



College of Social Sciences and Humanities

Department of Media and Communication Studies

Assessment of Community Radio Practice: The Case of Jimma University Community-oriented Radio FM 102.0

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Fulfilment of the Requirements for Master's Degree in Broadcast Journalism**

By

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**Assessment of Community Radio Practice: The Case of Jimma
University Community-Oriented Radio FM 102.0**

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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.

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Confirmation

This is to certify that the MA thesis prepared by Ermias Sisay, entitled 'Assessment of Community Radio Practice: the Case of Jimma University Community-oriented Radio FM102.0. And submitted for requirements for Masters of Arts in Broadcast Journalism complies with the regulations of the University and meets the accepted standards concerning originality and quality.

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List of Acronyms and Abbreviations

AMARC:	Association Mundial de Radios Comunitarians (World Association of Community Radio Broadcasters)
CR:	Community Radio
DS:	Focus Group Discussants
EMA:	Ethiopian Media Authority
ERCO:	External Relations and Communications Office
FGD:	Focus Group Discussion
FDRE:	Federal Democratic Republic of Ethiopia
HOACB:	Horn of Africa Capacity Building
ICT:	Information Communication Technology
JCR:	Jimma Community Radio
JEG:	Job Evaluation and Grading
JU:	Jimma University
JUCR:	Jimma University Community-oriented Radio
NWICO:	New World Information and Communication Order
PDC:	Participatory Development Communication
UNESCO:	United Nations Educational, Scientific, and Cultural Organization

List of Appendixes

Appendix I - Group-administered Survey Questionnaire administered to the Members of JUCR Community

Appendix II - in-depth interview questions for JUCR producer and former workers

Appendix III - in-depth interview questions for JUCR Manager

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Appendix VI - List of In-depth Interview participants with their position

Appendix VII - List of FGD participants

Abstract

The importance of community radio especially in the developing world is significant to facilitate development goals and bring social change. However, there are claims from the community about their success. The main objective of this study is to assess community radio practice in the case of Jimma University Community-oriented Radio FM 102.0. The study examined the accessibility of JUCR to the community; how the community is participating in the station's all levels of operations; who manages the station and what are the factors affecting JUCR's practice of the above-mentioned principles. To assess the practice of JUCR vis-à-vis Community Radio Principles, a descriptive case study design was employed. The mixed-method is used and Data was collected using a group-administered survey questionnaire, in-depth interviews, and focus group discussion. The samples of the study are Jimma University, Jimma town, and Jimma Zone Agaro Woreda community members who listen to JUCR, an expert from EMA, JUCR manager, journalists, volunteers, producers, and JUCR former producer. These participants are selected using purposive sampling according to their relevance to the subject matter under study. The data gathered were analyzed thematically using tables, percentages, and qualitatively. Triangulation is used to complement the data gathered using both quantitative and qualitative data collection tools. The findings of the study showed that Jimma University Community-oriented Radio is accessible to the community in terms of coverage, quality, and language use but the community participation is limited to phone in's and volunteers program production, all levels of the station's operation, and self-management practice by the community is very low. In addition issues of the marginalized groups are not visible in JUCR programs. The findings also show that the station's practice of access, participation, and self-management is affected by lack of proper supervision by the Ethiopian Media Authority, lack of defined structure, lack of strong management, lack of active board and general assembly members, and financial constraints. Finally, the study recommended that the Ethiopian Media Authority should strongly follow up the practice of community radios besides licensing them and also need to provide timely and professional training and the conflicting JUCR structures need to be rearranged, financial problems should be solved and community sense of ownership and belongingness should grow. And for this to happen, all stakeholders must come together and discuss the betterment of JUCR.

Chapter One: Introduction

1.1. Background of the Study

Following the 1991 regime change in Ethiopia, paramount changes have occurred in the Ethiopian media landscape. The 1992 press law allowed citizens of Ethiopia the right to exercise freedom of expression (Press Law Proclamation No.34/40. 1992). The development of media in Ethiopia opened a new chapter for the existence of community radio.

The World Association of Community Broadcasters (AMARC) lists a multitude of definitions of community radio. The prevailing ideas of citizen participation and ownership as well as an opportunity to give voice to the previously unheard are the common denominators. Community radio is a type of radio made to serve people; a radio that encourages expression and participation and that values local culture (AMARC, 2003). AMARC also defines community radio as "non-profit radio which serves the community it located or to whom it is addressed" (AMARC, 2007). This definition puts three important aspects about community radio, such as not for profit, community ownership and control, and community participation.

Ethiopian Media Authority (EMA) provided a detailed and revised "Community Broadcast Service License Issuance and Work Procedure" in 2008. At present, Ethiopia has around 52 community radios (EMA, 2021). Among them, 12 are University-owned, in which Jimma University Community-oriented Radio FM 102.0 is included.

The earlier media development approaches, such as modernization, had focused on the imposition of narrow media-based and top-down solutions to the cultural and social problems of communities. Recently, other initiatives have come forth with the commitment to promote local development through empowerment and participation.

1.2. Statement of the Problem

The purpose of community radio in informing, entertaining, and educating the public is unquestionable because without these functions of media people live in the dark. For example, Australia 3CR was giving voice through community radio to social groups who had traditionally faced marginalization by the mainstream media. The station broadcasts for both a general audience and for specific interest groups including programming in around 20 different languages and covering themes such as social justice, environment, culture and music, and trade unions. Programs such as 'Girls on Air', 'Disability Day' and 'Beyond the Bars', which looks at the lives of indigenous men and women in Australia's prisons, have won national awards (Steve Buckley, 2011).

In Kenya, Mtaani Radio responded to the 2015 cholera outbreak by broadcasting public service announcements on water, hygiene, and sanitation practices to help manage the outbreak (Njuguna 2016). Similarly, the Community Radio Listening Groups project in South Sudan aired key messages promoting children's rights as well as broader health messages to overcome the existing problems (UNICEF, 2009).

There are also a few local pieces of research conducted on Ethiopian community radios. Accordingly, Kassahun (2012) in his study of "Community radio for social change" explained that Jimma Community Radio helped young people to access information and services that lead them to healthy lifestyles by making an informed decision. On the other hand, Beyene (2017) has conducted a study on Jimma University community-oriented radio and the study reveals that the station's performance as an instrument of social change was very limited due to administrative, logistical, and structural problems. All the above-stated issues can be considered as great achievements of the community radio sector however people claim that community radios lack the practice of principles.

Various researches on community radio were undertaken as early as community radio started in Ethiopia. The above-stated researches are focused on the issue of using community radio for social change and development. The researcher, as a

person who worked in JUCR and is still close to this medium, has witnessed JUCR is focusing on national and regional issues rather than Jimma town and its surrounding Community concerns. And it is witnessed that all the contents transmitted through this medium are derived from mainstream media, Facebook, and web pages. The researcher believes that to assess community radios' performance in bringing social change or being a catalyst for community development, the practice of the governing principles should be studied before the performance. And this is what makes this study different than Beyene's. So that the researcher assessed JUCR's practice of community radio principles i.e. access, participation, and self-management. This research tried to accommodate the recent performance of JUCR by assessing its accessibility to the community, the community's participation in the station, the practice of self-management by the community, and the factors that affected the station's practice of the working principles.

1.3. Objectives of the Study

1.3.1. General Objective of the study

The general objective of this study was to examine the practice of Jimma University Community-oriented Radio (JUCR) in light of CR Principles i.e. access, participation, and self-management.

1.3.2. Specific Objectives

The specific objectives of this study are:

- To assess the accessibility of JUCR to the community.
- To identify community participation in JUCR.
- To examine the trend of self-management in JUCR.
- To find out the factors affecting the applicability of CR principles in JUCR.

1.4. Research Questions

This study is designed to answer the following basic research questions.

1. Is JUCR accessible for the community?
2. How does the community participate in JUCR?
3. Does the community manage JUCR?
4. What are the factors affecting the applicability of CR principles in JUCR?

1.5. Significance of the Study

The study was designed to examine community radio practices and factors affecting its practice in light of CR principles in the case of Jimma University Community-oriented Radio. Thus this study is significant in providing information on the current status of JUCR. The study can help to provide factors that affect community radio practices in JUCR. It is also significant to utilize the findings of the study as an input to shape the station. In addition, the study would be useful to Jimma University as input for restructuring the station. Another importance of this research is that Jimma University Community-oriented Radio audiences could benefit from the rearrangement of the station based on the research findings. It could also serve as a reference for other researchers.

1.6. Scope of the Study

The scope of the study is limited to examining the practice of Jimma University Community-oriented Radio in light of CR Principles (access, participation, and self-management) and factors affecting the practice. Participants of the study are the JUCR manager, journalists, and producers working in JUCR, volunteers, technicians, former program producers at the station, and a community radio expert from the Ethiopian Media Authority (EMA).

1.7. Limitation of the Study

During undertaking this research JUCR was out of air due to damaged equipment so that it was difficult to get the practitioners and have FGD. Lots of problems associated with JUCR exist, but this study is only focused on studying Jimma University Community-oriented Radio's practice and the factors affecting this practice in light of access, participation, and self-management. These were the main limitations of the study. The researcher tried to overcome the limitations and conducted the research ethically during FGD, In-depth interviews, and document analysis.

1.8. Organization of the Study

The study is organized into five chapters. The first chapter deals with the background of the study, statement of the Problem, Objectives of the study, research questions, significance of the study, the scope of the study, limitation of the study, and organization of the study. Chapter two contains a review of related literature and theoretical framework. The methodology and procedures used to gather data for the study are presented in Chapter three. Presentation and analysis of the data obtained and the major findings are incorporated in Chapter four. Chapter five contains the findings of the study, conclusions drawn from the findings, and recommendations.

Chapter Two: Literature Review

2.1. The Concept of Community Radio

Community Radio is operated in the community, for the community, about the community, and by the community. The community can be territorial or geographical - a township, village, district, or island. It can also be a group of people with common interests, who are not necessarily living in one defined territory. Consequently, community radio can be managed or controlled by one group, by combined groups, or of people such as women, children, farmers, fisher folk, ethnic groups, or senior (Tabing 2002 and UNESCO). According to Tabing and UNESCO, what distinguishes community radio from other media is the high level of people's participation, both in management and program production aspects. Furthermore, individual community members and local institutions are the principal sources of support for its operation.

Because the possible definitions are so many, the World Association of Community Radio Broadcasters (AMARC) has given its members the prerogative to define it themselves: Community radio, rural radio, cooperative radio, participatory radio, free radio, alternative, popular, educational radio. If the radio stations, networks, and production groups that make up the World Association of Community Radio Broadcasters refer to themselves by a variety of names, then their practices and profiles are even more varied (AMARC 2007).

So, community radio covers many different types of radio. But whatever its legal status, the word "participation" is crucial. Indeed in Colombia, community participation in programming is a legal requirement stipulated in the community radio legislation. As independent development consultant Jean Fairbairn puts it: "Participation is the key defining feature of community media; it is what places community media outside of traditional media models, in which audiences are passive receivers of messages."

The concept of community radio defines the normative character of this third form of radio. Buckley (2006) noted that the concept of community radio was 50 years old and had started in Bolivia among the tin mining communities when they needed a format to discuss the issues in their day-to-day lives. Later on, the concept of "community radio," popularized by UNESCO's efforts in several low-income regions of the world during the 1960s, has been successful in tackling poverty, health problems, malnutrition, and several social issues (ibid).

2.1.1. Early ages of Community Radio

Researches indicate that the pioneering experiences of community radio began before half a century in Latin America. Poverty and social injustice were the stimulus for the first experiences, one beginning in Bolivia in 1947 and was known as the miners' radio (Fraser and Estrada, 2001:6). But it was not truly radio by the people for the people as is the case today. The history of community radio in the United States dates back to 1906, where an eleven-year-old boy, Lewish Hill, established the first amateur radio in New York. In 1920, around fifteen thousand non-profit stations flourished and later more (Rennie, 2006 cited in Beyene, 2017). Most of these amateur radio stations focused on social issues.

2.1.2. Community Radio in Africa

Community radio is now a significant contemporary phenomenon in developing countries. In developing countries, community radio has a developmental mission and sees itself as uniting either geographical communities or communities of interest around common economic, cultural, or linguistic interests and themes (Myers 2015).

In Africa, the establishment of community radio becomes a social movement after the demise of the Apartheid regime in South Africa. This was followed by democratization, decentralization and to some extent structural adjustment, elsewhere in that continent (Bouhafa, 1998). According to Fraser and Estrada (2001: 10), the first community radio was established in Kenya by UNESCO in 1982.

Similarly, in North Africa community radio has not emerged as expected. Central Africa and Southern Africa are considered more advanced sub-regions regarding community radio development. To sum up, Africa has been involved lately in community radio development in comparison with other continents. Central Africa and Southern Africa are in better condition while East and Northern Africa lag far behind in the practice of community radio.

2.1.3. Community Radio in Ethiopia

The development of community radio in Ethiopia is associated with the Broadcast Law which was enacted in 1999 E.C. It was revised some years later after the Broadcast Authority was established. The first idea about community radio in Ethiopia was raised in January 2002 in Addis Ababa in a symposium organized by Oxfam Canada with Horn of Africa Capacity Building (HOACB) entitled "rooting community radio in the horn of Africa" (Ayele & Asfaw, 2010).

It comes about due to the FDRE Constitution, Article 29, which stipulates the rights of thought, opinion, and expression. The 'Capacity Building in East Africa Program', planned and activated by Oxfam Canada was an improvement catalyst for the emergence of the Ethiopian National Community Radio Advocacy Group. Its aim is 'information for development' and to develop the importance of ICT (Ayele Eshetu, 2006).

Kore community radio station was the first radio station that was issued the license after the proclamation on community radio was approved (Getahun, 2006 unpublished thesis). The EMA provided a detailed and revised "Community Broadcast Service License Issuance and Work Procedure" in 2008. At present, Ethiopia has around 52 community radios - 12 of them owned by Universities - found in every direction of the country most of the operational, and the rest in a process of having a license (EMA 2020).

2.2. Characteristics of Community Radio

Like any other mediums community radio also has certain characteristics that distinguish it from others. The following are some community radio characteristics:

- It serves a recognizable community.
- It encourages participatory democracy.
- It offers the opportunity to any member of the community to initiate Communication and participate in program making, management, and ownership of the station.
- It uses technology appropriate to the economic capability of the people, not that which leads to dependence on external sources.
- It is motivated by community wellbeing, not commercial considerations.
- It promotes and improves problem-solving (the UNESCO manuals Tabing 2004; Girard 2007; Fraser and Estrada 2001).

