	8	6.7%
		diploma	30	25.0%
		9-12 grades	44	36.7%
		1-8 grades	18	15.0%
		able to read and write	7	5.80%
		illiterate	13	10.8%
		Total	120	100%

Source: Survey

The research incorporated both rural and urban respondents. Out of the 120 total numbers of respondents, 70 were rural and 50 were urban. The number of rural respondents exceeds the number of urban respondents. This is because the researcher believed that more radio listeners are in the rural areas where people have no exposure to other electronic media or print products in comparison to the urban dwellers. The other important reason why the researcher has divided the respondents in their location is to get insights on their reception situations in line with their respective social contexts.

The researcher could decide the age of the respondents 18 and above. This is because the researcher believed that radio listeners in this age limit can make sense of, relate to and interpret media text in line with the realities in their social context. In addition, the researcher thought the lived experiences and knowledge one brings in being exposed to a certain media text plays a crucial role in viewing the product from various perspectives.

In the study, 31.7% of the respondents were diplomas and degree holders while 15% of the respondents had attended grades 1-8 followed by 36.7% of the respondents who had attended grades 9-12. On the other hand, 10.80% of the respondents were illiterate and 5.80% were able to read and write. The greater part of the respondents had a good academic background. The researcher believed that this would help to study the interpretations the respondents bring to bear in listening to the YD radio program.

Respondents in the study had different occupational backgrounds. The majority of the rural respondents, 30.80% and 30% were farmers and teachers respectively while 15% and 14.2% of the respondents were students and merchants respectively. However, the rest of the respondent's healthy extension workers 5.8%, development agents 1.7%, housewife 1.7%. It is believed that respondents from various occupational backgrounds would help to get insight into how audiences react to media contents in line with their day-to-day life experiences.

4.3. Results From Questionnaire

4.3.1 Meaning of “Yemahibereseb Dimts”

Table 2: Respondents’ understanding of the program title “Yemahibereseb Dimts”

Location		Understanding “YD ”			Total
		Yes	No	4.00	
Urban	Count	42	7	1	50
	% within location	84.0%	14.0%	2.0%	100.0%
	% within Und YD	38.9%	63.6%	100.0%	41.7%
	% of Total	35.0%	5.8%	8%	41.7%
Rural	Count	66	4	0	70
	% within location	94.3%	5.7%	.0%	100.0%
	% within Und YD	61.1%	36.4%	.0%	58.3%
	% of Total	55.0%	3.3%	.0%	58.3%
Total	Count	108	11	1	120
	% within location	90.0%	9.2	%.8%	100.0%
	% within Und YD	100.0%	100.0%	100.0%	100.0%
	% of Total	90.0%	9.2%	.8%	100.0%

Source: Survey Result

The table depicts, 90.0% of the total respondents, despite their social location, responded that the title given to “Yemahibereseb Dimts” radio program was familiar to the audience's social context while 9.2% of the total respondents responded that the title of the program was unfamiliar. However, the data revealed that there is a difference between the urban and rural respondents. In the urban category, 35.0% of the respondents reported that the title given to the radio program was vivid for the local listeners while 5.8% of the respondents reported the opposite. On the other hand, 55.0% of the rural respondents agreed that the title given to the program was vivid for the radio audiences while 3.3% of the respondents disagreed with its clarity.

The informants could make sense of the meaning of Yemahibereseb Dimts” as a servant of the people in a similar social or working environment. The urban and rural respondents demonstrate insignificant differences in identifying the meaning of the radio program title. However, few respondents have come up with their interpretation upon listening to the radio program title. It is worthwhile to realize that the title given to media product, besides the message elements, would encourage or discharge audiences’ media reception.

4.3.2 Audiences’ attitudes towards Yemahibereseb Dimts”

4.3.2.1 Target Audiences

Table 3: Target audiences of (TRA YD) radio program by location

			TRA YD					
			Undecid ed	Greatly Disagre e	Disagre e	Agree	Greatly Agree	Total
Location	Urban	Count	1	10	15	15	9	50
		%within location	2.0%	20.0%	30.0%	30.0%	18.0%	100.0%
		%withinTRA	33.3%	76.9%	35.7%	45.5%	31.0%	41.7%
		% of Total	.8%	8.3%	12.5%	12.5%	7.5%	41.7%
	Rural	Count	2	3	27	18	20	70
		%within location	2.9%	4.3%	38.6%	25.7%	28.6%	100.0%
		%within TRA	66.7%	23.1%	64.3%	54.5%	69.0%	58.3%
		% of Total	1.7%	2.5%	22.5%	15.0%	16.7%	58.3%
Total		Count	3	13	42	33	29	120
		%within location	2.5%	10.8%	35.0%	27.5%	24.2%	100.0%
		%within TRA	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.5%	10.8%	35.0%	27.5%	24.2%	100.0%

Source: Survey Result

The above table depicts 51.7% of the total respondents hold an attitude that the objective of “Yemahibereseb Dimts” radio program is to serve specific audiences while 45.8% of the total respondents hold an attitude that the objective of the radio program is not to serve specific radio listeners.

However, urban and rural respondents displayed differences in attitudinal reaction. In line with this, 31.7% of the rural respondents responded that the radio program aimed at served specific radio audiences while 28% of the rural respondents hold the opposite. On the other hand, 20% of the urban respondents had the attitude that the radio program was meant to serve specific radio audiences while 20.8% of the urban respondents maintained the opposite.

In the attitudinal reaction towards the target objective of the radio text, the majority of the rural respondents tend to agree that the radio program is not aimed at serving general radio listeners. However, significant numbers of urban respondents also feel that the radio program is not aimed at general radio listeners. It seems that the rural audiences tend to question the applicability of the radio text to serve general audiences from the perspective of “Yemahibereseb Dimts” content elements.

Table 4: Target audiences of “Yemahibereseb Dimts” Program categorized by education

			“Yemahibereseb Dimts” TRA					
			Undecided	Greatly Disagree	Disagree	Agree	Greatly Agree	Total
Education	Illiterate	Count	0	1	8	3	1	13
		%within education	0%	7.7%	61.5%	23.1%	7.7%	100.0%
		%within TRA	0%	7.7%	19.0%	9.1%	3.4%	10.8%
		% of Total	0%	8%	6.7%	2.5%	8%	10.8%
	Grade 1-8	Count	0%	0%	11%	4%	3%	18%
		%within education	0%	0%	61.1%	22.2%	16.7%	100.0%
		%within TRA	0%	0%	26.2%	12.1%	10.3%	15.00%
		% of Total	0%		9.2%	3.3%	2.5%	15.0%
	Grade9-12	Count	2	5	11	15	11	44
		%within education	4.5%	11.4%	25.0%	34.1%	25.0%	100.0%
		%within TRA	66.7%	38.5%	26.2%	45.5%	37.9%	36.7%
		% of Total	1.7%	4.2%	9.2%	12.5%	9.2%	36.7%
	Diploma	Count	1	6	3	8	12	30
		%within education	3.3%	20.0%	10.0%	26.7%	40.0%	100.0%
		%within TRA	33.3%	46.2%	7.1%	24.2%	41.4%	25.0%
		% of Total	8%	5.0%	2.5%	6.7%	10.0%	25.0%
	Degree & above	Count	0	0	4	2	2	8
		%within education	.0%	.0%	50.0%	25.0%	25.0%	100.0%
		% within TRA	.0%	.0%	9.5%	6.1%	6.9%	6.7%
		% of Total	.0%	.0%	3.3%	1.7%	1.7%	6.7%
Total		Count	3	13	42	33	29	120
		% within	2.5%	10.8%	35.0%	27.5%	24.2%	100.0%

		education						
		% within TRA	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	2.5%	10.8%	35.0%	27.5%	24.2%	100.0%

Source: Survey Result

Concerning educational status, 51.7% of the total respondents, regardless of differences in the level of education, responded that the objective of “Yemahibereseb Dimts” radio program was to serve specific radio listeners while 45.8% of the respondents responded the opposite. In line with the level of education, 7.5% of the illiterate respondents responded that the radio program was designed for particular radio listeners. On the other hand, 5.0% of the respondents who were able to read and write responded that the radio program was too specific for radio listeners. Of the audiences at (1-8) and (9- 12) grade levels, 9.2%, and 13.4% respectively reported that the radio program was too specific for radio listeners. In the case of respondents at diploma and degree levels, 7.5% and 3.3% respectively responded that the radio program aimed at serving specific radio listeners.

