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Audience Reception Analysis on Jimma Fana FM 98.1: 'Fayyaan Waa Hundaa' program.

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Audience Reception Analysis on Jimma Fana FM 98.1: ‘Fayyaan Waa Hundaa’.

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A Thesis Submitted to the Department of Media and Communication Studies of Jimma University in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Broadcast Journalism.

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Declaration

I declare that this thesis is a product of my own independent research work and the thesis entitled 'Audience Reception Analysis on Jimma Fana FM 98.1: 'Fayyaan Waa Hundaa' program is my original work and has not been presented for a degree, diploma or fellowship to any other university. I further assure that all the sources of materials referenced, information derived, cited used for the thesis have been given the appropriate acknowledged.

Dedication

This thesis is dedicated to my mother W/roTejitu Aga and my husband Asfaw Jembere that I never forget their love and patience forever in my life till the accomplishment of this study.

Approval Sheet

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List of Acronyms

Ds	Discussant
FGD	Focus Group Discussion
FWH	Fayyaan Waa Hundaa radio Program
HIV/AIDS	Human Immune Virus/Acquired Immune Deficiency Syndrome
II	in depth Interview

Definition of terms

Audience	Listeners and Viewers to Media
Content	Media Message
Decoding	Translate or Interpret Physical Message into A Form the Eventual Meaning for Receiver
District	Structure Above Kebele
Encoding	To Translate Thoughts and Ideas into a Form That May Be Perceived by Our Senses
Phone-in	A show requiring members of the public to telephone the studio
Perception	Conscious Understanding of Something
Reception	The Act of Receiving

Abstract

This study was conducted to understand and critically analyze audiences' reception of FWH health program in Jimma Fana FM 98.1. The study employed a survey research design that implemented the quantitative method as well as the qualitative method for FGD to achieve the objectives of the study. The populations of the study were audiences of FWH program in Jimma Fana Fm 98.1. The researcher took audiences in three districts of broadcast based on convenience sampling and acquired a sample survey of 240 audiences within the catchment area of the broadcast. Primary data collected through survey questionnaire administered and gathered, FGD deliberated for 24 participants. The results of the study presented by using tables' frequency and percentages. Consequently, the findings of the study indicated that vast majority of audience of FWH program understood the message of the program. They can also understand what was broadcasted, advised and even taught by the medical experts. Negative reactions were also given in areas such as the use of technical jargons in English, minimal interaction with audience and shortage of broadcast time. So, the findings indicate as it is a factor for less regularity of audiences. Audiences, also, believe that the duration of the program is too short. The other factor of the study revealed that uneducated audience faced difficulties of understanding the message of the radio program due to the mixed terms in English. Finally, the researcher recommended that the program FWH engage more in its effort strengthening positive reactions and reducing the negative one. Avoiding the use of technical jargons in English, amending time of broadcast and improving interaction with audiences were the most important comments to the program.

CHAPTER ONE

1.1 Background of the study

Media researchers have come to deduce that the growing awareness of who is listening, watching or reading a media outlet has meant a more sophisticated visualization. Media products need to reach the target audiences with the intended messages. Media effects largely depend on the reaction and reception mechanisms the targeted audiences bring to bear in listening to a particular media product. In line with media message and an intended effect, Tan S. (1983:179) argue as “The ultimate effects of media message depend on whether the target audiences pay attention to, how well they listen the content, and whether they perceive the argument as the media people could like it to.”

Different professionals in the media industry have different understanding about the audiences. Knowledge gap hypothesis also argue that different segments of a community are at different knowledge level which affect information diffusion. Franklin et al.,(2005) explain that at bottom there is an assumption by most media professionals that media text is for people. Media people need to care about whether they are reaching the target audiences and worry great about audiences’ segmentations.

Radio broadcast is not only about international and national news. People at the bottom need to have their own specialized program through which they entertain local issues. Paul and Peter (2003) explained that radio is not only about national news. It also addresses people at peripheries with local issues using local radio programs. Radio broadcast keeps people in touch by enabling local communities to share experiences and social realities. It brings the best of everything into the greatest number of homes.

Standing out of other broadcasting mediums, radio plays a major role in Ethiopian society. Comparing to others in our case, radio reaches almost everyone and everywhere. It is true that some people still have no regular access to it in our situation but the number is dwindling.

Throughout the evolution of media research, most professional people on the media have a diverse understanding of their audience. It's also a fact that we cannot expect all people in the

society to be on the same level of knowledge, which can affect the information transmission. Wimmer and Dominick (1983: 04) explain, the researchers studied what the media is, how it developed, and how it offers alternatives to the communication systems already available.

Being an important social organization, mass media has wide reach and access that can influence the public by improving their health education level. Mass media play crucial role in disseminating health information and increasing awareness about health education. Media not only spread awareness, but also inform and educate people over a period of time. This ultimately helps in the change of attitude & behavior of audience for achieving better health. In other words, media is instrumental in bringing behavioral changes in knowledge, beliefs, and attitudes about health and healthy behaviors. The present study takes into account the role of mass media for health education.

According to Bernhardt,(2004) health communication is the scientific development, strategic dissemination, and critical evaluation of relevant, accurate, accessible, and understandable health information communicated to and from intended audience to advance the health of the public.

Although health education focuses on empowering individuals and communities by providing information and teaching techniques to achieve better health, health promotion emphasizes on environmental and socioeconomic determinants and participatory involvements.