2.3. Principles of Community Radio

The UNESCO manuals (Tabing 2004, cited in Getahun, 2006), point to community radio as being the third tier of broadcasting that is distinguished from its commercial and public service counterparts in three fundamental ways. First, how stations provide local populations with access to resources so that their voices can be heard; second, the organizational culture of stations that stress volunteerism over professionalism and promote community participation; and, third, the rejection of market-oriented approaches of operation and ownership with the advocating of a service that is non-profit and owned by a community for its purposes and control; put more simply the principles of access, participation, and ownership. Banda (2003:126) argues that when considering radio, —the criteria of access, participation, self-management, and ownership (should) be brought to bear on any definition of community radio.

These three core principles of community radio have associated sub-categories of classification that include the topologies of democratic organizational and staff structures, local geographical positioning, localized programming, and the non-commercialization and non-professionalism on operations.

Tabing (2002) succinctly defines community radio as a station "that is operated in the community, for the community, about the community, and by the community". It is owned and managed by a particular community to provide a non-profit service while promoting the active participation of the community in radio message production (Servaes, 2008 cited in Destaw, 2012).

According to Tabing 2004 and et al., community radio has to follow a set of principles. **Access:** Community members' access not only to radio products but also to the radio facilities has to be secured as it is the primary step towards the full democratization of the communication system. This can be done by opening the feedback channel and maintaining full interaction between the producers and receivers of messages. The main purpose of community radio is to provide marginalized communities with access to a voice through the broadcasting channel of radio so they can express their concerns, interests, and needs, promote and protect their cultures, traditions, and heritages and determine their development.

For a community radio station to serve its purpose, members of a community need to be allowed access to participate in the day-to-day activities of a community radio station and have access to relevant information to better their circumstances. To obtain access to these resources, certain operational frameworks must be established and maintained (ibid). UNESCO refers to access as the use of the media by the public in terms of opportunities available to the public to use facilities and equipment and to choose to participate in programming and give feedback on programming (Berrigan 1981).

In the AMARC report (Solervicens and Plaughter 2007, cited in Destaw 2012), it is stated that access to information, education, and knowledge that cater to the needs of communities are vital factors in facilitating achievements in poverty reduction

and sustainable human development. The question of access introduces the issue of geographical positioning. With the existence of a community radio station is fundamentally based on and formed by the social fabric of a community, it is evident that for the station to function as part of the community it would have to be physically situated within the community itself.

As a result, community radio stations are usually located within their communities to provide easy access to their facilities and to encourage community members to visit the studio and participate in the fields of management, production, and broadcasting. It also allows individuals within communities to have direct contact with their radio stations, their staff, and personnel on an everyday basis. It creates a sense of ownership and belonging among members of the communities (ibid).

Participation: Participation in the production and management of the radio is possible through access. Citizens' participation in radio is allowed at all levels – from planning to implementation and evaluation of the project. Citizens or community members participate in the decision-making process, which includes making decisions about the program contents, duration, and schedule (Tabing 2004 and et al.).

Participation is the key defining feature of community media; it is what places community media outside traditional media models, in which audiences are passive receivers of messages, and by blurring the functions of senders and receivers together through participatory processes of production (Fairbairn, 2009). Bruce Girard (1992) proposes that the most distinguishing characteristic of community radio is its commitment to community participation at all levels.

Community participation, for AMARC, refers to ongoing interaction between the broadcast station and the community that results in the station becoming the voice of the community and prioritizing their needs, concerns, and interests (Plaughter & Solervicens, 2007).

Girard (1992) states that not only does —community radio aims to participate in the life of the community, but also to allow the community to participate in the life of the station at the level of ownership, programming, management, direction, and financing. Community participation has been identified as having three levels of operation. The first level of participation is the localization of content and programming by allowing members of the community to participate in the content of programming provided by the stations through feedback mechanisms. The second level of participation in the establishment of a democratic structure of the organization in the station allows members of a community to participate as staff and volunteers in the management, production, and broadcasting operation of a station. The last level of participation is situated in management and ownership of a community radio station where it is commonly stated that the community is catered for must have control and self-management of the station through representation in a board of trustees and participation in policy-making.

Self-management: involves the management of the communication facility. Once the community members gain the necessary experience and assimilate the required skills there is no reason for preventing them from managing and owning the radio station (Tabing 2004 and et al.).

For community participation to be sustainable, there needs to be a presence of self-management and ownership by the community in the running of a community station. This imperative recognizes that the influence of governments, sponsors, and NGOs over community radio can impede the development of the community itself by blocking members from the freedom of expressing their ideas and views and serving their needs as a community. A community radio station that is controlled and owned by external commercial or state enterprises may be limited in its impact in creating community-based development because the control of representation and knowledge is in the hands of professionals and not the communities themselves (Plaughter & Solervicens, 2007).

The ownership and responsibility of a station's facilities and equipment need to be held by a board of directors or trustees consisting of community representatives such as local and traditional leaders, cultural and social organizations, and individual participants as well as local sponsors, technicians, and NGOs in the area (Fraser and Restrepo Estrada, 2001).

The purpose of a board of trustees is to legitimize the establishment of a radio station with a formal structure of ownership and management that acts as a platform of democratic decision-making and responsibility in setting the overall purposes, objectives, policies, and constitution of the radio station as well as its financial planning and operations. However, although the board of trustees has the responsibility of setting overall policies, objectives, and mission of a community radio station, the day-to-day operations and decisions of a community station should be the responsibility of the station manager and program manager, who should be part of the community which the station caters for (Fraser and Restrepo Estrada, 2001).

2.4. Function of Community Radio

Fraser and Estrepo-Estrada (2001) provide an all-embracing description of the functions of CR and how they can contribute to the general development of the community in the following words: Working effectively and in the normative frame of PC can benefit the community by reflecting and promoting local identity, character, and culture. It can create a diversity of voices and opinions on the air, encourage open dialogue and democratic process; promote social change, promote civil society and good governance, encourage participation, sharing of information and innovation, give voice to the voiceless, provide a social service as a replacement for the telephone, contribute to diversity in broadcasting ownership.

Fraser and Estrada (2002) underline this important function of community radio to encourage open dialogue within the community by serving as an independent platform for interactive discussions about important decisions and relevant matters

of the community within. Community radio should be an open non-profit institution, serving an independent platform for discussion, which is owned by and representative of the community to reflect the community's needs and demands for change. The notion of Participatory Communication stresses the importance of the cultural identity of local communities, and democratization and participation at all levels - international, national, local, and individual. Community media have a dual role - that of a mirror (reflecting the community at itself) and that of a window (allowing the outside world to look in at its experience) (Johansson, 1997).

Wanyeki (1999) cited in Ochichi (2013) argued, the nature of community media is participatory and the purpose of community media is development. A process of public and private dialogue is through which people define who they are, what they want, and how they can get it.

2.5. Practice of Community Radio

Radio not only brings information to people, but it also excels in discussion with airing and solving problems, giving voice to women and children, holding public officials accountable for changing behavior through radio plays. The practice of community radio varied according to the country's economy, polity, and social reality. Each country's community radio has a different experience in access, participation, and self-management.

Suman Basnet (2011), Regional Coordinator for Asia-Pacific World Association of Community Radio Broadcasters pointed out that, the existence and the practice of community broadcasting are an expression of a more participatory attitude to democracy and the growth of strong and dynamic civil society organizations. Buckley (2006) also added that CR can be considered a form of public service broadcasting, but this is public service broadcasting not from the top-down, but rather from the grassroots up.

As Fraser and Estrada (2002) stated, community radio can provide the platform for public dialogue through which people can define who they are, what they want, and

how to get it. Hence, the concept that governs program production policy in broadcasting community radios should be centered on local social and cultural themes (Mainali, 2008).

Community broadcasting evolved through social movements as community-based organizations sought a way to express their issues, concerns, cultures, and languages. It sought to create an alternative to the state-owned public broadcaster and the private commercial media or simply fill in the information gap created by the absence of any other source of information in local communities (Basnet, 2011).

In the regional seminar on promoting community media in Africa, participants stated the contents and programming of community media in elaborated form. According to the participants, the content and programs of community media deal with issues affecting most African countries such as conflict resolution and prevention, culture, environment, human rights, gender, health, civic education, ethics and values, economic development and non-formal education, that participatory method are used in producing the content and programs of community media that reflect the interests of various social groups, especially, women and children (Uganda National Commission for UNESCO Kampala, 1999).

Then the practice of community radio in developing countries focused on the above issues. Accurate information is nearly as important as clean water to the health of a community. Radio is the most accessible, participatory, and effective medium to reach people in the developing world, giving voice to people to air and solve their problems.

Around the world, community radio plays a vital role in providing people with access to information about their local and national leaders. Empowered with this information, citizens can start to fight endemic corruption, developing methods to hold government officials accountable for their actions. In this way, radio not only informs people about government failure but also provides the vehicle through which to work for positive political change.

It can contribute to sustainable development by enabling people to take control over their livelihoods, identifying their needs and problems, and providing access to knowledge and information to enable informed choices. By giving people a voice, community media can also have important but less tangible impacts on quality of life, sense of community, shared culture and values and perceived security (Buckley, 2006).

2.6. Objectives of Community Radio

To perform the characteristics of good practice stated above, Mainali (2008) noted the objectives of community radios as:

- to evolve a progressive and disciplined culture in support of justice and democracy by boosting the cause of national unity, pride, and self-respect;
- to identify and promote nation, the national language, arts, culture, and folk tradition;
- to promote and mobilize traditional wisdom, knowledge, skill, and competence;
- to work as a dependable medium between people and government;
- to develop entrepreneurial culture by encouraging national industry and domestic market;
- to impress upon the need to evolve a culture of collective responsibility to uphold the rights of women and children;
- to evolve consensus on the agenda of the development of the backward and marginalized section of people by prioritizing their voices and concerns;
- to raise widespread awareness on issues like education, health, environment, sustainable development, human rights, and community development;
- to extend help in the marketing of agricultural produce by contributing to packaging and product development processes;
- to enhance the reach of the people vis-à-vis modern agricultural practices, science, and technology, among others

To sum up, then representation and inclusion of the marginalized and minority groups, the reflection of local identity and culture, providing a diversity of voice, opinions, promoting the democratic process, social change, development, and good governance, among others, are some of the main objectives of community radio.

2.7. Community Radio and the Internet

Girard (2017) has usefully identified three ways in which the Internet and radio can work together in a developmental context:

1. Internet as support to radio networking and exchanges
2. Radio as a gateway to the Internet for the community
3. Internet as a link for migrants to their home communities, via radio.

The Internet is a potential solution to the challenge of scaling up community radio so that voices of community radios can be raised at the national, regional, and international levels.

When community audio is broadcast on the Web it can reach migrants and members of that community's diaspora all over the world, connecting them with home, keeping cultural traditions and languages alive, and helping to raise support from migrants abroad for development projects back in the home community. An example of this is Radio Rurale Kayes in Mali, which now streams its programs on the Web and which has long existed partly for—and partly due to the support from—migrants from the Kayes region working in France (Myers 2015).

2.8. Community Radio Programs

Radio, after the coming of television, became a medium with a local flavor, mainly focusing on broadcasting music, news, and talk. Radio, although it does not have as high a public profile as television, does have a high presence. In 2002, Arbitron

reported that more than 13,500 radio stations were operating in the United States (Gross 2005).

Many radio programs are produced once to be broadcast many times or, more often, on many stations simultaneously. The sources of radio programming include a system of the network- and syndicator-produced materials and local sources of programming.

Programs in community radio are the indicators of the station's nature, objective, and activities. So that, programs are expected to meet the audience's needs. Community radio programs are those that are about the community's development, growth, and change; those in which the community participates and audiences listen to them (Ayele and Destaw, 2002).

2.9. Factors Influencing Successful Community Radio

There is a strong belief that CR, if well managed, can fill the void left by the national media (both public and commercial), and can correct the picture distorted by the international news organizations such as the BBC, Voice of America, Canal France International, Reuters, to mention just a few international news bodies in Washington, Paris, and London (Librero, 2004). The international media have paid little attention to the issues of rural areas in Third World countries; instead, opting to amplify wars, earthquakes, floods, coups, conflict, and hunger; and as a result, scaring away potential investors.

As it is widely perceived, especially in the Third World quarters, the developed world has contributed in one way or another to the woes of the Third World as dependency theory of development points out (Moyo, 2009). This view is backed by UNESCO and other international organization debates of the mid-1970s to the early 1980s. These debates were meant to bring into existence a New World Information and Communication Order (NWICO) because underdevelopment of the Third World was, and still is, partially attributed to the poor media coverage by the First World (Servaes, 2008). Now, thanks to CRs, the villagers in the Third World can

communicate directly among themselves, without having to pass through the gatekeepers of the capital cities of their countries or the capital cities of the powerful First World countries.

2.9.1. Community Radio and Funding

For it to achieve its objectives, CR has to be accountable to its listeners and be independent of government, political parties, commercial and religious institutions. This independence should enable it to be committed to discharging its functions without any interference to achieve the set objectives. It has also got to generate its funds (not rely entirely on donors and well-wishers) to pay salaries, clear power bills, maintain equipment, and pay honoraria to enable producers to travel to the interior parts of the community to make programs (Jallov, 2012).

Having its funds to use, instead of depending on donors or well-wishers, Jallov adds, would reinforce the CR's idea of autonomy (independence). Nonetheless, it is important for the managers of CRs aiming to be successful to be keen not to embark on a money-making venture at the expense of serving the community (Zyl, 2003). As much as the aspect of money is significant for the effective and efficient running of a CR station, the main purpose of the station ought to be invariably to deliver social benefit, and not to make healthy profits at all costs.

2.9.2. Culture and Local Issues

A successful CR could also promote the culture of the community it serves by reflecting its language needs and providing a forum for artists to showcase their talent. Besides language, culture is manifested in people's poetry, songs, drama, proverbs, traditional dance, and stories. Programs should be wrapped in cultural expressions and people have a right to safeguard and to develop their culture. Commercial and public stations can play national and even international music, but this cannot be the case for CR. Promoting local music and in the process developing local talent makes the local people feel confident, proud, and important. Jallov (2012)

says that the use of local language(s) by the CR promotes empowerment and active participation of the community members in program production.

2.9.3. Employing Open-Door Policy

A successful CR should be welcoming, and its doors open to the community at all times, with the radio workers always available and within the reach of the community members. They should operate unlike those who work for commercial and public radio stations who tend to have no time for their listeners. CR is supposed to be so accessible that, according to Zyl (2003), people can either telephone in or just walk in if they need more information about a program that has been broadcast.