In terms of audiences’ academic status the target objective of the radio program, the majority of the respondents tend to believe that the objective of the radio program is to serve radio listeners with some academic background or professional status in urban areas. In this regard, it is wise to infer that the respondents tend to prefer the contents of the program from the viewpoints of message relevance to audiences' reality.

4.3.3 Significance of the “Yemahibereseb Dimts” Radio Program

Table 5: Social Role of the “Yemahibereseb Dimts” Radio Program

			Social Role YD					Total
			Undecided	Greatly Disagree	Disagree	Agree	Greatly Agree	
Location	Urban	Count	1	1	13	24	11	50
		% within location	2.0%	2.0%	26.0%	48.0%	22.0%	100.0%
		% within SR YD	16.7%	100.0%	81.3%	34.8%	39.3%	41.7%
		% of Total	.8%	.8%	10.8%	20.0%	9.2%	41.7%

	Rural	Count	5	0	3	45	17	70
		% within location	7.1%	.0%	4.3%	64.3%	24.3%	100.0%
		% within SR YD	83.3%	.0%	18.8%	65.2%	60.7%	58.3%
		% of Total	4.2%	.0%	2.5%	37.5%	14.2%	58.3%
Total		Count	6	1	16	69	28	120
		% within location	5.0%	.8%	13.3%	57.5%	23.3%	100.0%
		% within SR YD	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.0%	.8%	13.3%	57.5%	23.3%	100.0%

Source: Survey Result

The table shows 80.8% of the respondents reported that the radio serves only the interests of the audiences while 14.1% of the respondents disagreed that the radio serves only the interests of the listeners. However, a difference is seen between urban and rural respondents in their attitude towards the service of the radio program. With this regard, 29.2% of urban respondents and 51.7% of rural respondents had the attitude that the media program is serving only the interests of the radio listeners. On the other hand, 11.6% of urban respondents and 2.5% of rural respondents reported that the radio program is not serving only the interests of the audiences.

It is possible to deduce that audiences bring to bear their attitudinal reaction in being exposed to a certain media outlet. And the significance of a media text to the social reality of the audiences would greatly help audiences' reception in line with the media intention. Although the media texts focused on serving the interests of the audiences, the respondents could make sense of the role of the program beyond the intention of the producers.

4.3.4 Message Relevance to Social Reality (MRSR)

Table 6: Treatments of Content Elements

			MRSR					Total
			Undecided	Greatly Disagree	Disagree	Agree	Greatly Agree	
location	Urban	Count	3	9	5	16	17	50
		% within location	6.0%	18.0%	10.0%	32.0%	34.0%	100.0%
		% within MRSR	37.5%	60.0%	20.8%	43.2%	47.2%	41.7%

		% of Total	2.5%	7.5%	4.2%	13.3%	14.2%	41.7%
	Rural	Count	5	6	19	21	19	70
		% within location	7.1%	8.6%	27.1%	30.0%	27.1%	100.0%
		% within MRSR	62.5%	40.0%	79.2%	56.8%	52.8%	58.3%
		% of Total	4.2%	5.0%	15.8%	17.5%	15.8%	58.3%
Total		Count	8	15	24	37	36	120
		% within location	6.7%	12.5%	20.0%	30.8%	30.0%	100.0%
		% within MRSR	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	6.7%	12.5%	20.0%	30.8%	30.0%	100.0%

Source: Survey Result

In the table, 60.8% of the total respondents reported that the content elements of the radio program were relevant to the social reality while 32.5% of the respondents disagreed. However, in the location category, 27.5% of urban respondents and 33.3% of rural respondents revealed that the content elements treated in the radio production were relevant to the reality in the audiences. On the other hand, 11.7% of the urban respondents and 20.8% of the rural respondents had shown the attitude that the content elements of the program text were irrelevant to the audiences' reality.

The majority of respondents have the attitude that the messages produced by the radio program were relevant to the audiences' social reality. However, a significant number of respondents contended that the production of the radio program was irrelevant to the audiences' social reality. On the other hand, the majority of rural respondents disagreed with the relevance of the radio text to the listeners' reality.

There were differences between urban and rural respondents in reacting to the relevance of the program. These differences might be because of differences in the audiences' social reality. It is worthwhile to deduce that the radio program texts are relevant to the majority of the audiences' social reality. However, social location and audiences' background experience had an important position in receiving a program text.

4.3.5 Producers' Knowledge of Audiences (PKA)

Table 7: Respondents' attitudes towards Producers' Knowledge of the Audiences

	PKA
--	-----

			Undecided	Greatly Disagree	Disagree	Agree	Greatly Agree	Total
Education	Urban	Count	4	5	16	19	6	50
		%within location	8.0%	10.0%	32.0%	38.0%	12.0%	100.0%
		%within PKA	80.0%	71.4%	51.6%	33.9%	28.6%	41.7%
		% of Total	3.3%	4.2%	13.3%	15.8%	5.0%	41.7%
	Rural	Count	1	2	15	37	15	70
		%within location	1.4%	2.9%	21.4%	52.9%	21.4%	100.0%
		%within PKA	20.0%	28.6%	48.4%	66.1%	71.4%	58.3%
		% of Total	8%	1.7%	12.5%	30.8%	12.5%	58.3%
	Total	Count	5	7	31	56	21	120
		%within location	4.2%	5.8%	25.8%	46.7%	17.5%	100.0%
		%within PKA	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	4.2%	5.8%	25.8%	46.7%	17.5%	100.0%

Source: Survey Result

As the above table depicts, 64.2% of the total respondents had the attitude that the producers of “Yemahibereseb Dimts” program have good knowledge of the audiences while 31.6% of the total respondents reported the opposite. Concerning the location category, 20.8% of the urban respondents and 43.3% of the rural respondents revealed that the producers of the program have good knowledge and experiences of the audiences. On the other hand, 17.5% of the urban respondents and 14.2% of the rural respondents had the attitude that the media producers of the program have not shown good knowledge of the target audiences.

The survey data portrayed that the majority of the respondents tend to accept that the producers have good knowledge of the radio audiences. However, a good number of the respondents seemed to portray that the program producers have failed to have sufficient knowledge of the audiences. This might be because of the diversified interests in the audiences that the media producers could not equally satisfy. The gap between the media people and audiences in conducting YD disgust some parts of the study subjects. The gap between the producers and the recipients of the program message, in addition to the stated reason, might also be because of the lack of preliminary need assessment to produce the radio program. Besides, the researcher tends

to infer that the producers have less experience and have lack human and material resources in rendering services in the media organization.

4.3.6 Content Elements and Meaning Production

4.3.6.1 Cultural Elements

Table 8: Making Sense of Cultural Content (CC) of “Yemahibereseb Dimts” Program

			“Yemahibereseb Dimts” CC				
			Undecided	Disagree	Agree	Greatly Agree	Total
Educational	Urban	Count	1	4	24	21	50
		%within location	2.0%	8.0%	48.0%	42.0%	100.0%
		%within CC	16.75	100.0%	46.2%	36.2%	41.7%
		% of Total	8%	3.3%	20.0%	17.5%	41.7%
	Rural	Count	5	0	28	37	70
		%within location	7.1%	.0%	40.0%	52.9%	100.0%
		%within CC	83.3%	.0%	53.8%	63.8%	58.3%
		% of Total	4.2%	.0%	23.3%	30.8%	58.3%
Total		Count	6	4	52	58	120
		%within location	5.0%	3.3%	43.3%	48.3%	100.0%
		%within CC	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.0%	3.3%	43.3%	48.3%	100.0%

Source: Survey Result

As can be seen in the above table, 91.6% of the total respondents reported that they were able to draw clear messages out of the cultural elements. In the location category, 37.5% of the urban respondents and 54.1% of the rural respondents revealed that they were able to draw clear messages out of the cultural contents of the radio program.

The above data displayed that the majority of the respondents tend to accept cultural components of the radio program. Respondents could make sense of the text element nexus their lived experience societal and cultural ideology. Thus, it is essential to infer that the audiences were not confined to only the dominant message encoded by the media producers. The treatment of the cultural contents in the radio production would help the respondents to make sense of the text in line with the stored knowledge.

4.3.6.2 Educational Elements

Table 9: Making Sense of Educational Content (EC) of “Yemahibereseb Dimts”

			YD to EC			
			Disagree	Agree	Greatly Agree	Total
Educational	Urban	Count	4	26	20	50
		%within location	8.0%	52.0%	40.0%	100.0%
		%within EC	36.4%	41.3%	43.5%	41.7%
		% of Total	3.3%	21.7%	16.7%	41.7%
	Rural	Count	7	37	26	70
		% of Total	5.8%	30.8%	21.7%	58.3%
Total		Count	11	63	46	120
		%within location	9.2%	52.5%	38.3%	100.0%
		%within EC	100.0%	100.0%	100.0%	100.0%
		% of Total	9.2%	52.5%	38.3%	100.0%

Source: Survey Result

As the above table depicts, 90.8% of the total respondents agreed that the educational components of the program were relevant to the audiences’ social reality while 9.2% of the total respondents maintained the opposite. However, urban and rural respondents displayed differences in their reactions. With this regard, 38.4% of the urban respondents reported the educational elements in the radio text were compatible with the audiences’ social reality while 3.3% of the respondents maintained the opposite. In the rural case, 52.5% of the respondents portrayed that the educational contents of the program were relevant to the audiences’ social context while 5.8% disagreed.

In the survey data, the majority of the respondents could positively react to the academic elements of the radio program. This was not because the entire respondents were academicians. However, it seemed the respondents made sense of the academic elements of the radio text from the perspective of its values to the wider social context. In the location category, the majority of rural respondents, concerning urban respondents, seemed to oppose that the academic elements of the radio program had social relevance. This might be because of the low academic status of radio listeners in rural areas. It is worthwhile to infer that audiences can make sense of a media text from social as well as political contexts.

4.3.6.3 Health Elements

Table 10: Making Sense of Health Content of “Yemahibereseb Dimts” Radio Program

			Health content (Hth C)				
			Undecided	Disagree	Agree	Greatly Agree	Total
Urban	Count		1	2	26	21	50
	% within location		2.0%	4.0%	52.0%	42.0%	100.0%
	% within Hth C		50.0%	12.5%	49.1%	42.9%	41.7%
	% of Total		.8%	1.7%	21.7%	17.5%	41.7%
Rural	Count		1	14	27	28	70
	% within location		1.4%	20.0%	38.6%	40.0%	100.0%
	% within Hth C		50.0%	87.5%	50.9%	57.1%	58.3%
	% of Total		.8%	11.7%	22.5%	23.3%	58.3%
Total	Count		2	16	53	49	120
	% within location		1.7%	13.3%	44.2%	40.8%	100.0%

		% within Hth C	100.0%	100.0%	100.0 %	100.0%	100.0%
		% of Total	1.7%	13.3%	44.2%	40.8%	100.0%

Source: Survey Result

As the above table shows, 85% of the respondents agreed that the health contents of the radio program were relevant to the audiences’ social context while 13.3% of the respondents maintained the opposite. In the urban site, 39.2% of the respondents agreed with the compatibility of health messages to the audiences’ social context while 1.7% of the respondents disagreed. On the other hand, 55.8% of the rural respondents responded that the health components of the radio text were compatible with the audiences’ social reality while 11.7% of the rural respondents disagreed.

The program incorporates important health-related elements. Among them, family planning, HIV AIDS awareness, covid-19 protection, situational transmitted diseases with health professional live discussions. This might help the listeners to develop their prior knowledge on family planning, HIV AIDS, covid-19, and so on. It would also help the workers in the profession to update their knowledge and the community takes health care awareness.

In the quantitative data, it seems that the majority of the respondents were able to accept the relevance of health content in radio production. This might be because of the significance of health issues to the wider social context. However, the majority of the rural respondents tend to oppose that the health content of the radio program has social relevance. This seems to be not because of the unfamiliarity of health matters to the audiences’ life experiences. It might be because of a lack of subject matter knowledge and exposure to comment on the contents of health-related issues.

4.3.6.4. Agricultural Elements

Table 11: Making Sense of Agricultural Content of the YD radio Program

	Agricultural Content (AC)					
	Undecided	Greatly Disagree	Disagree	Agree	Greatly Agree	Total

Educatio n	Urba n	Count	1	0	2	24	23	50
		%within location	2.0%	.0%	4.0%	48.0%	46.0%	100.0%
		%within AC	16.7%	.0%	15.4%	51.1%	44.2%	41.7%
		% of Total	.8%	.0%	1.7%	20.0%	19.2%	41.7%
	Rura l	Count	5	2	11	23	29	70
		%within location	7.1%	2.9%	15.7%	32.9%	41.4%	100.0%
		% within AC	83.3%	100.0%	84.6%	48.9%	55.8%	58.3%
		% of Total	4.2%	1.7%	9.2%	19.2%	24.2%	58.3%
Total		Count	6	2	13	47	52	120
		%within location	5.0%	1.7%	10.8%	39.2%	43.3%	100.0%
		%within AC	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
		% of Total	5.0%	1.7%	10.8%	39.2%	43.3 %	100%

Source: Survey Result

In the above table, 39.2% of the urban respondents responded that the agricultural message of the radio program was compatible with the audiences' social reality while 1.7% of the urban respondents maintained the opposite. On the other hand, 43.4% of the rural respondents responded that the agricultural message of the radio text was compatible with the audiences' social reality while 9.2% of the rural respondents disagreed.

In the survey data, the majority of the respondents, regardless of their social location, reported that the agricultural content treated in the radio production was relevant to the audiences' social reality. This is mainly because of the familiarity of the agricultural issue to the listeners. The majority of the respondents in rural areas tend to react positively to the agricultural contents of

the radio text. This would be emanated from the interest to share new agricultural practices and fascinating technologies.

The respondents could also relate the media message to their life experiences. As to the respondents in the qualitative data, the content elements in the radio text could broaden their understanding of agricultural issues. The radio message complements lessons provided by local development agents who are changing the government's agricultural policy into practice.

4.3.7 Factors Affecting Audiences' Reception

4.3.7.1 Radio Accessibility

Table 12: Respondents' Access to Radio

			Radio Access		
			Yes	No	Total
location	Urban	Count	42	8	50
		% within location	84.0%	16.0%	100.0%
		% within R Access	52.5%	20.0%	41.7%
		% of Total	35.0%	6.7%	41.7%
	Rural	Count	38	32	70
		% within location	54.3%	45.7%	100.0%
		% within R Access	47.5%	80.0%	58.3%
		% of Total	31.7%	26.7%	58.3%
Total		Count	80	40	120
		% within location	66.7%	33.3%	100.0%
		% within R Access	100.0%	100.0%	100.0%
		% of Total	66.7%	33.3%	100.0%

Source:

Survey Result

The above table shows 66.7% of the total respondents were able to get a radio easily while 33.3% of the total respondents responded that they were unable to get a radio easily. There is an accessibility difference, however, between urban and rural respondents. With this regard, 6.7% of the urban respondents and 26.7% of rural respondents had no access to radio in their homes.

The majority of the respondents, tend to assure that radio access determines listening to the radio program. With this regard, the majority of urban audiences had access to radio in their home and cellphones. This might be mainly because of more awareness in the urban population to look for information sources. In addition to radio availability, working situations in the rural audiences might be an obstacle to audiences to listen to the radio program. In short, radio accessibility tends to affect audiences' reception of the "Yemahibereseb Dimts" program.

4.3.7.2 Language Use

Table 13: Respondents' Understanding of the Broadcast Language (B Lu)

			B Lu		
			Yes	No	Total
location	Urban	Count	39	11	50
		% within location	78.0%	22.0%	100.0%
		% within B Lu	63.9%	18.6%	41.7%
		% of Total	32.5%	9.2%	41.7%
	Rural	Count	22	48	70
		% within location	31.4%	68.6%	100.0%
		% within B Lu	36.1%	81.4%	58.3%
		% of Total	18.3%	40.0%	58.3%
Total		Count	61	59	120
		% within location	50.8%	49.2%	100.0%
		% within B Lu	100.0%	100.0%	100.0%
		% of Total	50.8%	49.2%	100.0%

Source: Survey Result

As it is seen, 50.80% of the total respondents reported that the language use of the radio program was vivid for the audiences while 49.2% maintained the opposite. However, in reacting to the language use of the program, there is a difference between urban and rural respondents. With this

regard, 32.5% of urban and 18.3% of rural respondents responded as the language use of the radio text was clear for the audiences.