They can visit the station, and if they have a problem that requires airing urgently, either they are on air within a short time or somebody is airing their problem. Put another way, if a community member has an urgent message, say, he or she is urgently looking for something to buy cheaply, the person can go on air and relay the message to would-be sellers of the product. Every person, whether illiterate or literate, poor or rich, physically challenged or not, has to be handled with care, respect, warmth, and humility (ibid).

2.9.4. Community-Level Organisations

What also makes CR successful is the fact that the radio is run by or organized around women's groups, youth groups, farmers' groups, health committees, religious organizations, and all other organizations (Buckley, et al., 2008). These organizations support the CR in program production and, in turn, the CR supports them by selling their ideas. The objectives of the radio are achieved and the impact in the community is felt when a CR tries to work with organizations rather than individuals. On the other hand, the organizations can achieve their objectives if they employ the services of the CR.

2.9.5. Traditional Knowledge and Empowerment

A successful CR is a mirror that reflects the community's indigenous knowledge and experiences back at the community and invites the community to see in the mirror to understand them better, dialogue, seek solutions to their problems and formulate a plan for action (Buckley et al, 2008). When communities point out their problems, they do not go for fancy foreign and alien knowledge to help them solve these problems; they use their indigenous knowledge instead.

According to Bessette (2006), a community uses local knowledge to change that community's attitudes towards a beneficial river. By discussing radio traits that retard community development, and by employing traditional knowledge to solve this problem, it is as if the people are seeing themselves clearly in a mirror. And the image they see in the mirror is unpleasant, so they work to improve it.

2.10. Previous Empirical studies

The researcher visited some researches previously undertaken by different researchers on community radio. These researches are presented as follows.

Kassahun (2012) has researched community radio for social development. The study was undertaken on Jimma Community Radio. It was focused on examining the contribution of the Jimma community radio to the community's development. The study employed a qualitative research method and revealed that the station produces different entertainment and education programs with social development messages. It also produces programs that promote the local language and culture through local music and narration. Moreover, the study reveals that the Jimma community radio gives more air time for local issues and the community participates in the administration of the station as well as in the production of the programs.

Similarly, Beyene (2017) assessed the practice of Jimma University community-oriented radio. The study examined JUCR's performance in identifying whether it is discharging its role as a platform to bring sustainable social change through community participation or not. The study revealed that JUCR's performance being

a platform to bring about sustainable social change through community participation is very low due to problems related to the station's administrative structure, shortage of human power, financial constraints, and technical problems. These problems of the station have significantly discouraged volunteerism, hindered community participation in program production, designing, programming, and presentation, and also affected the communities' role of accessing, managing, owning, and controlling the station.

The other study previously conducted in line with the current research on hand is International Media Support (IMS)'s assessment on the capacity, challenges, and sustainability of the Ethiopian community radio sector. The assessment was undertaken in April 2019. The study examined six community radio stations. This assessment revealed that community radios have legal, operational, technical, human resources, administrative, financial, and infrastructure-related challenges. The study also reveals a low public awareness regarding the role of community media/radio; community participation in the establishment and management of the stations is very limited. Insufficient knowledge about the relevant legal framework, absence of internal procedures, frequent failure of technical equipment, lack of studio equipment guidance, low commitment on the part of the staff, lack of transportation to access remote communities, and low broadcast and program quality are among the findings of the study.

The present study has a lot in common with the above-mentioned researches. Kassahun and Beyene's study is conducted on Jimma Community Radio and Jimma University Community-oriented radio. The former on community radio as means of social change, and the latter on practice; Kasahun's research was undertaken as early as community radio commenced in the country. Since then lots of changes happened in the environment of community radio. Whereas Beyene's research was conducted before equipment fulfillment and the Job Evaluation and Grading system that helped for the hiring of journalists launched. The above-mentioned researches don't show the current practice of Jimma University Community-oriented Radio. So that,

this research tried to fulfill the gap by examining the practice of three community radio principles i.e. access, participation, and self-management at JUCR.

2.11. Theoretical Framework

2.11.1. Democratic Participant Media theory

The idea of Democratic Participant Media Theory was started by grass-root level media in the 1960s. It emerged because of the dissatisfaction with other models such as Libertarian theory, social responsibility theory, etc. The democratic-participant theory believes there is democratic and professional hegemony in the media today and the media is commercial. All these ill practices should be removed for the media to be democratic and be easily accessible or participatory (McQuail 1994).

Democratic participant media theory supports the right to local information, the right to answer back, and the right to use new means of communication for interaction and social action in the small-scale setting of community, interesting groups, commercialized, professionalized state-controlled media (Denis McQuail, 1994). According to McQuail, the Theory of Democratic Participant Media is related to community radio.

The participant media theory Community participation is an inherent feature in a democracy, but the ever-emphases and over-centralization of the mass society tend to inhibit individuals and minorities from realistic opportunities for participation in the area of mass communication. The participant media theory is characterized by the establishment of more local interaction among the people. The democratic participant model incorporates the local communities which are usually not reached by the mainstream centralized media.

In some radio stations, community members can act as reporters, thus they tend to be more interested in the community including people, events facilities, buildings, nature, and history. Some programs serve to exchange information about communities and establish connections among or between communities. Local stores and companies are also important resources in the community (Mickiewicz 1988).

Democratic participant media theory has the following strengths:

- The target audiences have an opportunity to make their view heard.
- The target audiences have the right to alternative news sources.
- It addresses the inadequacies of the authoritarian and libertarian theories.
- It helps eliminate marginalization as all persons are given equal access to the media.
- Media is the instrument to champion democracy.
- It promotes small group media

2.11.2. Participatory Development Communication (PDC)

As the discourse of development increasingly aspired to a more participatory and cultural conceptualization of social change among populations of nations states, development communication and its practices in facilitating development became increasingly participatory. Instead of the former centralized, top-down, and sender oriented models of communication of the modernization and dependency paradigms, a more culture-specific, horizontal, participatory, and people-oriented approach of communication referred to as participatory development communication (PDC) was proposed (Serveas, 1991, 1999; Servaes & Malikhao 2005). Participatory development communication has been defined as:

A planned communicative activity, based on the one hand on participatory processes, and on the other hand on media and interpersonal communication, which facilitates dialogue among different stakeholders, around a common development problem or goal, to develop and implement a set of activities to contribute to its solution, or its realization, and which supports and accompanies this initiative (Bessette, 2004:11).

The paradigm grew out of the realization that beneficiaries needed to be involved in the communicative practices of development initiatives meant for them through

participation at all levels (Chitnis, 2005). It was argued that the participation of beneficiaries in the communicative process of development enables individuals and communities to represent critical information, discourses, and views of the world that are relevant to and by their settings, cultures, and histories (Chitnis, 2005; Waisbord, 2000). Subsequently, this would awaken self-awareness among beneficiaries to solutions of social change according to their resources and knowledge.

2.11.2.1. The UNESCO Approach towards PDC

Unlike the Freirean conceptualization of participatory communication, the UNESCO approach tends to deemphasize the resistance to oppression. Rather, it promotes emancipation within processes of communication. It also uses media as a channel of communication to focus on issues of public access to appropriate media channels, the participation of the public in production, and the self-management of communication enterprises (Berrigan, 1981).

It is often referred to as the participatory media approach of development communication and is theoretically based on McQuail (1989) participatory democratic media theory which advocates that all citizens have the right to communicate' by being offered access to local forms of media to express their concerns, needs and find common solutions to local problems.

It emphasizes the use of grassroots approaches of communication and localized forms of media where according to Bessette (2004), the concept of grass-root interactivity, with locally-based forms of media as operational channels of exchange, makes it possible for the acquisition of both indigenous and modern knowledge and skills that are based on local resources and provide solutions to local issues. The three most important aspects of this approach are that development initiatives must provide access, participation, and self-management to beneficiaries of development. Access within the approach is viewed as providing beneficiaries opportunities to local and relevant resources, information, and participation within projects.

Participation refers to the involvement of the public in macro and micro levels of operation, implementation, and communication. It usually consists of public involvement in structures and decisions of management and operations as well as processes of production. Through participation, members can achieve self-management which is considered the power to exercise control over the decision-making processes within macro structures as well as involvement in the formation of policies. Furthermore, the UNESCO approach of participatory development communication tends to emphasize an institutional level of operation and implementation.

Chapter Three: Research Methodology

The study aimed at assessing community radio practice in the case of JUCR by examining the station's practice of community radio principles i.e. access, participation, and self-management. In this case study, a mixed approach is used, which combines alternative approaches within a single research project. Furthermore, this chapter contains the research design, approach, triangulation, study area, samples, and sampling techniques, data gathering tools, method of data analysis, and ethical considerations.

3.1. Research Design

The objective of this study is to examine Jimma University Community-oriented Radio practice. Thus to collect the necessary data and analyze descriptive case study research design is employed. This design has long been the favored approach in the study of community media because it can account for the diverse experiences that take place in local contexts (Berrigan 1977; Downing 1990; Girard 1992; Howley 2005; Jankowski, 1995; Rodríguez 2001, cited in Getahun 2006), as well as in investigating the different processes in development.

A case study is an inquiry that investigates a phenomenon within the context of real-life and utilizes multiple sources of evidence to construct various views of this reality (Stake, 1995; Yin, 2003 as cited in Beyene, 2017). For Creswell (2003), a case study is an approach where the —researcher explores in depth a program, an event, an activity, a process, an experience, or one or more individuals as a means to observe, understand and establish the cause and effects of the determined phenomena or problem (Stake, 1995).

Case studies strive towards a holistic understanding of cultural systems of action (Denscombe, 2010). Another characteristic of case studies is that they offer multi-perspective analyses, meaning that the researcher considers not just the voice and perspective of the actors, but also of the relevant groups of actors and the interaction between them (Creswell, 1998). They are also multi-methodological in that they can

utilize both quantitative and qualitative methods of data collection. Thus processes of data collection in a case study can be extensive and drawn from multiple sources such as direct or participant observations, interviews, archival records or documents, physical artifacts, and audiovisual materials (Creswell, 2007).

3.2. Study Area

The current Jimma University Community-oriented Radio (JUCR) is established in the year 2000 E.C as Jimma Community Radio (JCR) FM 102.0. Later according to EMA proclamation no. 533/2004, which allowed higher education learning institutions to establish their community radio, Jimma University incorporated this station in the year 2005. And the name Jimma Community Radio has changed to Jimma University Community-oriented Radio FM 102.0 (JUCR). JUCR has a total of 23 workers: 1 Manager, 2 Program Producers, 3 Reporters, 2 Technicians, and 15 Volunteers. The station transmits varieties of programs in Afan Oromo and Amharic languages for 10:30 hours a day and 73:30 hours per week by 102.0 wavelengths. It also syndicates programs produced by Sheger Radio FM 102.1. Currently, JUCR is getting a budget from Jimma University, new journalists are employed, and JEG (Job Evaluation and Grading) system is conducted to put the right person at the right place with the right qualification and all the station's equipment are fulfilled.

In its basic form, a community is understood to be a social or geographical network characterized by a distinctive kind of human interaction and a sense of belonging (Tomaselli, 2001, cited in Destaw 2012). JUCR is registered under the Ethiopian Media Authority with the established structure of Community-based Higher Education Community Radio. This kind of establishment structure is expected to serve the community within the higher education and also the surrounding community. With this, we can say that the community for JUCR is Jimma University students and workers, Jimma town, and Jimma zone, residents. According to Fairbairn 2009, communities are recognized as not homogenous but have a whole range of people with different identities constituted/established along the lines of class, gender, religion, age, interest, sexual orientation, and ethnicity.

3.3. Mixed Approach

The mixed approach involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative methods in the research process. As a method, the mixed approach focuses on collecting, analyzing, and mixing both qualitative and quantitative data in a single study. Creswell (2007), states the central premise of the mixed approach is the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone. In this approach, it is not enough to collect and analyze qualitative and quantitative data. The data need to be mixed in some way so that together they form a more complete picture of the problem than they do when they stand alone.

Mixed approach strengths that off sets the weaknesses of both qualitative and quantitative research. It also allows researchers to use multiple tools of data collection associated with qualitative or quantitative research (Creswell, 2007).

3.3.1. Triangulation

The major common and well-known approach to the mixed method is triangulation. As to Creswell (2007), the purpose of triangulation is to obtain different but complementary data on the same topic. The intent of using triangulation is to bring together the different strengths and weaknesses of the quantitative method (large sample size, trends, generalization) with those of qualitative methods (small number, details, in-depth). Triangulation is used when the researcher wants to directly compare and contrast qualitative findings with quantitative statistical results or to validate or expand quantitative results with qualitative results.

3.3.2. Qualitative Approach

Qualitative research has features that distinguish it from quantitative research. In qualitative research, the research is conducted in the natural setting of social actors. Focusing on the process rather than the outcome, qualitative research is interested in

in-depth descriptions and understanding of actions and events. In qualitative research, as to Bobbie and Mounon (2001) cited in Dano (2010), the main concern is to understand social action in terms of specific context rather than attempting to generalize to some theoretical population. Payne and Judy cited in Dano (2010) further discussed the role and feature of qualitative research as:

The concern for qualitative research is to seek out and interpret the meaning that people bring to their actions and events. It treats things as part of a holistic social process and contexts rather than as something that can be extracted and studied in isolation. Qualitative research, therefore, focuses on how individuals interact, emphasizing the interpretations of meanings that each (including the researcher; Reflexivity) brings to the interaction and the way mutual understandings are negotiated (2004, P.176).

3.3.3. Quantitative Approach

3.3.3.1. Survey Method

The survey method would help to gather information from a large number of the population quickly. The method would also suffice to get information on audience beliefs, attitudes, and behavior about a particular media outlet. Hansen et.al states the application of survey method in reception study as:

Discovering how audiences make sense of media messages is not easily done through survey research. It is good at providing a snapshot of audience beliefs, attitudes and behavior - the 'what' of audience media relationships but is much less suited for telling us about the why and how of such relationships (1998, P.257).

According to Groves et al., (2004) cited in Dano (2010), a survey is a well-known technique for collecting systematic data quickly. It helps to gather information from entities to construct quantitative descriptors of the attributes of the larger population of which the entities are members. Therefore, the researcher used a group-

administered survey method to examine audiences' reactions towards JUCR's accessibility and community participation.