From the above data, it is possible to infer that the survey figure tends to show that there is some difficulty in understanding the broadcast language. This might be because of the level of language development that does not encourage the audiences to get exposed to similar language use. In addition, the respondents face difficulty in listening to the Amharic dialects which are unfamiliar to the local Afan Oromo speakers. Hence, in listening to a media product, the familiarity of media code to the audiences' code would determine the receptivity of media text. Therefore, transmission clarity and language use tend to affect audiences' reception of YD radio production.

4.3.7.3 Radio Broadcast Time

Table 14: Respondents' Reaction to the Convenience of Broadcast Time

			B Time		
			Yes	No	Total
location	Urban	Count	37	13	50
		% within location	74.0%	46.0%	100.0%
		% within B Time	77.1%	18.1%	41.7%
		% of Total	30.8%	10.8%	40.7%
	Rural	Count	11	19	70
		% within location	15.7%	84.3%	100.0%
		% within B Time	22.9%	81.9%	58.3%
		% of Total	9.2%	49.2%	58.3%
	Total	Count	48	72	120
		% within location	40.0%	60.0%	100.0%
		% within B Time	100.0%	100.0	100.0%
		% of Total	40.0%	60.0%	100.0%

Source: Survey Result

The table reveals 60% of the total respondents reported that the broadcast time of the radio program was convenient to listen to while 40% of the respondents maintained the opposite. Concerning the respondents' location, 30.80% of the urban respondents and 9.20% of the rural respondents were able to accept that the time of the radio program transmission was convenient to listen.

The survey data revealed the majority of the respondents tend to accept that the program transmission time is appropriate to listen to the radio program. However, the majority of the urban respondents seem to argue that the time of the radio broadcast is not convenient. On the other hand, the rural respondents tend to accept that the radio program transmission time is appropriate. The difference between urban and rural respondents in reacting to the convenience of broadcast time might be because of the differences in working situations in the urban and rural locations. Thus, the time factor plays an indispensable role in listening to the radio program.

4.4 Interview Data Analysis

Meaning of the Program: As far as the Meaning of “Yemahibereseb Dimts” radio program the producers and key informants forwarded the intended meaning of the program from the perspective of the station's establishment. The program producers stated that,

The phrase “Yemahibereseb Dimts” is to means ‘voice of the community. In the context of the media house, the phrase is to represent the objective of the media from its name community radio which was established to serve the local community upon various issues. (KI)

The majority of key informants shared similar meanings given to the title of the radio program by the media producers.

Target Audiences: concerning the target audiences there is a debate among the informants of this study. Some of the informants reported that the objective of the radio program is to serve general audiences. As to these participants, the issues in “Yemahibereseb Dimts” radio are not confined to the interests of specific radio listeners.

However, a greater number of them argued that the radio program is serving specific listeners. These informants argued that the program producers were more leaning to favor the educated urban audiences. Also illustrated that the contents are more professional and specific to the town

audiences that encourages the participation of educated classes. One of the interviewees reported that,

The radio program aspired to serve specific radio listeners. The attention of the program producers on the urban sites implies the radio program favors urban radio listeners where there are more educated classes. The informant told a proverb in his native language saying, “Lafa Garaan Jiru Miilli dhaqa” It means, “One goes where there is his/her heart.” (KI: 4)

The participant holds the attitude that the program producers focus on urban participants. As to the informant, the producers of the radio program preferred to conduct the program show on issues selected from the town. They focused more on issues that require the knowledge of Jimma town or the issue under discussion on the program which needs to have work exposure, lived experience, and being witness to participate.

On the other hand, another informant (KI: 5) reported that the program incorporates content elements that are the concern of every radio listener. The informant explained that he is more interested in the cultural and health contents of this program.

Another informant from the urban site (KI: 6), argued that the radio program is all-encompassing. It raised issues for urban and rural audiences regardless of differences in background knowledge and experiences. However, the informant did not refute that some content elements of “Yemahibereseb Dimts” require academic knowledge or professional experience. In reacting to those contents, as to the informant, some rural audiences who have no background knowledge or experiences may face difficulty in drawing clear messages out of the content elements.

The message encoders reported that “Yemahibereseb Dimts” radio program is to entertain broad audiences. As to the producers, the content elements of the program are not limited to satisfy the interests of few radio listeners or professional groups. The program treats various issues that entertain the entire radio listeners. They also added that the radio program serves the entire radio listeners regardless of their academic knowledge and social location.

One of the participants tried to be selective and look at the issue indifferently from the debates above,

The program focused to serve radio listeners in particular issues and areas. I believed that the academic content more attracts the attention of people in the discipline and who are concerned. In addition, agricultural content attracts more the attention of people in the field and who are concerned. But cultural and health issues may include a wide range of audiences. (KI: 3)

However, the majority of the rural informants reported that the content of radio programs requires academic knowledge or professional experience. They explained that the majority of contents in the program require background knowledge of some subject matters or field of study especially to participate in the call-in. Hence, the informant believed that the radio program paid more emphasis to urban audiences with better academic knowledge and professional experiences.

4.4.1 Significance of the Program

The media producers reported that “Yemahibereseb Dimts” radio program aimed at serving audiences. It plays an essential role in raising social problems, health issues promoting values, and encouraging development experiences in the audiences. The informants reported that the radio program aimed at rendering services to the radio listeners. However, they revealed that the program has far-reaching advantages in promoting the media organization.

One of the informants stated that,

“Yemahibereseb Dimts” radio program promotes the work of the media organization. The program producers move to the local areas, woredas, and Zones, to produce the radio program and this would help to advertise its social responsibility role. While they moving down to the local areas to conduct the radio program add new radio listeners; the production of the radio in all areas of the region enhances not only the popularity of the program but also the popularity of the media organization. (KI: 4)

4.4.2 Message Relevance to Social Reality

The producers of the radio program reported that the contents of the radio program are relevant to the audience's social reality. They also explained that the radio program, with its contents, addresses social issues that are relevant to every radio listener. In addition, the editor reported

that the program encompasses audiences regardless of demographic factors and the radio program has a large number of audiences in comparison to other radio programs in the media organization. As to him, this implies the relevance of the radio message to the audiences' reality.

One of the urban informants stated that,

The message elements incorporated in the program are not specific to limited audiences. The contents in it keep- in touch with what is going on in the actual audience environment. I believed that, regardless of differences in socio-demographic status, audiences could relate the message of the radio texts to their day-to-day life experiences. (KI: 6)

On the other hand, an informant from the rural area (KI: 4), reported that,

The program reality that the texts produced may be appropriate for some listeners. However, the reality in the rural audiences and to me it is different. The illiterate majority including me could not enjoy listening to radio texts which we haven't background knowledge.

4.4.3 Producers' Knowledge of Audiences

Some of the participants revealed that the radio program producers have shown good knowledge and experiences of the target radio listeners. The producers of the radio program move to local areas to carry out radio programs. As to them, this could help the radio program producers to consider what is relevant to the radio listeners. However, one of the key informants forwarded the following statement,

The producers failed to display sufficient knowledge and experiences of the radio listeners and argued that the media producers could not identify the interests of audiences at different edges. The content elements and communication situations also did not properly consider audiences at a different level of understanding and living space. The program failed to incorporate social values and development practices in other regions in the country. But I appreciated the producer's trial to address issues in the local areas of Jimma town and I recommend that YD should address the values and development experiences of other societies beyond the geographical boundary. (KI: 7)

4.4.4 Content Elements and Meaning Production

4.4.4 .1 Cultural Elements

Almost all key informants told that the cultural message of the radio program was clear and relevant to the interests of the audiences. As to the participants, the radio production incorporates cultural content to promote cultural values and the emphasis given to the treatments of cultural elements would suffice their understanding of various cultural components.