3.4. Samples and Sampling Techniques

Due to the lack of registered audiences by JUCR, the researcher used the purposive sampling technique which according to (Ritchie and Lewis, 2003) is a method where participants of the study are selected before contacting them, according to their relevance to the subject matter under study. It is one of the most common sampling techniques in which subjects or groups are pre-selected with the criteria of their relevance to the particular research question, and selected naturally existing groups like students, lecturers, civil servants, merchants, and retired persons. These groups are selected from Jimma University, Jimma town, and Jimma zone, Agaro woreda because JUCR is intended to serve these communities. From the above-mentioned groups, 80 individuals, who listen to JUCR, were purposefully selected.

Because the study employed a mixed-method approach, the researcher purposefully selected and interviewed 6 individuals i.e. the JUCR manager, 1 journalist, 2 producers, 1 former producer, and 1 expert from the Ethiopian Media Authority, and conducted an FGD with a total of 8 individuals whom they are technicians, volunteers, journalists and producers working in Jimma University Community-oriented Radio.

3.5. Data Gathering Tools

Due to the mixed-method approach nature of the study, data gathering tools employed in the study are survey questionnaires, in-depth interviews, Focus Group Discussion (FGD), and documents.

3.5.1. Survey questionnaire

One of the data collection instruments used in the study is a questionnaire. Due to the lack of registered audiences/ listeners by JUCR, the researcher applied group-

administered surveys. These types of surveys are conducted in person. They rely on the researcher surveying by being on-site to distribute and collect the research instrument – normally a questionnaire. The groups generally already exist. The group-administered survey tends to involve fairly small numbers. It does not lend itself to use with thousands of people in a sports arena. It is, though, particularly well-suited to small-scale research. It is relatively easy to organize and can often draw on the researcher's knowledge about the context of the research (Denscombe, 2010 p.16). To collect the necessary data structured questionnaire which identified the degree of agreement and disagreement with a given phenomenon (Likert Scale) is administered to 80 JUCR listeners selected purposefully from the naturally existing groups in Jimma University, Jimma town, and Jimma zone Agaro woreda.

3.5.2. In-depth Interview

The interview method of collecting data involves the presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. This method can be used through personal interviews. According to Kvale (1996), an interview is a conversation, whose purpose is to gather descriptions of the interviewee for interpretation of the meanings of the described phenomena.

According to Denzin and Lincoln (2000), in interviews, people elicit an understanding of their perspectives on the topic at hand. They retrieve experiences from the past and gain insight or information: to obtain descriptions of events or scenes that are normally unavailable for observation; foster trust; provide an understanding of sensitive relationships; and analyze certain kinds of discourse (Rubin & Rubin, 1995; Lofland & Lofland, 1995; Neuman, 2000).

Similarly, vein, Schostak, (2006) states that an interview is an extendable conversation between partners that aims at having in-depth information about a certain topic or subject, and through which a phenomenon could be interpreted in terms of the meanings interviewees bring to it. In this study, the researcher interviewed the JUCR manager, 2 producers, 1 journalist, 1 former producer, and 1 Expert from EMA. Each interview took an average of 25 minutes and these

participants have the know-how of CR principles. The interview was limited to six individuals having the same responses from others.

3.5.3. Focus Group Discussion (FGD)

The second data collection method used in this research is Focus Group Discussion (FGD). It is one of the most commonly used qualitative research techniques. They allow forming groups of people and sharing their views under the guidance of the researcher. According to Lindlof (1995) focus group interview offers a methodological response to those problems which researchers face in conducting individual interviews. Unlike interviews conducted with individual interviewees, focus groups create settings in which diverse perceptions and ideas on particular topics can surface.

The operation of focus groups is deceptively simple. A sample of 6 to 12 persons who are demographically homogeneous or who have certain experiences in common is selected to meet at a neutral site to discuss subjects of interest to the researcher (Lindlof, 1995). Due to the small number of staff in JUCR one FGD is conducted. A total of eight (8) individuals-3 volunteers, 1 technician, and 4 journalists took part in the Focus Group Discussion conducted for two hours (2hrs). The selection of these participants was based on incorporating gender and different work roles in JUCR.

3.6. Methods of Data Analysis

As discussed earlier, the research employed both qualitative and quantitative data gathering techniques. The data was analyzed based on appropriate quantitative and qualitative research methodologies. The data gathered through a group-administered survey was analyzed using tables and percentages and the data gathered using interviews and Focus Group Discussion were analyzed thematically as well as qualitatively. Lastly, the two data sets were triangulated to complement each other.

3.7. Ethical Consideration

Throughout this study ethical considerations are taken into account. Respondents were lobbied for the confidentiality of their responses and their responses are used for this study only. At the times of interviewing, conducting focus group discussions, and receiving documents, all necessary ethical considerations were taken into account and appropriately applied. The researcher worked at JUCR as a reporter for four years from 2008 to 2011 E.C. but protected his personal biases not to affect the study by respecting the participants' response.

Chapter Four: Data Presentation and Analysis

This chapter discusses the major findings of the study. The analysis was presented in line with the objective of the study, which aimed at assessing community radio practice in the case of Jimma University Community-oriented Radio. The analysis was carried out from the viewpoints of theoretical frameworks and different works of literature. 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 three parts. The first part is socio-demographic questions. The second part of the questionnaires is about JUCR's accessibility. The third part is about community participation in JUCR.

The questionnaire is designed to identify how the community reacts to the station's accessibility and community participation. 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. However, to facilitate the analysis, the researcher merged: 'strongly agree and agree' to 'agree' and 'disagree and strongly disagree' to "disagree" to facilitate the data analysis.

4.1. Socio-demographic Profile of the Study Subjects

Table 5: demographic distribution of survey respondents

Item		No. of Respondents	Percentage	
Location	Jimma University	39	48.75%	
	Jimma Town	31	38.75%	
	Jimma Zone-Agaro	10	12.5%	
Total		80	100%	
Gender	Female	16	20%	
	Male	64	80%	

Total		80	100%	
Age	18 - 30	31	38.75%	
	31 - 50	38	47.5%	
	51 and Above	11	13.75%	
Total		80	100%	
Education	MA and Above	19	23.75%	
	Degree	19	23.75%	
	Diploma	13	16.25%	
	High School	20	25%	
	Elementary	9	11.25%	
Total		80	100%	
Occupation	Lecturer	14	17.5%	
	Civil Servant	36	45%	
	Merchant	15	18.75%	
	Student	10	12.5%	
	Retired	5	6.25%	
Total		80	100%	

Source: Survey Results

Location

The researcher incorporated the locations of the community for whom JUCR is established to serve. As presented in the above table, from the total numbers of respondents 48.75% of them are members of the Jimma University community. 38.75% of respondents are members of Jimma town and the rest 12.5% are Jimma zone Agaro town community.

Gender

Concerning Gender majority of the respondents, 80% are Male and 20% of them are Females.

Age

The study has tried to include respondents aged from 18 to 50 and above. As shown in table 1 from the total respondent's majority 47.5% are between the ages of 31 to 50. 38.75% of respondents are between the ranges of 18 to 30 and 13.75% are above the age of 50.

Education

In the study, 23.75% of the respondents were MA holders and above while 40% of the respondents had Degree and Diploma holders followed by 25% of the respondents who had attended grades 9-12, and the rest 11.25% had attended grades 1 - 8.

Occupation

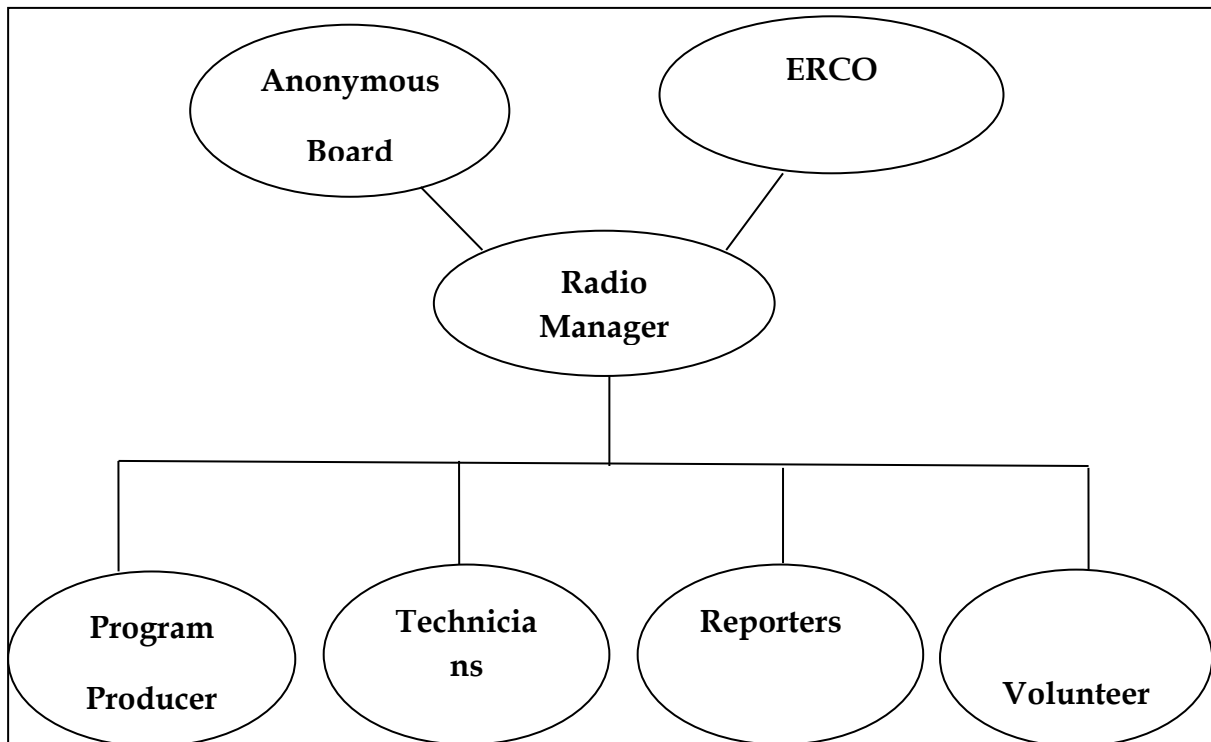
Respondents in the study had a different occupational backgrounds. The majority of the respondents, 45% were Civil Servants while 18.75% are Merchants. 17.5%, 12.25%, and 6.5% of the respondents were Lecturers, students, and retired respectively.

4.1.1. Study Participants

Participants of the study are a total of 80 individuals selected from Jimma University, Jimma Town, and Agaro woreda residents. These individuals are selected for the survey questionnaire and their socio-demographic profile is presented above. Due to the mixed-method approach of the study 16 individuals, 3 females and 13 males, who are working in JUCR, previously worked in the station, and from EMA are also participated in the FGD and interview. From these 6 of them are selected for an interview and 8 four focus group discussions. The socio-demographic profile of FGD and interview participants is presented in the appendixes.

4.1.2. Current Structure of JUCR

Like any other media organization, Jimma University Community-oriented Radio also has its organizational structure. The following graph shows the current organizational structure.



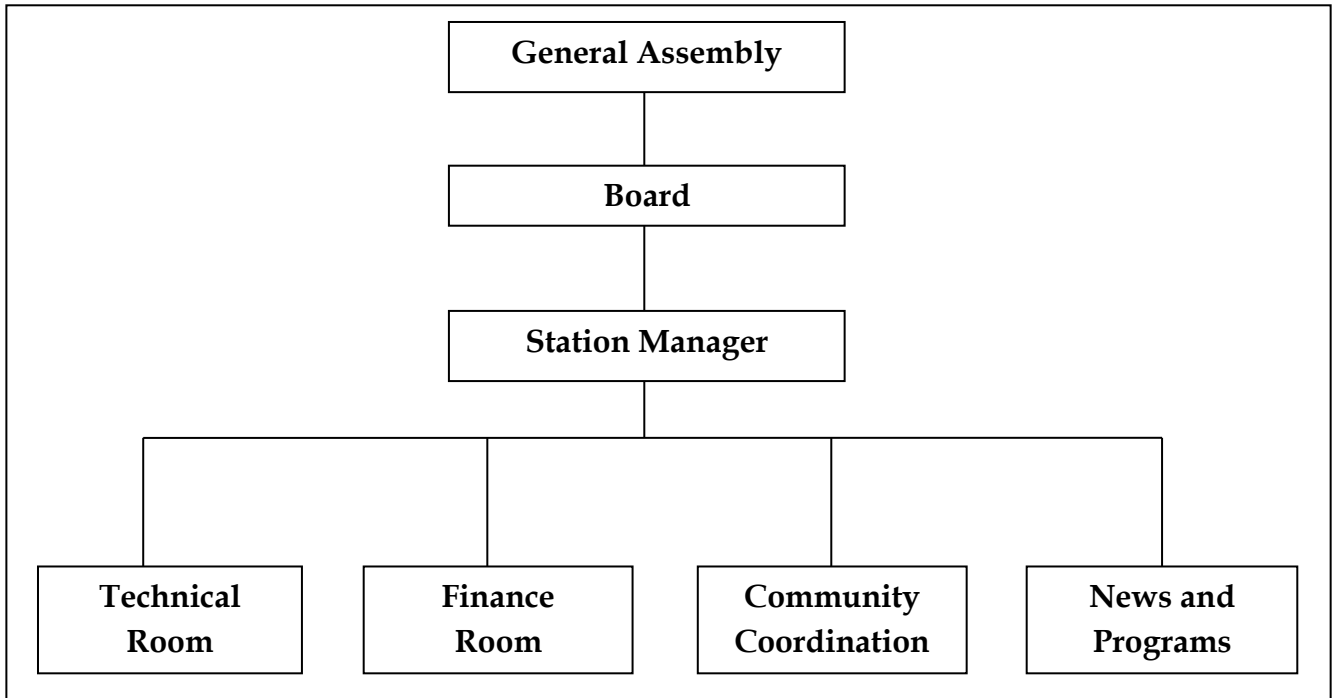
Graph 1: Current Organizational Structure of JUCR

As shown on the above graph, Jimma University Community-oriented Radio has a manager and under this manager, there are 2 program producers, two technicians, 3 reporters, and 15 volunteers.

In this structure, we can see that an anonymous Board and External Relations and Communications Office exist on top of the radio manager. According to some of the FGD participants, there is a board that leads the overall operations of the radio. On the other hand Job, Evaluation, and grading system applied at Jimma University put the radio under the supervision of Jimma Universities External Relations and Communications Office.

4.1.3. Community Radio Structure

Ayele and Destaw 2010 in their book, 'Community Radio Concepts, Structure and legal issues, which is distributed by EMA for Community Radio to formulate their guidelines from it, suggested CR structure as follows.