One of the informants reported that,

The cultural elements of the radio text could help listeners to learn and appreciate the cultural values of one another. Audiences, being at their home, we're able to know what cultural practices are carried out in different localities. The program initiates me to care about the cultural values in my social settings. (KI: 6)

Another informant reported that

Oromo people were unable to promote their cultural values due to a lack of a suitable government system in the past. However, these days' people have the opportunity to preserve societal cultures for the next generation because culture is the reflection of identity. The treatments of various social values in the production would help the listeners to identify good quality in the society and be proud of our culture. Today's generation in my locality forgot valuable cultures that reflect our way of living. The popular local cultures that were practiced a few years back are at risk as a result of globalization and modernization influence. (KI: 5)

The radio program producer (KI: 2), reported that “the radio program focused on disseminating information, criticizing and commenting on cultural and historical issues within the localities”. As to him the cultural elements of the program were to promote social, cultural, and historical values like important customary messages which initiate farmers and people in the agricultural sector to increase productivity and message to enhance the saving culture.

The other producer stated that,

The program used to incorporate traditional and cultural songs on the issues of their products like birth ceremony quotations and songs on mothers' health and childbirth-like programs. In the area, when one gives birth, females in the village come together

and make cultural songs and dance. It is meant to bless God as well as share the pleasure of the family who has got a new baby. The message of the song can be that mothers face great suffering before giving birth. And there is a relief for a pregnant mother after delivery. The oral tradition content has also the message that mothers should not forget the spiritual power that helps them during pregnancy. (KI: 1)

Another key informant responded that,

The cultural content of the program incorporated he remembered was how to make popular cultural food in Jimma, 'Buna Qalaa'. 'Buna Qalaa' as a cultural food is a roasted coffee bean prepared with different ingredients like butter, spices, salt, and other locally grown plants. The informant revealed that the program let the audiences know 'Buna-Qalaa' as a cultural food is common both in Jima and Wollega zones of Oromia Regional State. This would encourage the people to have common ideas on the cultural elements. (KI: 6)

4.4.4 .2 Educational Elements

The media producers reported that “the academic elements of the program were to support audiences' understanding of current educational trends”. They also told that “the academic issues would create a sense of awareness, competition, and courage and also improves people’s understanding in the area of academic knowledge among the community.

One of the informants told that,

The academic content of the radio program had informed different subject matters to understand, help him to test his level of understanding, and test knowledge of current issues in the academic world. (KI: 4)

Another informant reported that,

The radio production in its treatment of the academic issue was relevant to both the interests of the people as well as the government. The regional government is working to provide the citizen with quality education so that the emphasis given to the educational issues by the program supports the government educational policy. I paid attention to the academic content of the radio program because I wanted to improve my teaching profession. (KI: 6)

The researcher also believed that the knowledge would help people in the academic sector and professionals in the area of the subject matter aired on the program.

4.4.4.3 Health Elements

The program producers stated that “the health content of the radio text was meant to create audiences' awareness of health issues”. As to them, “the local health professional would also create a sense of motivation among the people in the discipline to carry out their professional responsibility effectively”.

One of the urban informants stated that,

Because of health issue is crucial, the health contents of the program helped me to strengthen my prior health knowledge what I had trained as health extension worker. I used to listen to the health content because I had a background concept about health issues. (KI: 5)

A rural informant (KI: 4) reported that “the health content of radio program text helps us to be aware of transmitted diseases like covid 19, seasonal diseases like malaria and also help health professionals to call upon the public for early prevention, and vaccination in the local areas, to give effective services and acquire additional knowledge on health issues”.

4.4.4 .4 Agricultural Elements

One of the informants (KI 7) indicated that “such programs help us how to keep the quality of coffee production. The professionals in the studio were giving scientific explanations on how to produce quality coffee that would be acceptable in the world coffee market and the listeners ask questions and forward their lived experiences”.

The message encoder reported that,

The agricultural content of the program was meant to encourage audiences' understanding with new information of agricultural technologies and model agricultural practices. The program invites local model farmers and developments agents would create a sense of competition among people in the sector to bring improvements in their field. Agriculture is the backbone for the country's development so that the program disseminates information to create awareness that is relevant to the audiences' reality. (KI: 2)

The informant in the teaching profession (KI: 7), reported that he used to listen to the program on agricultural issues not because he had background knowledge of agricultural science but because of his familiarity with agricultural practices in his local environment.

4.4.5 Factors Affecting Audiences' Reception

4.4.5.1 Radio Accessibility

The majority of urban Key informants reported that they had access to radio in their home. However, they revealed that in most cases there is only one radio for a family whether large or small. One of the participants (KI: 6), displayed that very few families in his locality had their radio. He thought that the reason why the majority of people failed to have their radio was due to poor perception about the importance of timely information.

Another informant reported that,

Radio is not easily accessible to rural people. The majority of people in rural areas are farmers. Hence, because of the nature of our daily activities, we did not pay attention to have a radio device. We used our cellphone to listen to the radio program we liked. However, we had missed a lot of radio programs because of electricity to charge our battery. This is because radio programs are one-time and we miss important shows. But some use solar power to charge their battery but we all could not afford it. (KI: 9)

4.4.5.2 Language Use

As far as language use is concerned, all audiences may not equally understand the language used in the radio program. So that the audiences may face difficulty in understanding the broadcast message, the words, and expressions unfamiliar to the local people.

The informant reported that,

The community is mainly speaking Afan Oromo especially in the rural. The program “Yemahibereseb Dimts” produced in Amharic has come difficult to be understood by all local audiences who use different words and expressions differently to represent similar things. (KI: 8)

Another informant (KI: 3), stated that “unfamiliar language or dialects in the broadcast radio is a challenge for his understanding. The educated people may face less difficulty in understanding

the broadcast language. He said that people who have not been through formal or informal schooling or have no exposure to other sources might face a challenge in understanding some dictions and the language dialects used during the radio broadcast”.

Another informant portrayed that,

the program producers and the invited experts used unfamiliar or mixed language which is specific to their respective field of study, which is not equally understandable by the entire radio listeners. The use of words and expressions of the English language the illiterate audiences could not comprehend. (KI: 9)

4.4.5.3 Radio Broadcast Time

The media producers stated that “Yemahibereseb Dimts’ radio program is a weekly program. The transmission day and time, which is Tuesday 5:00 - 6:00 local time, is convenient for the audiences”.

On the other hand, the participant from urban indicated that,

The majority of the urban people including me, stay at the office or leave for lunch and others would be at the market far from our residence. The broadcast time of the radio program or transmission begins when the majority of the local people may get out of home or may not take a rest from their daily business. (KI: 3)

One of the informants (KI: 9) stressed that “I use to move far from my home for farming. During harvest and some other working seasons, I usually get home late in the evening”. The participant displayed that sometimes he missed the radio broadcast because of time inconvenience.

4.5 Discussion of Findings

The survey as well as the qualitative data revealed the title used to represent the radio program is recognizable to the majority of the audiences. The urban and rural respondents demonstrate insignificant differences in identifying the meaning of the radio program title. The interactive approach would produce almost similar meanings for the title given to the radio program. However, few respondents have come up with their interpretation upon listening to the radio program title. It is worthwhile to realize that the title was given to the program, besides the message elements, the title would also encourage or discharge audiences’ media reception.

4.5.1 Target Audiences

In the quantitative data, the majority of the audiences hold an attitude that the objective of the radio program is to serve specific radio listeners. The qualitative data also indicated that the radio text aimed mainly at serving some segments of society. In the attitudinal reaction towards the target objective of the radio text, the majority of the rural respondents tend to agree that the radio program is not aimed at serving general radio listeners. However, significant numbers of urban respondents also feel that the radio program is not aimed at general radio listeners. It seems that the rural audiences tend to question the applicability of the radio text to serve general audiences from the perspective of “Yemahibereseb Dimts” content elements.

The media producers intended to serve the entire audience. However, the respondents had diverse attitudes on which the program is targeted to serve. As to John (2001), media outlets are situated within the social assumptions, about what is normal and acceptable within the society.

In terms of audiences' academic status vice versa the target objective of the radio program, the majority of the respondents tend to believe that the objective of the radio program is to serve radio listeners with some academic background or professional status in urban areas. In this regard, it is wise to infer that the respondents tend to prefer the contents of the program from the viewpoints of message relevance to audiences' reality. As Mc Quail (2000) revealed, the media structure-contents available could shape respondents' attitudes in line with the social facts in the audiences.

4.5.2 Message Relevance to Social Reality

The majority of respondents have the attitude that the messages produced by the radio program were relevant to the audiences' social reality. However, a significant number of respondents contended that the production of the radio program was irrelevant to the audiences' social reality. On the other hand, the majority of rural respondents disagreed with the relevance of the radio text to their reality.

The qualitative data also revealed that texts produced by the YD radio program were relevant to the majority of audiences. However, audiences are at different academic statuses and social experiences. These would determine audiences' reactions to the program. There were differences between urban and rural respondents in reacting to the relevance of the program. The social location and audiences' background experience had an important position in receiving a program text. Media producers tend to perceive that the text produced by the program would be

appropriate for the audiences. However, media and audiences' factors could determine the relevance of the content elements to the listeners.

4.5.3 Producers' Knowledge of Audiences

The survey data portrayed that the majority of the respondents tend to accept that the producers have good knowledge of the radio audiences. However, a good number of the respondents seemed to portray that the program producers have failed to have sufficient knowledge of the audiences. This might be because of the diversified interests in the audiences that the media producers could not equally satisfy.

The majority of the informants in the qualitative data also revealed that the producers displayed sufficient experiences of the audiences. However, some informants had come to reveal that the producers have failed to identify what suits different audiences at a different level of understanding and interest. The gap between the media people and audiences in conducting YD disgust some parts of the study subjects. The other reason is the lack of preliminary need assessment to produce the radio program. Besides, the researcher tends to infer that the producers have less experience and have lack human and material resources in rendering services in the media organization.

In line with this, McLeish (1999) explained that media producers must involve themselves physically and mentally in the community they are attempting to serve. This is where the knowledge of the target audiences is essential. In addition, Berol's' communication model stated that for communication to be effective there needs to be an appropriate match between producers' field of experiences and audiences' field of experiences.

4.5.4 Content Elements and Meaning Production

Cultural Elements: The qualitative and quantitative data displayed that the majority of the respondents tend to accept cultural components of the radio program. In the qualitative data, the respondents viewed the treatments of cultural elements in radio production beyond the intended message by the media producers. Respondents could make sense of the text element nexus their lived experience societal and cultural ideology. The treatment of the cultural contents in the radio production would help the respondents to make sense of the text in line with the stored knowledge. Williams (2003) also stated that media audiences are not passive recipients of

messages but a combination of different groups with their own beliefs, social and political interactions.

Educational Elements: In the survey data, the majority of the respondents could positively react to the academic elements of the radio program. This was not because the entire respondents were academicians. However, it seemed the respondents made sense of the academic elements of the radio text from the perspective of its values to the wider social context. In the location category, the majority of rural respondents, concerning urban respondents, seemed to oppose that the academic elements of the radio program had social relevance. This might be because of the low academic status of radio listeners in rural areas. In the qualitative data, likewise, the majority of the respondents seemed to accept that the academic elements in the radio production were meaningful to the audiences. The respondents made sense of the message elements in line with the media intention. However, one of the informants could view the incorporation of academic elements in the radio production in its political implication. It is worthwhile to infer that audiences can make sense of a media text from social as well as political contexts. The meaning of a media outlet is also reconstructed in the audiences' social sphere through interaction between audiences and media products. The viability of media content is also determined by the social reality in the audiences.

Health Elements: In the quantitative data, it seems that the majority of the respondents were able to accept the relevance of health content in radio production. This might be because of the significance of health issues to the wider social context. However, the majority of the rural respondents tend to oppose that the health content of the radio program has social relevance. This seems to be not because of the unfamiliarity of health matters to the audiences' life experiences. It might be because of a lack of subject matter knowledge and exposure to comment on the contents of health-related issues. In the qualitative data, the majority of the respondents also could make sense of the health message as it was intended by the media producers. However, the respondents viewed the content elements concerning both its social use as well as policy implications. The majority of the respondents were able to relate the message of the program elements to their social reality. Hence, it is possible to deduce that audiences bring to bear a certain media text based on its applicability to the wider social context.

Agricultural Elements: In the survey data, the majority of the respondents, regardless of their social location, reported that the agricultural content treated in the radio production was relevant

to the audiences' social reality. This is mainly because of the familiarity of the agricultural issue to the listeners. The majority of the respondents in rural areas tend to react positively to the agricultural contents of the radio text. This would be emanated from the interest to share new agricultural practices and fascinating technologies. The respondents could also relate the media message to their life experiences.

As to the respondents in the qualitative data, the content elements in the radio text could broaden their understanding of agricultural issues. The radio message complements lessons provided by local development agents who are changing the government's agricultural policy into practice. Hence, it is essential to infer that audiences tend to prefer listening to a media text that would have wider social relevance. And audiences' background knowledge and experiences would help to relate a media outlet to reality in the social context.

4.5.5 Factors Affecting Audiences' Reception

Radio Accessibility: The majority of the respondents, in both data sources, tend to assure that radio access determines listening to the radio program. The program producers believed that audiences in urban and rural locations have different access to listen to the radio. With this regard, the majority of urban audiences had access to radio in their home and cellphones. This might be mainly because of more awareness in the urban population to look for information sources. In addition to radio availability, working situations in the rural audiences might be an obstacle to audiences to listen to the radio program. In short, radio accessibility tends to affect audiences' reception of the program.

Language Use: The majority of the informants reported that, in addition to some difficulties to understand words and expressions used in the radio program, there was a problem in the transmission clarity. As to the participants, sometimes the sound in the radio broadcast was not clear to listen and there was also difficult to get the telephone line to participate during the transmission time of the radio broadcast. Besides, the qualitative data tend to address that audiences listen to the radio program with some difficulty. As the data revealed, unfamiliarity with some words and expressions spoken in other parts of the society could lead to language problems. In addition, the respondents face difficulty in listening to the Amharic dialects which are unfamiliar to the local Afan Oromo speakers. Hence, in listening to a media product, the familiarity of media code to the audiences' code would determine the receptivity of media text.

Therefore, transmission clarity and language use tend to audiences' reception of YD radio production.

Radio Broadcast Time: The survey data revealed the majority of the respondents tend to accept that the program transmission time is appropriate to listen to the radio program. However, the majority of the urban respondents seem to argue that the time of the radio broadcast is not convenient. On the other hand, the urban respondents tend to accept that the radio program transmission time is appropriate. The difference between urban and rural respondents in reacting to the convenience of broadcast time might be because of differences in work-related issues.

In the qualitative data, some of the respondents accepted that the radio program transmission time was appropriate. These respondents could accept that the transmission day, Tuesday, is when people stay at work. However, some rural respondents disagreed that the broadcast time did not consider the situation in the rural audiences. Therefore, it is possible to deduce that the broadcast time tends to be more appropriate for the urban respondents than the rural respondents. The differences might be mainly because of the differences in working situations in the urban and rural locations. Thus, the time factor plays an indispensable role in listening to the radio program.

CHAPTER FIVE:

Conclusion and Recommendations

5.0. Introduction

In this research, an attempt was made to analyze audiences' receptions of messages produced by "Yemahibereseb Dimts" program in Jimma university community Oriented Radio FM 102.0. The reception analysis was aimed at addressing: how audiences make sense of and produce their meanings out of the radio program text, what attitudes and frames of interpretations audiences bring to bear in listening to the radio program, and what other factors influencing audiences' receptions of the radio program.

To deal with the research problems and related concepts, the researcher had consulted theoretical frameworks and models related to media receptions. However, the study was not confined to a specific theory or model. Qualitative and quantitative data gathering techniques were employed to undertake the study. In the mixed approach, the results of the two data sets were triangulated to complement each other.

Jimma Zone, Oromia Regional State, was the study area. Using the essence of the probability and nonprobability sampling techniques the required sample from two areas urban and rural selected. The urban audience selected from Jimma town, Awetu mender kebele, and the rural audience selected from Seqa woreda, Qofe rural kebele. Of the two kebeles, 120 study subjects were selected. An effort was made to approach the appropriate study subjects. The researcher, together with the trained interviewers, was able to distribute the questionnaires. The questionnaires were filled by the respondents with the cooperation of the trained interviewers.

In collecting the required data, close and open-ended questions were employed. More emphasis was given to the open-ended questions. This was believed to generate available data that would suffice the reception study.