Graph 2: Suggested Community Radio Organizational Structure

4.1.4. JUCR's Program Transmission Schedule

4.1.4.1. JUCR FM 102.0 Weekly Schedule (Amharic)

ሰኞ	ማክሰኞ	ረቡዕ	ሀሙስ	አርብ	ቅዳሜ	እሁድ
2:00-3:55 የአለም ቋንቋ(ሽገር)	2:00-3:55 የአለም ቋንቋ(ሽገር)	7:30-8:30 ሽርሽር በ ጥበብ	7:30-9:30 ሽገር መዝናኛ(ሽገር)	7:30-8:00 ሽገር መዝናኛ(ሽገር)	6:00-7:00 ልዩ ወሬ(ሽገር)	2:00-2:40 የልጆች ጊዜ
4:00-4:30 የጅማሬ አድስ ነገር	4:00-4:30 የጅማሬ አድስ ነገር	8:30-9:00 ቶፕ ስፖርት	9:00-10:30 የብ/ብሄረሰብ ሙዚቃ	8:00-9:00 ቶፕ ስፖርት	7:00-9:30 የጨዋታ እንግዳ(ሽገር)	3:00-4:00 ስለ እኛ
4:30-5:00 ከታሪክ ማህደር	4:30-5:00 የሽገር ወሬዎች(ሽገር)	9:00-9:30 ትራፊክ	10:30-11:00 የጅማሬ አድስ ነገር	9:00-10:30 እንዳልክና ማህደር(ሽገር)	9:30-11:00 ሙዳይ መዝናኛ	4:00-5:00 የሽገር ካሬ(ሽገር)
5:00-5:50 ቶፕ ስፖርት	5:00-6:20 የማህበረሰብ ድምጽ	9:30-10:30 በንባብ እንኑር	11:00-11:30 ሚዛን	10:30-11:00 የጅማሬ አድስ ነገር	11:00-12:30 ቆየት ያሉ ሙዚቃዎች	5:00-6:30 ፌርማታ
6:00-6:30 የቀትር ወሬዎች(ሽገር)	6:20-7:30 ጥያቄና መልስ	10:30-11:00 የጅማሬ አድስ ነገር	11:30-12:30 ሽርሽር በ ጥበብ	11:00-12:30 መዝናኛ	12:30 የፕሮግራም ፍጻሜ	6:30-7:30 የሙዚቃ ምርጫ
6:30-7:30 እይታ	7:30 የፕሮግራም ፍጻሜ	11:00-12:30 እንዳልክና ማህደር(ሽገር)	12:30 የፕሮግራም ፍጻሜ	12:30 የፕሮግራም ፍጻሜ		7:30 የፕሮግራም ፍጻሜ
7:30 የፕሮግራም ፍጻሜ		12:30 የፕሮግራም ፍጻሜ				

Table 1: JUCR Amharic Programs Transmission Schedule

4.1.4.2. English Version of JUCR's Amharic Transmission Schedule

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
8:30 – 9:55 am Ye'alem Kuankua (Sheger)	8:30 – 9:55 am Ye'alem Kuankua (Sheger)	1:30 – 2:30 pm Shirshir Betibeb	1:30 – 2:30 pm Sheger Maznagna (Sheger)	1:30 – 2:00 pm Sheger Maznagna (Sheger)	12:30 – 1:00 pm Liyu Were	8:00 – 8:40 am Yelijoch Gize
10:00 – 10:30 am Jimare Adisneger	10:00 – 10:30 am Jimare Adisneger	2:30 – 3:00 pm Top Sport	3:00 – 4:30 pm Biher Bihereseboch Muzika	2:30 – 3:00 pm Top Sport	1:00 – 3:30 pm Sheger Engida	9:00 – 10:00 am Sile E'gna
10:30 – 11:00 am Ketarik Mahder (Sheger)	10:30 – 11:00 am Sheger Werewoch (Sheger)	3:00 – 3:30 pm Traffic	4:30 – 5:00 pm Jimare Adisneger	3:00 – 4:30 pm Endalk and Mahder (Sheger)	3:30 – 5:00 pm Muday Meznagna	10:00 – 11:00 am Sheger Café (Sheger)
11:00 – 11:50 am Top Sport	11:00 – 12:20 am Yemahiberese b Dimts	3:30 – 4:30 pm Benibab E'ninur	5:00 – 5:30 pm Mizan	4:30 – 5:00 pm Jimare Adisneger	5:00 – 6:30 pm Koyetyalu Muzikawoch	11:00 – 12:30 am Fermata
12:00 – 12:30 am Yeketir Werewoch (Sheger)	12:20 – 1:30 pm Tiyakena Mels	4:30 – 5:00 pm Jimare Adisneger	5:30 – 6:30 pm Shirshir Betibeb	5:00 – 6:30 pm Meznagna	6:30 pm End of transmission	12:30 – 1:30 pm Musika Mircha
12:30 – 1:30 pm E'yita	1:30 End of transmission	5:00 – 6:30 pm Endalk and Mahder (Sheger)	6:30 pm End of transmission	6:30 pm End of transmission		1:30 pm End of transmissio n
1:30 pm End of transmission		6:30 pm End of transmission				

Table 2: English version of JUCR's Amharic Programs Transmission Schedule

4.1.5. JUCR FM 102.0 Weekly Schedule (Afan Oromo)

Wixata	Kibxata	Roobi	Kamisaa	Jimaata	Sanbata	Sanbata Gudda
7: 30-9: 30 Soona shannan gibe	7: 30-7: 30 Hoganaa.s	2:00-2:00 Hoganaa.s	2:00-2:20 Yuniverisiti Kenyaa	2:00-2:10 Hoganaa.s	2:00-2:10 Hoganaa.s	7: 30-8: 30 Furmataa jalallaa(re)
9: 30-10:30 Goola sportii	7:40-9:00 Turtii mulalamii walin	2:00-3:20 Turtii mulalamii walin(re)	2:20-4:00 Sonaa shanaan gibee(re)	2:20-2:50 Sirbaa	2:20-2:50 Hoganaa.s	8:30-10:30 Sonaa shanaan gibee
10:30-11:30 Maadi	9:00-10:00 Tirafikaa	9:00-10:00 tirafikaa	4:00-5:00 Maadi	3:00-4:00 Saagallee ummatta(re)	3:00-4:00 Saagallee ummatta	10:30-12:30 Ariitii oroma
11:30-12:00 Dhifamaa	10:00-10:30 Hoganaa.s	10:00-10:30 maadi	5:00-6:30 Ariitii oroma	4:00-5:00 Maadi	4:00-4:30 Ichiiti jirenyaa(re)	12:30 Xumuraa sagantaa
12:00-12:30 Xumuraa sagantaa	10:30-11:30 Maadi	11:30-12:00 Fayyaa kenya	6:30-7:30 Ichiiti jirenyaa(re)	5:00-5:30 Hoganaa.s	4:30-5:00 Gaafii fi deebii	
	11:30-12:00 Fayyaa kenya	12:00-12:30 Hoganaa.s	7:30 Xumuraa sagantaa	5:30-6:00 Ichiiti jirenyaa	5:00-6:00 Furmataa jalallaa	
	12:00-12:30 Xumuraa sagantaa	12:30 Xumuraa sagantaa		6:00-7:00 Goola sportii	6:00 Xumuraa sagantaa	
				7:00-7:30 Madaalii(re)		

Table 3: JUCR Afan Oromo Programs Transmission Schedule

4.1.5.1. English Version of JUCR's Afan Oromo Transmission Schedule

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
1: 30-3: 30 pm Sona Shenen Gibe	1: 30-1: 30 pm Program leader	8:00 am Program leader	8:00-8:20 am Yuniversiti Kegna	8:00-8:20 am Program leader	8:00-8:10 am Program leader	1: 30-2: 30 pm Furmata Jalala
3: 30-4:30 pm Sport	1:40-3:00 pm Turti Mlalem Wajin	8:00-9:20 am Turti Mlalem Wajin	8:20-10:00 am Sona Shanan Ghibe	8:20-8:50 am Music	8:20-8:50 am Program leader	2:30-4:30 pm Sona Shanan Ghibe
4:30-5:30 pm News	3:00-4:00 pm Traffic	9:20-10:00 am Traffic	10:00-11:00 am News	9:00-10:00 am Sagale Umata	9:00-10:00 am Sagale Umata	4:30-6:30 pm Arti Oromo
5:30-6:00 pm Dhifama	4:00 - 4:30 pm Program leader	10:00-10:30 am Madi	11:00-12:30 Arti Oromo	10:00-11:00 am news	10:00-10:30 Ichi Jiregna	6:30 pm End of transmission
6:00-6:30 pm End of Transmission	4:30-5:30 pm News	11:30-12:00 am Faya Kegna	12:30-1:30 pm Ichiti Jiregna	11:00-11:30 Program leader	10:30-11:00 am Gafif Debi	
6:30 pm End of transmission	5:30-6:00 pm Faya Kegna	12:00-12:30 am Program leader	1:30 pm End of transmission	11:30-12:00 Ichiti Jiregna	11:00-12:00 am Furmata Jalala	
	6:30 pm End of transmission	12:30 End of transmission		12:00-1:00 pm Sport	6:00 am End of transmission	
				1:30 pm Madali		

Table 4: English Version of JUCR's Afan Oromo Programs Transmission Schedule

Table 2 and 4 shows the weekly transmission schedule, duration, and genres of both language programs. As it is shown on the tables the station transmits for 10:30 hours per day and 73:30 hours per week using both Afan Oromo and Amharic languages. The time allocated for both languages is equal. The station transmits 36 Amharic and 36 Afan Oromo language programs throughout the week. Most of the programs are rebroadcasts of one another. And those presented with shading on the first table are syndicated programs of Sheger FM Radio, a privately-owned radio station found in Addis Ababa, and others in yellow are not under transmission currently.

4.2. Accessibility of JUCR

Table 6: Respondents' reaction towards JUCR coverage, quality, and language use

Item A1	Scale	Response Rate	Percentage
Jimma University Community-oriented Radio has wide coverage, quality transmission using local languages.	Strongly Agree	30	37.5%
	Agree	38	47.5%
	Neutral	7	8.75%
	Disagree	4	5%
	Strongly Disagree	1	1.25%
Total		80	100%

Source: Survey Result

The table depicts 85% of the total respondents agreed that Jimma University Community-oriented Radio transmission reaches the community with strong quality, coverage, and language use while 6.25% of the respondents disagree.

The data obtained through FGD, one of the discussants strengthened that JUCR is accessible to the community in its coverage, signal quality, and language use stating as:

Because the Jimma zone is consisting of a multilingual community, the station uses Amharic and Afan Oromo as transmission languages. And old transmission equipment is replaced with a new one recently so that the signal reach and quality are promising. (DS: 3)

Regarding the station's coverage, quality, and language use, the JUCR manager also raised a similar idea with the above discussant during an interview with the researcher. He explained that:

Recently, there have been improvements in coverage area and quality as radio equipment has been replaced with new ones. And we have witnessed it through phone calls and informal observations. From its inception till now, the station has been transmitting using local languages.²

The transmission schedules presented in both Amharic and Afan Oromo languages, under this chapter also tells that JUCR transmits its programs using locally understandable languages.

In the survey data majority of the respondents confirmed that JUCR is accessible in terms of coverage, quality, and language use. Similarly in the qualitative data, the respondents assured that recently installed new equipment made the station’s coverage and quality stronger than ever. The data obtained through both FGD and interviews also have a significant impact on the use of locally understandable languages for transmission. The Jimma zone is a multi-lingual community, there are Afan Oromo, Amharic, Dawuro, Yem, and other language speakers. The Afan Oromo and Amharic are used by the majority. So that the station transmission with these languages can be considered as the stations being accessible in terms of language use.

UNESCO (2015) states to be accessible a station’s strength in terms of signal coverage, quality, and language is a must. Regarding this, we can say that because all the data obtained using both quantitative and qualitative methods assures that JUCR is accessible in terms of coverage, quality, and language use.

Table 7: Reaction towards inclusiveness of local and cultural issues in the JUCR program

Item A2	Scale	Response Rate	Percentage
Local and cultural issues are incorporated in Jimma University Community-oriented Radio programs.	Strongly Agree	7	8.75%
	Agree	2	2.5%
	Neutral	19	23.75%
	Disagree	31	38.75%
	Strongly Disagree	21	26.25%
Total		80	100%

Source: Survey Result

As shown in the above table the majority 65% of the total respondents agreed that local and cultural issues of the community are not incorporated in JUCR programs whereas 11.25% of the total respondents claim that local issues are entertained in the station.

Regarding local and cultural issues, the majority of the FGD participants responded that the station has a problem producing programs that are devoted to the community's culture, values, history, community voices, and other relevant issues. They also stated that due to the wide historical and cultural values that exist within the community, the station should have been producing locally representative programs.

The researcher interviewed former JUCR journalists about the local and cultural issues. According to him, the current programs under transmission significantly hindered the station's accessibility in terms of lacking local and cultural issues:

There is no prior research on what the community needs, who is the community and what kind of society the station has, which program is produced directly to whom it also needs an assessment. I don't think that the current programs under transmission satisfy the community. It doesn't include the community's culture and segments of the society like vulnerable groups are not included. There is no program regarding agriculture and health, and sometimes is not continuously aired.⁵

The researcher also interviewed the JUCR program producer about programs on local and cultural issues. The data obtained reveal that JUCR lacks emphasis on local issues:

Some programs are about the community but most of the programs under transmission are irrelevant to the community's culture. The station is not acting as community media; it is acting like the mainstream media. The majority of the programs are obtained from other media and the cultures of the community are forgotten. Sometimes we do programs about women, children, people with disabilities, and vulnerable groups but they are not continuous.⁴

The data obtained from the JUCR program transmission schedule presented in Tables 2 and 4 shows that half of the Amharic programs transmitted via JUCR are syndicates of Sheger FM radio and the rest are rebroadcasts of one another including Afan Oromo programs.

In the survey data majority of the respondents reveals that JUCR lacks local and cultural issues in its programs. The majority of the focus group discussants also stated the station lacks programs on local issues, emphasizing the community's wide range of historical and cultural heritages, it should have been incorporated local cultural issues in its programs. Both interviewees responded that the station's programs are not local-oriented rather it pretends to act as a mainstream media neglecting local issues. The data from the JUCR transmission schedule, which shows half of the Amharic programs are from Sheger radio, also strengthens the idea of lacking local issues in the station.