In the study, the preliminary qualitative content study was carried out. To do so, audio materials of the radio products were purposely selected. The study was not in detail and nor evaluative. The aim was to familiarize the researcher with the program outlets. Besides, the study could prepare the researcher for the next quantitative and qualitative data collection.

In addition, two in-depth interviews were utilized to collect the qualitative data. The first interview was with key informants in the audience. The informants were recruited based on their previous participation in the program selected with the help of producers and their willingness after I contact them personally. The interview was mainly meant to get rich data. The other in-depth interview was with message encoders. It aimed at identifying the objective of the radio program and the dominant messages encoded.

The study also emphasized dealing with separate content elements: culture, education, health, and agriculture, incorporated in the radio production. The elements may seem broader to treat in this single series. However, as far as the content elements are incorporated in the radio program, the main point is how audiences construct their meanings out of the program. The researcher was interested to know how audiences react to each separate content element.

5.1. Conclusion

The findings tend to confirm that the majority of the respondents have the beliefs associated with the attitude object, the radio program, with a positive attribute. The positive attribute led the majority of the respondents to hold positive attitudinal reactions. However, there were attitudinal differences between the respondents. As the data results indicated, the differences were mainly emanated from differences in audiences' social facts. As the qualitative and quantitative data results show, although audiences hold subjective attitudes towards “Yemahibereseb Dimts” radio products, the majority of respondents were able to produce their meanings out of the radio program contents in line with the dominant messages encoded.

The results from the analysis of qualitative data tend to portray that the media producers gave more emphasis to the message effects at the expense of social facts in the radio audiences. The message encoders believed that the radio program is fit to the entire audience regardless of differences in the social facts. On the contrary, the respondents used to make sense of the radio text from the perspective of the individual as well as group context.

The media producers less considered the differences in the audiences that would play an indispensable role in receiving media text. Audiences have shown various interests in reacting to the program production. The data indicated that the radio program emphasized issues within the local areas in Jimma town. However; the respondents tend to prefer that the contents of the radio production should not be confined to only the realities in the Jimma town. As the data indicated,

this was emanated from the knowledge gap between the media producers and audiences. The program procedures seemed to have less knowledge and experiences of the radio audiences from various life perspectives. The data also indicated that there is a gap between producers and audiences in satisfying the listeners' interest. The audiences are involved in the radio program in reception. However, the attitudes, ideologies, social conditions, and subjective interpretations could shape the intended media message.

As the data results indicated, the subjectivity in interpretation led the audiences to draw social as well as political meanings out of the media outlets. This displayed that there is no one-to-one relationship between the encoded message and the audiences' subjective interaction; so that the same content elements of the radio production could come up with varied meanings.

The majority of the respondents reacted positively to the content elements incorporated in the radio production. In contrast, the educated and urban respondents revealed a better preference to accept the preferred radio messages. The rural respondents tend to negotiate the radio messages in line with the reality in the social location and surrounding living space. In both urban and rural, however, respondents pay more attention to things they encounter within their living space. They developed their structure of attention giving which is appropriate to their life experiences. As the data portrayed, the participants paid attention to the message element which is more close, familiar, and positive to their living reality. Audiences were also selective in listening to the radio text.

And also the findings indicated the issues treated with the radio program were popular social issues that invited the attention of the majority. It implies that as the relevance of media issues to the audience's life reality increases, the receptivity of media messages increases. The study has come to display that the radio program is more educational. The majority of the respondents, regardless of social location, tend to agree that they listen to the radio program because of its educational value.

The study results indicated that the language use in the radio broadcast was familiar to the majority of the respondents. However, the data indicated urban respondents could easily understand the language in the radio broadcast. On the other hand, the rural majority faced difficulty in understanding language expressions and dialects used in the radio broadcast. In addition, the data revealed that radio accessibility is a factor to listen to the radio program. With

this regard, the urban respondents could get radio easily in their homes and cellphone at hand. The working condition in the rural area could not invite audiences to stay regularly at home to listen to the radio program and their cell phone lacks battery because of inaccessibility of electric power to most rural areas. Thus, the time of the radio broadcast was inconvenient to the majority of rural respondents, and also for urban audiences the time of broadcast was inconvenient because of 5: 00 to 6: 00 main office time. The qualitative data also identified that there was a problem in sound clarity in listening to the radio program and the telephone line is single and busy all the time to live participation.

Therefore, in addition to other factors, language use, and radio accessibly, broadcast time and transmission clarity tend to affect audiences' receptions of texts produced by "Yemahibereseb Dimts" radio program.

It is worthwhile to infer that meaning is more of social construction. The audiences of the radio program were not passive recipients of the encoded radio messages; rather the respondents tend to reveal critical listing strategies which would help them to respond to the radio program messages beyond the media intention. The data revealed that the three decoding strategies, accepting, negotiating, and opposing the encoded messages, were reflected in the audiences' receptions of the program. The data tend to confirm that the producers' field of experience, to a considerable extent, overlaps with the audiences' field of experience meaning that the producers are volunteers who graduate from teaching and nursing schools but having media experience for more than three years and taken many pieces of training on radio journalism. This could help the majority of the respondents to accept and negotiate the preferred meanings.

The earlier media researchers were criticized in that they paid due emphasis to media effects at the expense of audiences' reception. Although it is not central to this study, the researcher has come to deduce that it seems difficult to study audiences' media reception separated from effects. The perceived effects of media outlets, in the research project context, tend to determine the receptivity of media products. Therefore, the perceived effects of message elements would either initiate audiences to pay attention to or avoid listening to a program. In listening to a media program, audiences can also construct their meanings out of the pieces around the edge of the program.

5.2. Recommendations

The usefulness of the Yemahibereseb Dimts program was tremendous as confirmed by the research participants, the program should continue improving the weakness and limitations discussed and identified.

To achieve the objectives of the program, both producers and JUFM 102.0 should work on the limitations and suggestions given by research participants that were worth taking and incorporating into the program. The first suggestion following the importance of the program was reaching a larger population via radio which is an available and regularly used medium for most of the urban and rural communities. Therefore JUFM 102.0 should work with the officials and professionals of all districts in the Jimma zone to reach the social, cultural, and economic issues of THE audiences.

Changing the schedule of the program from working day Tuesday to the weekend Saturday or Sunday was suggested and it was justified as most of the people would be at home and can have the time to listen to the program. This was what the producers were informed and aware of already and therefore action should be taken as early as possible.

The second suggestion was to increase the duration of the program to an hour and a half or two hours which helps to grasp the discussion exhaustively and audiences will get enough time to ask their questions by phone and full answers listen out by audiences.

The telephone communication problems should also be improved and supported by modern technology and the program should have multiple lines open for callers.

The effort of producers in translating English words and scientific terminologies to Amharic should continue and JUFM 102.0 should support producers in developing solutions for health agricultural, academic and cultural terminologies and dialects and interpret to Amharic.

JUFM 102.0 should provide training to producers of Yemahibereseb Dimts program on health promotion, agriculture, culture and communication, and education because producers are not professionals in all disciplines. They are not even journalists and have only experience and some training background. Providing appropriate training for producers not only helps them to manage the program but also supports audiences in asking guests important questions and enrich the program content and the discussion.

Producers of the program should also work in making the program attractive as suggested by audiences. The contexts and characteristics of audiences like their social and geographic background should be taken into account. Producers of the program in particular JUFM 102.0 in general should advocate and promote the program and due to poor advocacy of this program participants indicated that there were people who didn't know the existence of a program called Yemahibereseb Dimt program in JUFM at all.

Program monitoring and evaluation should be done on Yemahibereseb Dimt program talk show so that the producers can improve the content and format of the program.

For further study on Yemahibereseb Dimts program it is good to include content analysis which helps to analyze whether topics discussed were relevant for the community or not. Analyzing the content of the program will provide enough evidence to answer this question and also it helps to ensure whether important issues under the topic presented were fully covered and discussed.