According to Servaes and Malikhao (2005, as cited in Getahun 2006), accessibility is not only about the signal reach, quality, and language use but also is about the availability of different local and culturally important programs. And UNESCO (2005) put community radio as one that is operated in the community, for the community, about the community, and by the community. Having this scholarly concept we can conclude that JUCR lacks accessibility in not having programs that are devoted to the local community's culture, concerns, and needs.

Table 8: Response towards the inclusiveness of Marginalized or Vulnerable groups

Item A3	Scale	Response Rate	Percentage
Issues of the vulnerable/marginalized group are included in Jimma University Community-oriented Radio programs.	Strongly Agree	4	5%
	Agree	15	18.75%
	Neutral	29	36.25%
	Disagree	26	32.5%
	Strongly Disagree	6	7.5%

Total	80	100%
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Source: Survey Result

The table shows majority 39.75% of the total respondents think that Jimma University Community-oriented Radio doesn't emphasize the issues of the vulnerable or marginalized group within the society while 23.75% of the total respondents claim that JUCR includes issues of the vulnerable groups in its programs. And significant number, 36.25% of the total population do not know whether issues of the vulnerable are included or not in JUCR.

Some of the FGD participants responded that programs on the vulnerable group like the disabled, elders, women, and the like are not available. But one of the discussants said:

I do produce programs on disability and women. With this, we are trying to include issues of vulnerable groups in our programs. But these programs are not continuously aired due to many reasons. (DS: 5)

The program transmission schedule obtained from JUCR shows that currently there is no single program about marginalized or vulnerable community members.

In this regard Tabbing (2004) argues that the main purpose of community radio is to provide marginalized communities with access to a voice through the broadcasting channel of radio so they can express their concerns, interests, and needs, promote and protect their cultures, traditions, and heritages and determine their development. Similarly, Participatory democratic media theory advocates that all citizens should be given access to local forms of media to express their concerns, needs and find common solutions to local problems (McQuail, 1989).

As the data obtained through the survey, FGD, interview, and program schedule put, marginalized groups who are members of the community are not getting a chance of inclusiveness in JUCR programs. The above scholar states all members of the community should have been given equal chance and their issues should have been entertained in the station's programs. Even if some of the practitioners are

trying to produce programs about these groups, they are not airing them continuously. So that, we can conclude by saying JUCR is not accessible to the marginalized or vulnerable groups in the community because the station is not producing programs for women, elders, and people with disabilities.

Table 9: Reaction towards JUCR's physical location

Item A4	Scale	Response Rate	Percentage
Jimma University Community-oriented Radio station is physically located to the community it is serving.	Strongly Agree	32	40%
	Agree	30	37.5%
	Neutral	10	12.5%
	Disagree	8	10%
	Strongly Disagree	-	-
Total		80	100%

Source: Survey Results

The above table depicts that potential number 77.5% of the total respondents believe that JUCR is physically situated within the community it is serving while a small number, 10% of the total respondents disagree that the station is not physically situated within the community.

Regarding the physical location of the station, the data obtained through FGD revealed that the station is not physically located within the community. According to them, the majority of the community are living in Jimma zone weredas, and because journalists are not sent to the community, due to financial problems, to produce programs they are unable to see what exactly the community needs.

JUCR manager in his interview with the researcher said:

I think the station is physically within the community it serves. It is a single station; we cannot appear at many places at once. Jimma town is the center and

seat for the town and Jimma zone administration. With this basic fact, I say JUCR is physically situated within the community.²

The above-presented data shows that there is a difference in the physical location of JUCR. The survey respondents confirmed that the station is physically located within the community while most of the focus group discussants strongly claimed it is not. And the JUCR manager's response is also in support of the survey respondents' response. He thinks that being JUCR is physically situated within the community. With accessibility Tabing (2004) introduces the issue of geographical positioning. With the existence of a community radio station is fundamentally based on and formed by the social fabric of a community, it is evident that for the station to function as part of the community it would have to be physically situated within the community itself.

As it is clearly shown in the above argument, Members of the community who are living in Jimma zone weredas are beneficiaries of the station. Those living in Jimma town are physically close to the station. As the above scholar stated the station should physically be situated within all the communities it serves or needs to reach other members of the community systematically. Depending on the data collected we can say that JUCR is only physically situated within Jimma University and Jimma town community and members of the community who are living in different woredas are left behind.

Table 10: Response towards Sheger Radio Syndication

Item A5	Scale	Response Rate	Percentage
Syndicated programs from Sheger radio are important.	Strongly Agree	14	17.5%
	Agree	39	48.75%
	Neutral	16	20%
	Disagree	10	12.5%
	Strongly Disagree	1	1.25%

Total	80	100%
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Source: Survey Results

The above table shows that 66.25% of the total respondents stated that the syndicated programs from Sheger radio are important to the community while 13.75% of the respondents claim the syndicated programs are not important to the community.

Focus group discussants claimed that the syndicated programs cover half of the Amharic transmission. According to them, these programs are linked without being selective.

An expert from the Ethiopian Media Authority during his interview with the researcher stated:

Syndicating programs is healthy for community radio. It is about offering additional programs for their audiences. In doing so, Community radio should be selective and should take into account what is best for the community.¹

The researcher interviewed the JUCR manager about Sheger syndication. In his response he replied:

Sheger radio programs are helping to attract additional audiences. We have a shortage of manpower (journalists) and we are covering the gap in airtime with syndicated programs from Sheger radio.²

The data obtained from all respondents confirmed that the syndicated programs of Sheger radio are important. But the EMA expert claimed that even if it is good to syndicate programs, it should be applied by being selective taking into account the community's needs. The JUCR manager also stated that the station is using these programs to cover the airtime that is occurring due to a lack of journalists. As it is put under the JUCR transmission schedule, around 36 programs are under transmission in the Amharic language weekly. From these, the Amharic programs half of them are syndicates of Sheger Radio FM 102.1, privately owned commercial media based in Addis Ababa. Having this it can be concluded that Sheger radio's

program syndication is helping JUCR in some way but at the same time, it has a significant impact on entertaining local community issues, because the station uses it to fill the time gap rather than producing local programs and being selective in syndicating programs.

As it is stated under the definition of terms, access implies the availability of broadcasting services to all citizens. It can be determined in terms of signal coverage, quality, and feedback system, the proximity of the station, language, and Culture. Similarly UNESCO, 2015 put that to be accessible to the community a station's transmission coverage and signal quality, and the facilitation for community participation, sustainability of receivers' and broadcasters' interaction and the nearness of the station's office to the community are a must. Having this we can conclude that JUCR is accessible in terms of coverage, quality, physical location, and language use. But need to improve the availability of local cultural issues and issues of the marginalized groups to be fully accessible to the community it is serving.

4.3. Community Participation in JUCR

Table 11: Responses to the statement anyone can participate in Jimma University Community-oriented Radio

Item P1	Scale	Response Rate	Percentage
Anyone can participate in Jimma University Community-oriented Radio.	Strongly Agree	5	6.25%
	Agree	3	3.75%
	Neutral	13	16.25%
	Disagree	21	26.25%
	Strongly Disagree	38	47.5%
Total		80	100%

Source: Survey Result

The above table shows that the majority 73.75% of the respondents strongly claim that anyone cannot participate in JUCR while the minority 6.25% of the total respondents agreed that anyone can participate in the station.

During FGD, one of the participants explained that:

The community participates through phone-in programs by giving feedbacks, talent-show programs like question and answer, and music selection. There is no platform or mechanism prepared for community participation. (DS: 4)

An in-depth interview participant has a similar idea about community participation:

The door for community participation is not open to participating in programming, management, and decision-making. There is a single program called 'yemahibereseb Dimts' meaning 'community voice' a program where different social problems are raised through live phone calls. But this is not enough to address the community's problems and satisfy them. The community's problems are not well addressed.⁶

All the data obtained through the survey, FGD, and interview indicates that the possibility of community participation in JUCR is very limited. The community is only participating through phone-ins. All the respondents confirmed that anyone cannot participate in JUCR due to a lack of community participation platform besides having the phone-in. Participatory Development Communication theory refers to Participation as the involvement of the public in macro and micro levels of operation, implementation, and communication. It usually consists of public involvement in structures and decisions of management and operations as well as processes of production. This theory assures that anyone who is part of the community can participate at macro and micro levels but as the results from respondents show participation is limited to some volunteers who produce programs and those who give feedback through phone calls.

Table 12: Response towards Jimma University Community-oriented Radio allows the community to participate in program production

Item P2	Scale	Response Rate	Percentage
Jimma University Community-oriented Radio allows the community to participate in program production.	Strongly Agree	5	6.25%
	Agree	12	15%
	Neutral	18	22.5%
	Disagree	42	52.5%
	Strongly Disagree	3	3.75%
Total		80	100%

Source: Survey Results

The above survey data shows that the majority 52.5% of the total population agreed that JUCR doesn't allow community participation in program production or is not open for the community to participate in program production. A significant number 22.5% of the respondents remained neutral while 15% of them agreed that the station allows the community to participate in program production.

Data obtained through FGD revealed that the station allows participating in program production. The majority of the discussants confirmed that there are volunteers from the community who are producing programs.

In light of this concept an in-depth interview informant explained:

The community is still there without quitting. We can witness this through their phone calls. But the question is; is the station functioning properly? No. Those who participate in program making through voluntarism came from different places as a student of Jimma University and because they make money through advertisement.³

The data from the survey indicates that the majority of the respondents claim JUCR doesn't allow participation in program production whereas focus group discussants argued that they are parts of the community and are participating in the production. And the former JUCR producer in his interview with the researcher stated that even

if there is low participation the community still needs to participate. He further illustrates that most of the volunteers who are participating in program production are not from the community, they are students of JU. But JUCR is built to serve the Jimma University, Jimma town, and Jimma zone community so that these volunteers can be considered as parts of the community for whom JUCR is built.

FDRE's proclamation on broadcasting service no 533/2007 part three-under 16/4/c states that any community broadcasting service shall allow the participation of the members of the community in the preparation of its programs; transmit programs on issues involving the common interests of the community that could not get coverage by other broadcasting services. Having this concept we can say that JUCR's practice of participation in program production is low. This kind of participation cannot be ensured through the participation of some volunteers. Regarding this, (Ayele and Desta 2010:60) in their book, community radio concepts, establishment, and legal issues, stated that community radio should have one community mobilizer to make the station participatory. According to these Authors, community mobilizer has a duty of selecting volunteers, facilitating training, and ensuring community participation.

Table 13: Response towards There is conducive-environment for participation in Jimma University Community-oriented Radio

Item P3	Scale	Response Rate	Percentage
There is a conducive environment for participation in Jimma University Community-oriented Radio.	Strongly Agree	5	6.25%
	Agree	20	25%
	Neutral	2	2.5%
	Disagree	24	30%
	Strongly Disagree	29	36.25%
Total		80	100%

Source: Survey Result

As the above data shows majority 36.25% and 30% of the total respondents strongly agree and agree that there is no conducive environment for participation in JUCR while 25% of them agree that there is an environment for participation in the station.

The FGD participants further elaborate this concept saying when the station encounters problems and went out of service; some parts of the community use to call and suggest preparing an SMS number so that they can support it by financing.

Regarding this, the researcher interviewed a former JUCR journalist. In this interview, the informant explained that:

For a station to be community radio there should be community participation through funding, managing, and program producing. The community is not participating. The station is not open in terms of participation.³

One of the JUCR journalists in an individual interview stated that the station is open for participation and anyone interested can participate in it. Further adding:

A farmer can go to the station and produce programs. Because the station is for the Community, they have to participate, give feedback and manage the station. The community can comment, criticize misconduct. But the problem is that most members of the community are not aware of the station is built for them.⁵

The survey data confirmed that there is no conducive environment for participation in JUCR. The FGD discussants claimed there is no open environment to participate in the station saying when the station faces problems individuals call to the station and ask to prepare SMS to help. The interview responses also confirmed that even if the community should participate in funding, criticizing misconduct, and commenting on programs, it is not applied because the station lacks a participatory environment.

Scholars see community participation beyond engaging in phone-in programs. It is representation, involvement of the public in the production, management, planning of communication, and generally, a higher level of public involvement in communication systems (Servaes & Malikhao, 2005). Similarly Tabbings (2004) put

community participation as making decisions on program contents, duration, and schedule. Here we can understand that the community should have been allowed and JUCR must create a conducive environment to use the potential of the community for its betterment. Not having such an environment hindered the station in losing the community's support.

Table 14: Response towards It is possible for the community to participate at all levels of operation in Jimma University Community-oriented Radio

Item P4	Scale	Response Rate	Percentage
The community can participate at all levels of operation in Jimma University Community-oriented Radio.	Strongly Agree	5	6.25%
	Agree	4	5%
	Neutral	19	23.75%
	Disagree	36	45%
	Strongly Disagree	16	20%
Total		80	100%

Source: Survey Response

The above table reveals that the majority 45% of the total respondents agreed that JUCR is not allowing the community to participate in different levels of its operations while 23.75% of them remained neutral. And additionally, 20% of the respondents further strengthened by strongly disagreeing with the statement.

According to FGD participants, community participation in JUCR management, decision-making, and at all levels of the station is low. There is no participation of the community in all operations of the station. These participants explained that even if the community is willing to participate JUCR has particularly no platform for participation at all levels of its operations.

JUCR producer who is part of the in-depth interview said:

I heard that in other places where community radio exists, the community is participating in different levels; at least they participate in funding the station. And there is a sense of belongingness. Here in JUCR, the station doesn't have a platform to maintain community participation. In my recent experience, the last few weeks the radio was out of service due to a natural problem. Parts of the community were repeatedly calling to know what happened and were ready to help.⁴

Regarding community participation, another in-depth interview participant said:

There are two ways of participation in the radio. For one thing, the volunteers are from this community. They produce programs. The second thing is the community participates by giving feedback through phone calls.³

With this concept, the EMA expert forwarded the following statement in an in-depth interview.

According to my experience and various documents, community radio should be from community to community. From the idea of establishing a community radio to the administration, technical and financial support, and providing information to the community, it should be done by community members. Community participation must be ensured through knowledge, money, and labor. Some community radio stations lean on local administrations and institutions. Except for technical and legal issues, all requirements should be addressed by the community, and to do so participation at all levels of operations should be allowed. In our country, there is a serious problem with community participation.¹

Regarding community participation in JUCR, the researcher interviewed the JUCR manager.

The board needs to be strong to ensure community participation. In the current situation, the board does not provide support and control by monitoring the daily activities of the station. Members of this board have also left the area for various reasons. The only chairman, who is the vice president of Jimma University, is

currently in office. There is currently no board activity. Although the radio station is open to community participation; the Attempt by the community to manage the station is weak. The weakness of the Board has had a significant impact on ensuring community participation.²

All the survey FGD and interview responses confirmed that there is no participation at all levels of JUCR operation it is only limited to phone in's and volunteers who participate in program production. The JUCR producer in his interview stated that he witnessed at some places where community radio exists, the community participates in funding community radio. Tabbings (2004) put it as participating at all levels from planning to implementation and evaluation of programs. Similarly, Girard (1992, cited in Getahun 2006) proposes that the most distinguishing characteristic of community radio is its commitment to community participation at all levels. JUCR manager stated that lack of monitoring and support from the board makes community participation low. The reason behind low community participation at all levels of JUCR operation is the JUCR board's weakness. An expert from the Ethiopian Media Authority also stated from the inception to the final decision-making processes the community needs to participate. In doing so community radio should involve and make sure that community participation is at the heart of community radio. Ayele and Desta (2010) in their book, community radio concepts, establishment, and legal issues, further strengthen participation at all levels of community radio operation saying community radio should have one community mobilizer to make sure participation exists.

According to these Authors, community mobilizer has a duty of selecting volunteers, facilitating training, and ensuring community participation. As we can see the organizational structure of JUCR lacks this community mobilizer so that participation at all levels of operation is poor. Having all these we can conclude that community participation in JUCR is limited to giving feedback through phone in's and program production by some volunteers. There is no community participation from planning to decision-making processes in JUCR operations. The station lacks

community participation, which according to Girard, is the most distinguishing characteristic of community radio.

4.4. The Practice of Self-management in JUCR

For community participation to be sustainable there needs to be a presence of self-management and ownership by the community in the running of a community station. The concept of community radio by the community, from the community to the community recognizes that Community Radio should be managed by the community they serve. In this regard, Tabbing states that self-management includes the management of the communication facility. Once the community members gain the necessary experience and assimilate the required skills there is no reason for preventing them from managing and owning the radio station (Tabbing 2004 and et al.).

The data gathered through FGD indicates that most of the participants do not know who manages the station. Major points rose by these participants regarding JUCR's self-management by the community show that the station's ownership is by Jimma University. They think that there is a board that follows up the station's practice but they never see who the board members are and what they are doing. According to them, there is one person at Jimma University who is said to be chairperson of the JUCR board but because he doesn't have active engagement with the station and all the problems that the station encountered are due to the lack of an active board for JUCR. The FGD participants stressed that the community is not given a chance to manage the station. If the station produces programs about the community and represents using different modalities, the society may come forward.

Here, we can say that JUCR practitioners are not aware of the management of the station rather than thinking there is aboard. In this regard, Fraser and Estrada (2001, cited in Getahun 2006) state the ownership and responsibility of a station's facilities and equipment needs to be held by a board of directors or trustees consisting of community representatives such as local and traditional leaders, cultural and social

organizations, and individual participants as well as local sponsors, technicians, and NGOs in the area. These scholars further elaborate the purpose of a board of trustees is to legitimize the establishment of a radio station with a formal structure of ownership and management that acts as a platform of democratic decision-making and responsibility in setting the overall purposes, objectives, policies, and constitution of the radio station as well as its financial planning and operations.

According to a document from the Ethiopian Media Authority, JUCR has seven board members. But these persons are not assigned following the right way rather they got a letter that says they are members of the JUCR board. The structural shift from Local Administrative community Radio to Higher Education and its surrounding Community Radio will force to call for general assembly members to form a new board of governors.

In light of this, Ayele and Desta (2010: 57) argued that community radio is said to be successful when it consists of board members that can strive to make it better. In this regard, Fesmedia (2012, cited in Beyene 2017) explained the clear cut between community media and commercial and public broadcast media is the participation of their listeners in the administration of the station. Ayele and Destaw 2012 further elaborate on this concept saying that all board members should regularly meet and discuss on a day to day activities of the station, answering the call when the station faces problems, ensuring community participation, and discussing with relevant stakeholders to direct the station towards its goals.

With the above discussion, it can be witnessed that JUCR is under a serious problem in being managed by the community where the above-stated board members are illegally selected and responsibility doesn't exist. The information obtained through FGD reveals that financial problems, purchasing bureaucracy and the lagging of the under-construction new station, the structure and lacking additional positions, volunteers' unlawful participation, not having working guidelines are the major problems in JUCR.

As Fairbairn (2009, cited in Beyene 2017), this kind of problem could be solved through genuine participation of the community in the administration of the station so that they could feel a strong sense of ownership and contribute to how the medium could work better. Even engaging the community in the selection of topics and format for programs, in program production, involved in training, audience research, and in finance administration by themselves could encourage the community to have a sense of ownership of the station.

Former JUCR producer in an in-depth interview regarding the station's management with the researcher said:

The station is under Jimma University management. I think the only thing the University did is pay journalists and technicians a monthly salary. The station should be influential and a station where all the community voices are heard. In doing so being under JU's ownership didn't help. The station is where it is since it became under JU's ownership. The station's growth is at stake. It should be managed by the community. Other institutions including JU can support by funding, training, and other means. It is said there are general assembly members and board but are they still available? Do they meet and discuss the station? They don't.³

This informant suggests that there should be a strong board consisting of community representatives from all segments to manage the station not only to meet the goal of community radio but also to be real community radio. This imperative recognizes that the influence of governments, sponsors, and NGOs over community radio can impede the development of the community itself by blocking members from the freedom of expressing their ideas and views and serving their needs as a community. A community radio station that is controlled and owned by external commercial or state enterprises may be limited in its impact in creating community-based development because the control of representation and knowledge is in the hands of professionals and not the communities themselves (Plaughter & Solervicens, 2007, as cited in Destaw, 2012).

JUCR producer on the interview with the researcher said:

The station doesn't have clear management. It is unknown who manages it. When we are lack equipment JU buys. I don't know whom to ask in terms of accountability, management, and other related issues. Earlier times there was a board and now they say the station is under Jimma University External Relations and Communications Office (ERCO). But there is no clear cut between the station's structural relationship with this office and a board said to have existed.⁴

According to Journalist⁵ who was part of in-depth interviews, financial, editorial board, departments for a program like news, sport, entertainment, doesn't exist. According to him, the problem is due to not having a working board and the existence of an undefined structure. He feels that the community is being rejected and thinks that if it was structured in a way that includes the community's participation in management raised problems can be fixed.

As it is presented under this chapter, (*see graphs 1 and 2*) we can cross-reference the current JUCR organizational structure and the suggested structure of community radio by Ayele and Desta (2010). When we see the current structure, it is an undefined structure above the station manager with no finance and community coordination team and without news and program team. That is why one of the interviewees referred to the reason for existing problems within JUCR as a lack of active board, finance, and different departments. When we come to the second structure (*see graph 2*) there is a finance room that facilitates the station's income with the coordination of a community mobilizer. With this, the station's financial problems would have been overcome.

The other thing is even if the FGD participants say they think there is a general assembly and board of JUCR, they cannot be sure about their existence. The researcher also couldn't get a document showing the current general assembly and board members. And it is why the researcher labeled the anonymous board on the current JUCR Organizational structure.

Community radio directive No. 4/2012 section 2 No. 13 put:

That community radio should have its board. According to this directive board's power is three years span. In the third year, new board members should be selected and it is allowed for one-third of the oldest members can be allowed believing that they will contribute to the station's sustainability.

But all the collected data through FGD, in-depth interviews, and document analysis revealed that there is no board in the history of JUCR that meets the above-stated requirements.

The editorial policy is the set of guidelines by which the news organization operates. It includes the news organization's attitudes toward its community and aids editors in making editorial decisions. Editorial guidelines are simply a set of rules that dictate the style, structure, and strategy for an organization's brand and branding consistency when creating content. Section 7 No. 26 of the above-mentioned Community radio directive put

Any community broadcasting service should formulate an editorial policy based on laws and guidelines of the country to give trustee, expeditious and fair service. By incorporating constitutional, country-wise, regional, and local development directions into the editorial policy, and should work following the broadcast proclamation as a basic principle

The researcher couldn't get an editorial policy from JUCR. During an in-depth interview, the JUCR producer⁴ said " I have been asking if there is an editorial policy, but I never saw such document, since I joined the station, for the last four years." This respondent's answer strengthens the researcher's doubt about the existence of an editorial policy at JUCR.

Regarding community radio programs Community radio directive No. 4/2012 states that:

From the total programs transmitted via any community radio, local issues should constitute 60 percent of the total transmission time. Advertisement in

community media should not exceed 15 percent of the total transmission or a single program and or 9 minutes from 1-hour transmission duration.

But as stated on the program transmission schedules majority of JUCR programs are entertainments and Sheger rebroadcasts. Here we can say that JUCR's programs neglected local issues and gave priority to national broadcasts. And they are not in line with the guidelines. Lack of focus on local issues can influence the station's accessibility and participation. As different scholars mentioned to be accessible and ensure community participation, a station should heavily work on the community's priorities. Regarding Sheger radio's syndicated or rebroadcasted programs JUCR manager forwarded the following.

Sheger Radio programs rebroadcast on Community Radio will help increase JUCR listenership. Since the station has been around for thirteen years, it is important to bring new programs and conditions. In my view, Sheger Radio programs are in line with community radio concepts. When we linked Sheger, we informed the media authority and this practice helps to connect the community with others and take it one step further.²

Jimma zone and Addis Ababa community socio-economic, cultural, and historical has differences. Commercial and Community broadcast also has their distinctive natures. With this concept EMA expert also explained saying:

Community radio stations can communicate with other stations to meet the needs of the community based on the purpose for which they are established. This is an encouraging activity. Similar connections are beneficial in terms of reducing the cost of programming for the transmission time they cover. As long as these connections do not violate the station's editorial policy and are following the laws of the land, and as long as they are believed to educate and inform the community, there is no harm in rebroadcasting programs from another station by community radio stations.¹

Here it can be concluded that even if it is allowed for community radio to rebroadcast other media productions, they should be selective as is explained by the

above expert. But it needs further investigation because the country has no policy or guideline for this kind of media content syndication.

PDC put three most important approaches that development initiatives must provide access, participation, and self-management to beneficiaries of development. Through participation, members can achieve self-management which is considered the power to exercise control over the decision-making processes within macro structures as well as involvement in the formation of policies. When we see JUCR in the mirror of self-management, it can be understood that the station is not managed by the community it serves.

4.5. Factors Affecting JUCR Practice

Several factors affect the operation of community radio. The researcher in his in-depth interview and FGD sessions asked about the factors that are affecting community radio practice concerning the application of access, participation, and self-management principles in JUCR. The data collected from the respondents are presented and discussed as follows.

As discussed under the current organizational structure of the station, there is an absence of a financial department that could ensure the station's financial sustainability. Regarding these FGD participants explained that journalists are not sent to different weredas to produce programs and news because of financial restrains. According to these respondents, financial problem is the main cause for the failure of the station's performance since its foundation.

Jimma University Community Radio is suffering from organizational structural problems and managerial constraints. There are no News/ program, financial, and community coordinating wings in the structure or administration of the station. According to Ethiopian Broadcasting Authority's community radios administrative structure model, these departments should be in place for the radio station to perform well. In JUCR's years of service, the lack of these departments affected the performance of the station. The researcher in his interview with one of the JUCR

producer⁶ obtained information that strengthens the above-stated problem. The respondent expressed that the lack of a financial team, editorial board, departments for programs like news, sport, entertainment, and the like is the one that is hindering JUCR's practice. If the station's programs are structured that way and relevant departments exist within the station the problems can be fixed.

Another in-depth interview participant, a former JUCR producer³, agrees with the above-stated drawbacks. According to this respondent lack of proper management, structural problem, unavailability of community participation platforms and improper implementation of community radio guidelines are the major factors affecting JUCR's practice.

Information obtained through focus group discussion reveals that JUCR producer's lack of commitment, station lacks support from stakeholders, and low teamwork spirit within the staff and having no work division, lack of manpower are hugely seen as problems regarding the station's practice.

Having all these factors we can say that unless there is a clear organizational structure and active board of members that facilitate the overall operation, JUCR is on a serious problem of being lost of its target. If there were a clear structure and board of governors for JUCR, problems related to finance, manpower, program division, managerial, and others would have been solved.

JUCR program transmission schedules are among the documents studied for this research. As we can see on these documents majority of the programs are syndicated programs of Sheger radio located in Addis Ababa and most of them are rebroadcasts of one another. JUCR is for, by, and from the community of Jimma University, Jimma town, and Jimma zone. Having this in mind if we compare the psychological, political, economic, cultural, and historical differences of the Jimma and Addis Ababa communities, we can see that JUCR lost its way in fulfilling what is expected from community radio. And even if the practice of the station regarding access is somewhat good, the participation and self-management by the community are at risk.

Information obtained through an interview with a JUCR journalist⁵ tells that there is a lack of promoting the station by the journalists. They are not telling the community about the station ownership is by them and they have to participate. And this respondent thinks that the community understands JUCR as any other commercial media.

With this, we can say that there is a gap of knowledge regarding community participation platforms. There should be a guideline and community mobilizer in JUCR's organizational structure. If it exists a journalist cannot be expected to tell the community about the station's ownership is by them. Because the principle of access that can lead the community to participate and after participation to manage the station is not applied in JUCR, even the workers are confused about the principles of community radio.

This implies that the journalists are not aware of the working principles. They just do what they get on hand with little know-how. The EMA expert¹ puts factors that are affecting Community radio practices in Ethiopia. According to the expert lack of modern media industry, manpower for damaged equipment repair, budget, active board; volunteer migration and low supervision by EMA are the major factors affecting the CR practices. On behalf of JUCR, the manager explained the affecting factors for the station's practices of the principles under study.

In addition to issuing the broadcasting license, the EMA's monitoring and evaluation process is low. If the rules and regulations issued by the authority are not implemented, the desired result will not be achieved. The problem begins here. Community radio structure, programming quotas, and human resources are not put under different types of CR structures. University officials are reluctant to fulfill the station's manpower, budget, and other needs. Just being on the air is enough for them. As a result, JUCR's service to 1.5 million estimated populations is weak.²

Under this statement, it can be understood that the EMA's low supervision of community media is hindering their practices. Which led JUCR not properly apply community radio principles.

According to the International Media Support assessment (2019), Ethiopian community radios have legal, operational, technical, human resources, and administrative, financial, and infrastructure-related challenges. Low Community participation in the establishment and management of the stations, insufficient knowledge about the relevant legal framework, absence of internal procedures, low commitment on the part of the staff, are among the findings of the assessment. The same issues were forwarded by the majority of FGD and in-depth interview participants. So that it can be concluded that JUCR's practice is being affected by the above-mentioned factors.