REFERENCES

- Abercrombie, N. (1996). *Television and Society*, Cambridge: Polity.
- Aviles. G. (2012) Roles of audience participation in multiplatform television: From fans and consumers, to collaborators and activists
- Barrie G. (2000) *Media Research Methods*, SAGE Publications Ltd
- Croteau, D. and Hoynes, W. (2003) *Media Society, Industries Images and Audiences*, 3rd ed., London: Sage Publisher, Inc.
- Hansen, A. et al. (1998) *Mass Communication Research Methods*, Macmillan Press.
- Hall, S. (1987) *Encoding and Decoding : The cultural Studies Reader in* During, S. (1994) (ed) London: Clays Ltd.
- Hutchby, I. (2006). *Media Talk: Conversation, Analysis, and Broadcasting*. Open University Press.
- Katz, E. Gurevitch, M. and Haas, H. (1973).“On the use of mass media for important things. *American Sociologist review*. 38, 1
- Langhurst, B. (1998).*Audiences: Sociological Theory of Performance and Imagination*. London: Sage publication.
- Livingstone, S. 1998 *Relationships between media and audiences: prospects for audience reception studies*.
- Livingstone (1998) “Relationships between Media and Audiences”, in Liebes, T. and Curran, J. (eds) *Media, Ritual and Identity*, London: Routledge.
- Livingstone, Sonia (2013) *the participation paradigm in audience research*. *Communication Review*.
- Mathewos Tadesse(2006). *Prospect and Challenge of Harar community radio*.AAU.Unpublished MA Thesis.

McQuail, D. (1997) Audience Analysis. USA: Sage publication Ltd.

McQuail, D. (1987). Mass Communication Theory: An Introduction (Second ed.). London: Sage.
(1997),

McQuail (2008) Mass Communication Theory, 5th ed. London: Sage Publication

Moore, S. (1993) Interpreting Audiences: The Ethnography of Media Consumption, London:
Sage

Potter, R.F, Lang, A., and Bolls, P.D. (2009). Something for nothing: Is visual encoding
automatic? Media Psychology

Robert K. Yin,(2011) Qualitative Research From Start To Finish

Strelitz, L. (2000). Approaches to Understanding the Relationship between texts and Audiences.
In Communicato, 26(2).

The Ethiopian broadcasting authority; newsletter. (2015). Ethiopian Community Radio list.EBA.
Addis Ababa (newsletter)

Williams, K. (2003) Understanding Media Theory, London: Arnold.

ANNEXES

Jimma University
College of Social Science and Humanities
Department of Media and Communication
MA in Broadcast Journalism

**Survey questionnaire for the assessment of Audience Reception of Live Radio Program:
Jimma University Community Oriented Radio's "Yemahibereseb Dimts" In Focus**

Dear Participant

Thank you in advance for completing this questionnaire. This survey intends to explore information regarding the overall information on the reception of "yemahibereseb dimts" live radio program of Jimma University Community Oriented Radio. This survey is being undertaken by a student of Jimma University as partial fulfillment for the completion of an MA in Broadcast Journalism. In this survey, there are several questions designed to assess your perception on and you are kindly requested to provide information on "Yemahibereseb Dimts" Live Radio talk show Program in Jimma University Community Oriented Radio FM 102.0. Your honest answers are highly valuable for the study and its subsequent application to contribute to the Radio station and audiences in Jimma town. The results of the study are expected to contribute to the knowledge of the producers and audiences to incorporate, revise and improve the program content and presentation style based on the survey.

I again kindly request your kind cooperation and patience to respond carefully to every question considering the importance of the study to your respective medium and society. The conclusions of the study will be drawn in aggregate terms, without any reference to a specific office or individual respondent. Please, do not write your name on the questionnaire.

I would also like to assure you that the information you provided will be treated with the strictest confidence and used for this research only. The survey should take no more than 30 minutes to complete. Your responses will be kept anonymous. Only aggregate results will be discussed in any written product derived from the survey data. Please attempt to complete all the questionnaire items as you are able because every item is highly valuable to the analysis and conclusion. I would appreciate complete survey responses.

Your honest and thoughtful response is valuable. Once again, feel free and thank you in advance for your support, constructive response, and participation. Please contact the researcher if you would like further clarification on the aims of the questionnaire or regarding specific questions.

With best regards, Edmealem Asegid

Appendix I: Questionnaire

Part I: Socio-Demographic Characteristics of Respondent's

1. Respondent's location _____
2. Gender: Male Female
3. Age (in year): 20 to 30 31 to 50 above 50
4. Education: Unable to read and write Read and write Grade 1 – 8 Grade 9 – 12
Diploma Degree Master's Degree . Degree and above
5. Occupation: Farmer Development agent Health workers Teacher
Student Merchant House wife Other /specify _____

Part II: This part is designed to identify audiences' behavior and attitude on "Yemahibereseb Dimts" Live Radio talk show Program in Jimma University Community Oriented Radio fm 102.0.

The Questionnaire is prepared in Likert-scale form with five (5) point scales. I ask you to tick (√) the appropriate scale (point) that indicates your opinion in the table below. The values of scales are 5= greatly agree, 4=Agree 3= greatly disagree, 2= Disagree, 1= Undecided

No	Audiences attitude towards "yemahibereseb dimts" live radio talk show	5	4	3	2	1
Q1	In my opinion, the objective of "yemahibereseb dimts" Live Radio talk show program is promoting health, life style, education, social, economic and related issues.					
Q2	In my opinion, "yemahibereseb dimts" radio program is addressing the interests of audiences.					
Q3	I believe, message elements of "yemahibereseb dimts" radio program are relevant to the social reality.					

4. What messages did you draw out of the social program contents of the radio program?

5. What messages did you draw out of the educational component of the radio program?

6. What messages did you draw out of the cultural/lifestyle/ component of the radio program?

7. Do you agree with the production of radio program like “yemahibereseb dimts” in different Oromia zones or other Community FMs in our country? 1. Yes, 2. No
8. If your answer for Q 7 is ‘yes’ why? If your answer is ‘No’ Why? _____
9. Has the message you heard from “yemahibereseb dimts” brought effects on your day to day life experiences? 1. Yes, 2. No
10. If your answer Q 9 is ‘yes’ how? If ‘No’ Why? _____
11. Which contents of the radio problem pleased you most? Why? _____
12. What do you think of the radio station and “yemahibereseb dimts” program has carried out its community problem solving value? _____

Appendix II: Interview Guidelines for Message Encoder’s/producers

1. Identification:

- Code _____ Age _____ Sex _____
- Place of birth: Urban _____ Rural _____
- Educational status _____
- Experience in Journalism _____
- Current responsibility _____

2. In designing the radio program format “yemahibereseb dimts”, have you made a preliminary study?
3. What does the term “yemahibereseb dimts” implies in your media context?
4. What is the objective of “yemahibereseb dimts” radio program?
5. Who are your target audiences of “yemahibereseb dimts” radio program?
6. What messages the radio program intends to convey in conducting “yemahibereseb dimts” about:

- Health and related component?
- Social component?
- Educational component?
- Cultural /lifestyle/ component?

7. What do you think if the program is organized in different local areas FMs in the region?
8. Who are the sources of information or content selection for “yemahibereseb dimts” program?
9. How do you see information/content variety in the program vis-à-vis actual reality in the audience?
10. What do you think about the compatibility of the program message to the social reality in the audience?
11. Have you ever received comments on the program?
12. Do you think the program has brought some effects on the audiences?
13. If you have something to say about “yemahibereseb dimts”Radio Program or your audience?

Appendix: III. Semi-structured Interview (Key Informants in the Audiences)

1. Identification

Name _____ Location _____ Code _____

2. What do you understand by the term “yemahibereseb Dimts” in your local context?
3. What messages did you draw out of the content elements treated in the radio program production?
4. Do you think the radio program was problem-solving?
5. What effects did the radio program brought on your life?
6. What do you think about the social significance of the program?
7. In listening to “Yemahibereseb Dimts” radio program, did you face any problems?
8. If you have something to say concerning the radio program, please?

Appendix V: List of Key Informants

No	Name	Code	Sex	Resident	Job
1	Kalkidan	KI:1	M	urban	producer
2	Biniyam	KI:2	M	urban	producer
3	W/ro Fetiya Abdella	KI:3	F	rural	Teacher
4	Ato Mohammed Jebel	KI:4	M	rural	Teacher
5	Ato Jafer Umer	KI:5	M	rural	Nurse
6	W/ro Birtukan Hailu	KI:6	F	urban	Teacher
7	Ato Tadele Tenaw	KI:7	M	urban	Teacher
8	Tahir	KI:8	M	urban	Editor
9	Ato Delil A/Zinab	KI:9	M	rural	farmer