4.6. Major Findings

Accessibility

JUCR is accessible to the community in its coverage, quality, and language use. There is a problem of producing programs that are devoted to local and cultural issues. Marginalized or vulnerable community members are not getting a chance of inclusiveness in JUCR programs. There exists a lack of being selective in syndicating Sheger radio programs. JUCR is physically situated within the JU and Jimma town community and those who live in different weredas of the Jimma zone are not beneficiaries.

Community Participation

Community participation in JUCR is limited to phone calls and some volunteers who participate in program production. The station lacks a community participation platform or mechanism. There is no room for the community to participate at all levels of the station's operation which is from planning to decision-making. Lack of community mobilizer and active Board, to facilitate the daily activities of the station

and oversee its operation to provide support, is affecting community participation significantly.

Self-management

The community is not given a chance to manage the station. There are no active board members in JUCR. No one is providing support and control by monitoring the daily activities of the station. The station is under a serious problem in not being managed by the community and where responsibility doesn't exist. A new structure was introduced that shows the station is under Jimma University External Relations and Communications Office (ERCO) but there is no clear cut between the station's structural relationship with this office and a board said to exist.

Affecting Factors

Not being selective in rebroadcasting Sheger radio productions and the country has no policy or guideline for this kind of media content syndications. Absence of a financial department that could ensure the station's financial sustainability, undefined organizational structure, and poor management, unavailability of community participation platforms, and improper implementation of community radio guidelines, Little knowhow by journalists about working principles, lack of modern media industry, the problem of damaged equipment repair, budget, active board, and low supervision by EMA are the major factors affecting JUCR.

Chapter Five: Summary, Conclusion, and Recommendations

5.1. Summary

The findings show that Jimma University Community-oriented Radio is accessible in its coverage, quality, and language use but in terms of producing programs on community's culture and local issues, involvement of the marginalized groups JUCR is not accessible to the community. The station is not physically situated to the community in general. Community participation in JUCR is only limited to those who are participating through phone-ins and the program made by a few volunteers. The participation of this community in decision-making management and at all levels of JUCR operation is very low. Self-management of JUCR by the community does not exist. The station is being managed by Jimma University. But the station is built to serve the JU, Jimma Town, and Jimma zone community. No board incorporates the above-mentioned community segments. JUCR practice of access, participation, and self-management principles is being affected by low monitoring and supervision of the EMA, not having a clearly defined structure, low know-how of the practitioners, budget, and manpower.

5.2. Conclusion

The first objective of the study was to assess the accessibility of JUCR and the findings show that even if Jimma University Community-oriented Radio has better coverage, quality, and language use, the community's culture and local issues and marginalized groups are not presented and included in programs and its physical location is far from places where the majority of the community who lives in Jimma zone weredas. As a community radio which serves a local community, JUCR needs to re-assess its practice of program-making following the guiding principles of community radio and physically located within the majority of the community. So, we can say that unless the community issues are represented in the station's program, the community cannot develop a sense of closeness. JUCR should have been incorporated issues of the community in its programs. The second objective is identifying the community's participation in JUCR. The findings revealed that participation is limited to the program made by a few volunteers and phone-ins. The participation of this community in other operations of the station is very low. JUCR is a station where the community is not participating from planning to decision-making. JUCR should have been maintained a good interaction with the community it serves. Depending on the findings and scholars' concepts we can say that JUCR's practice of community participation, which is the distinguishing characteristic of CR, is poor. The last objective was to examine the practice of self-management. The findings also revealed that the practice of the self-management principle by JUCR is very low. The station is being managed by Jimma University. But the station is built to serve the JU, Jimma Town, and Jimma zone community. Community Radio should be managed by the community it serves. What we have regarding the principle of self-management in JUCR is that the community is forgotten as the one who has to manage and is only regarded as the audience. JUCR should have been managed by a board member of trustees gathered from Jimma University, Jimma town, and Jimma zone community. Generally, this study concludes that JUCR is under a series of problems in being fully accessible, participatory, and self-managed by the community it serves to achieve the intended goal. And this is due to internal and external factors presented and discussed in chapter four.

5.3. Recommendations

Based on the findings the following recommendations are drawn for JUCR to be visible in its practice of access, participation, and self-management, and also for the general success that the station facilitates, which is social wellbeing.

- JUCR should focus on producing programs about the community's culture, local issues, and issues of marginalized groups.
- The station should work closely with the community by organizing listeners groups or by setting small groups of JUCR partners so that the station can fix the problem of not being physically situated within the general community.
- JUCR should be selective in program syndication and the agreement with other media should be merit-based.
- JUCR must prepare a community participation platform that clearly shows how the community can participate at all levels of the station's operation from planning to decision-making.
- The community should go forward and practice its rights to participate in JUCR so that sense of ownership can be developed and financing, programming, and managing the station will follow.
- JUCR should formulate an editorial policy that incorporated the working principles of Community Radio.
- JU should be willing to correct the conflicting organizational structures of the station and make it managed by the board of trustees. Or
- Jimma University should change the station to higher education community radio by consulting the EMA or hand it to the community outside of JU.
- The Ethiopian Media Authority should strongly follow up the practice of community radios besides licensing them and also need to provide timely and professional training.
- Financial problems should be solved and community sense of ownership and belongingness should grow. And for this to happen, all stakeholders must come together and discuss the betterment of JUCR.

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Appendixes

Appendix I – Group-administered Survey Questionnaire administered to the Members of JUCR Community

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

Part I:

Socio-Demographic Characteristics of Respondents, please tick (√) in the boxes provided below.

1. Respondent's location (Kebele) _____
2. Gender: Male Female
3. Age (in year): 18 to 30 31 to 50 50 & above
4. Educational: No school Elementary High school University
 Diploma Degree MA Ph.D. and above
5. Occupation _____

Part II:

The Questionnaire is prepared in Likert-scale form with five (5) point scales. Please tick (√) the appropriate scale (point) that indicates your opinion in the table below. The values of the scales are **5= Strongly Agree, 4=Agree 3= Neutral, 2= Disagree, 1= Strongly Disagree**

Access						
		5	4	3	2	1
A1	Jimma University Community-oriented Radio reaches the community with strong coverage, quality, and language use.					
A2	Local and cultural issues are incorporated in Jimma University Community-oriented Radio programs.					
A3	Issues of the vulnerable/ marginalized group are included in Jimma					

	University Community-oriented Radio programs.					
A4	Jimma University Community-oriented Radio station is physically located to the community it is serving.					
A5	Syndicated programs from Sheger radio are important to the community.					
Participation						
P1	Anyone can participate in Jimma University Community-oriented Radio.					
P2	Jimma University Community-oriented Radio allows the community to participate in program production.					
P3	There is a conducive environment for participation in Jimma University Community-oriented Radio.					
P4	The community can participate at all levels of operation in Jimma University Community-oriented Radio.					

Thank you very much for your cooperation !!

October 2021

Jimma University

Appendix II – in-depth interview for JUCR producers and former workers

Access

1. Is JUCR accessible to the community it serves in terms of coverage, quality, language, and culture?
2. Are the marginalized group voices included in programs?
3. Is JUCR physically situated within the community?
4. What are the underlying factors affecting JUCR's accessibility?

Participation

1. Does the community participate in JUCR? How?
2. Does JUCR have a mechanism for community participation?
3. How does the community participate in planning, management, program making, financing, and decision-making?
4. Are there any factors affecting the community's participation in JUCR?

Self-management

1. Does the community manage the radio facilities?
2. Who manages the station?
3. Does the board consist of community members?
4. What are the factors affecting self-management by the community?

አባሪ ሁለት- ለጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ አዘጋጆች እና ለቀድሞ ሠራተኞች የቃለ መጠይቅ ጥያቄዎች

ተደራሽነት

1. የጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ለማህበረሰቡ ተደራሽ ነው የሽፋን ፣ የጥራት ፣ የቋንቋ እና የባህል ግንኙነትን ያገለግላል?
2. ተጋላጭ የማህበረሰብ ክፍሎች በፕሮግራሞች ውስጥ ተካትተዋል?
3. የጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ በአካል በማህበረሰቡ ውስጥ ይገኛል?
4. የጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ተደራሽነትን የሚነኩ መሠረታዊ ምክንያቶች ምንድን ናቸው?

ተሳትፎ

1. ማህበረሰቡ በጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ውስጥ ይሳተፋል? እንዴት?
2. የጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ የማህበረሰብ ተሳትፎ ዘዴ አለው?
3. ማህበረሰቡ በእቅድ ፣ በአስተዳደር ፣ በፕሮግራም አሰጣጥ ፣ በገንዘብ እና በውሳኔ አሰጣጥ ውስጥ እንዴት ይሳተፋል?
4. በጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ውስጥ የማህበረሰቡ ተሳትፎ ላይ ተፅዕኖ የሚያደርሱ ምክንያቶች አሉ?

በራስ ማስተዳደር

1. ማህበረሰቡ የራዲዮ ሀብቶችና ቁሳቁስን ያስተዳድራል?
2. ጣቢያው በማን ነው እየተዳደረ የሚገኘው?
3. የማህበረሰብ አባላትን ያቀፈ ቦርድ አለ?
4. ማህበረሰቡ ራዲዮ ጣቢያውን በራሱ የማስተዳደር ሂደት ላይ ተፅዕኖ የሚያሳድሩ ነገሮች ምንድን ናቸው?

Appendix III - in-depth interview questions for JUCR Manager

1. How JUCR is accessible to the community? How do you explain JUCR's quality, coverage, location, and representation of the community?
2. Does the station have governing guidelines regarding community access, participation, and self-management?
3. How does the community participate in JUCR, what are the mechanisms to do so?
4. How do you explain the community's self-management of JUCR?
5. Where does the station get its budget?
6. What are the factors affecting JUCR's practice?

አባሪ ሶስት - ለጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ሥራ አስኪያጅ የቃለ መጠይቅ ጥያቄዎች

1. የጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ለማህበረሰቡ ምን ያህል ተደራሽ ነው?
2. የጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ጥራት ፣ ሽፋን ፣ ቦታ እና ማህበረሰቡን በመወከል ረገድ ያለውን ሁኔታ እንዴት ያብራራሉ?
3. ጣቢያው የማህበረሰቡን ተደራሽነት ፣ ተሳትፎ እና ራስን ማስተዳደር በተመለከተ የአስተዳደር መመሪያ አለው?
4. ማህበረሰቡ በጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ ውስጥ እንዴት ይሳተፋል ፣ ይህንን ለማድረግ ስልቶቹ ምንድናቸው?
5. የማህበረሰቡ ጣቢያውን በራሱ ማስተዳደር እንዴት ያብራራሉ?
6. ጣቢያው በጀት የሚያገኘው ከየት ነው?
7. የጅም ዩኒቨርሲቲ ማህበረሰብ ተኮር ራዲዮ አሠራር ላይ ተጽዕኖ የሚያሳድሩ ነገሮች ምንድን ናቸው?

Appendix IV – in-depth interview questions for EMA Expert

1. What is your position at EMA?
2. What is your experience regarding CR?
3. What are the governing principles or the fundamentals of CR?
4. What makes a community radio?
5. How do you explain Ethiopian CR's in terms of access, participation, and self-management?
6. What is your view of CR in Ethiopia, are they successful in achieving their goals?
7. How can a CR be successful in being accessible, participatory, and self-managed by the community?
8. What are the factors affecting the practice of CR in Ethiopia?

አባሪ አራት - በኢትዮጵያ መገናኛ ብዙሃን ባለስልጣን ባለሙያ የቃለ መጠይቅ ጥያቄዎች

1. በኢትዮጵያ መገናኛ ብዙሃን ባለስልጣን ውስጥ የእርስዎ የስራ ድርሻ ምንድነው?
2. ማህበረሰብ ራዲዮን በተመለከተ የእርስዎ ተሞክሮ ምንድነው?
3. የማህበረሰብ ራዲዮ አስተዳደር መርሆዎች ወይም መሠረታዊ ነገሮች ምንድናቸው?
4. የማህበረሰብ ራዲዮ ለመባል ምን ማሟላት ያስፈልጋል?
5. በኢትዮጵያ የማህበረሰብ ራዲዮ ተደራሽነት ፣ የማህበረሰብ ተሳትፎ እና በማህበረሰቡ የመተዳደር ሁኔታን እንዴት ያበራራሉ?
6. በኢትዮጵያ ውስጥ ስለ ማህበረሰብ ራዲዮ እይታዎ ምንድነው ፣ ግባቸውን ለማሳካት ችለዋል?
7. አንድ የማህበረሰብ ራዲዮ ለማህበረሰቡ ተደራሽ ፣ አሳታፊ እና በማህበረሰቡ በመተዳደር ረገድ እንዴት ስኬታማ ሊሆን ይችላል?
8. በኢትዮጵያ የማህበረሰብ ራዲዮች አሠራር ላይ ተጽዕኖ የሚያሳድሩ ነገሮች ምንድን ናቸው?

Appendix V – FGD questions for JUCR workers

1. What is your position in JUCR?
2. What kind of program do you present?
3. Do JUCR programs represent the community?
4. Do you think JUCR is accessible to the community? In what ways?
5. Does the community participate in JUCR? How?
6. How do you express the relationship between the station and the community?
7. Who manages/owns the station?
8. What are the factors affecting JUCR's practice?

Appendix VI - List of In-depth Interview participants with their position

S.n	Name	Position	Service Year
1	Mr. Sisay Awlew	Media Research Team at EMA	7+
2	Mr. Bizuayehu Girma	JUCR Manager	10+
3	Mr. Kassahun Asefa	Former JUCR producer	4
4	Mr. Nimona Teshome	JUCR producer	4
5	Mr. Berhanu Girma	JUCR journalist	8+
6	Mr. Kalkidan Ayele	JUCR producer	8+

Appendix VII - List of FGD participants

S.n	Discussants	Position	Gender	Service Year
1	Ms. Hamelmal Abate	Volunteer	F	3 and above
2	Mr. Kenenisa Wakjira	Journalist	M	5
3	Ms. Marta Bekele	Volunteer	F	3
4	Mr. Ashenafi Musema	Journalist	M	8 and above
5	Mr. Negera Firomsa	Journalist	M	5
6	Mr. Solomon Engida	Technician	M	8 and above
7	Mrs. Genet Wodajo	Volunteer	F	4 and above
8	Mr. Biniam Ashebir	Journalist	M	4 and above