Fana radio was established on November 12, 1989 Ethiopian calendar. In 1998 the stations expanded four FM stations within four years and also in 2002 the organization constructed huge media complex. Now a day it has eleven outlets. Among this, Jimma Fana FM 98.1 is one of them. Jimma Fana FM 98.1 is found in Jimma town which is away from Addis Abeba to western part of Ethiopia. It was established in 2000 Ethiopian calendar. It started its transmission and also the station is broadcasting in Amharic and Afan Oromo language. The dimension of the transmission goes through from Jimma to Buno Bedelle and all districts of Jimma zone. In southern part of Ethiopia, it includes Konta, Bonga, Dawro and Yem special districts. Currently, it has 3-5 million audiences. (Interview with Ato Husen Kemal, the manager of the station).

FWH is one of Jimma Fana Fm which has been transmitting for its audience a year ago by focusing on different health related issues which can educate the audiences. The program transmitted once a week every Monday starting from 3:00-4:00 pm. In this process, the

producer presents the program by inviting health professional in order to they give detail explanation about the diseases. When the program on air some audience participate via their phone to ask questions for more elaboration from the health experts.

In this case the main focus of the study was analyzing the audience reception of ‘Fayyaan Waa Hundaa’ radio program which is transmitted from Jimma Fana FM 98.1. So, the researcher tried to investigate to what extent the audience interpret and understand the messages that they received.

1.2. Statement of the problem

Almost 80 percent of morbidity in Ethiopia is due to preventable communicable and nutritional diseases, both associated with low socio-economic development. Improving the general physical infrastructure and strengthening health systems are key to improving health and require major investments and much time which is Chaya (2007:2) cited in Kalkidan Hassen (2017).

To eradicate such problems, health communication is used as one of the tools. The key objectives of health communication is to influence individuals and communities to change risky health behaviors and adopt good ones by creating a receptive and favorable environment in which information can be shared, understood, absorbed and discussed by the program’s intended audiences.

The goal is admirable since health communication aims to improve health outcomes by sharing health-related information. In fact, the Centers for Disease Control and Prevention define health Communication as the study and use of communication strategies to inform and, influence individual and community decisions that enhance health, (U.S. Department of Health and Human Services, 2005).

Media is among the means in which these plans can be reached to the public at the same time. Media is a medium in which the public express their concerns and demands as it is among the functions of the media.

Corteau and Hoynes (2003) argue that “we prefer to think of audiences as active readers rather than passive recipients. We see the meaning of media texts as something that these active audiences construct rather than something that is prefabricated by media producers”. Audiences have the power to accept or reject a media message and identify what type of media they use according to their economy and educational background.

According to Ethiopian context there are some research papers in the School of Journalism and Communication which related with audiences' media reception.

For instance, Beset (2007) had conducted reception research on radio audiences. The study focused on how audiences interpret radio messages that discourage early marriage. The findings of the research were in line with social issues in the selected area of audiences. Its findings did not provide clear picture on the relationship between media factors and audiences' factors in reception.

The other researcher Henok (2017) also conducted a research on audience reception analysis of Yegna radio which focused on drama and talk show that discusses the effect of social issues on the development of the girls in Ethiopia. So, the researcher tried to analyze the messages relating with social issues whether it is effective or not.

In another way Danu (2010) had studied on audience reception analysis which focused on how mass audiences interpret the message of 'Dorgaa Dorgee' radio entertainment program. In this case, the researcher wants to analyze how mass audience can interpret and make sense on the content of 'Dorgaa Dorgee' radio program which is gathered from different particular areas. This implies that how the questions and answers collected from one part of Oromia could be understood by the audiences from different part of Oromia.

Moreover, Firehiwot Yilma (2007) assessed that it is important to know how the audiences make sense of the messages of the talk show and whether they are using it in their daily lives.

All the above-mentioned studies moved around radio contents to what extent interpreted and understood by the mass audiences. They hadn't mentioned about how the media practitioners make problem on audience reception.

Depending on those assumptions, the researcher tried to cover the critical problem that the previous researchers hadn't touch. In this case, the researcher tried to analyze the problems which are related with radio audiences from rural areas and who are illiterate. With regard to this, journalists and health professionals use professional words and phrases that can confuse especially uneducated audiences.

1.3. General Objective

The general objective of the study was to understand audiences' receptions of 'Fayyaan Waa Hundaa' radio program in Jimma Fana FM 98.1

1.4. Specific Objectives

1. To assess the opinions of the audience on how they interpret the messages that transmitted from 'Fayyaan Waa Hundaa' radio program.
2. To find out how far the audience are familiar with the words and phrases that the journalists and health professionals' use.
3. To show how audience give feedback on FWH health program.
4. To find out factors that affects FWH health program.

1.5. Research Questions

Having made a careful and in-depth review of theoretical literature on audience reception and factors affecting, it would be essential to assume that the research question is located within the context and frame work of the following research questions:

1. How do the audiences interpret the message transmitted in FWH program from Jimma Fana Fm 98.1?
2. How the audiences are familiar with the words and phrases that the journalists and health professionals' use?
3. How do the audiences give feedback on the programs?
4. What are the factors that influence FWH program?

1.6. Significance of the Study

The study aims to contribute something concrete in the audience reception of contents and messages on how the media practitioners are performing their duties effectively for the audience. Hence, the output of this study will have a number of implications for executives in media and journalists. They could understand factors affecting audience reception. Moreover, it may enable the management of the media. To use the research's output, results and recommendations in their respective implementation of media programs.

1.7. Scope of the study

This study focused specifically on analyzing the audience reception of ‘Fayyaan Waa Hundaa’ radio messages transmitted from Jimma Fana FM 98.1. Because of time scarcity and budget, the study does not focus on other categories of media and all programs. This study confines itself to Jimma Fana FM. 98.1 radio program which can make the researcher to give focus on this scope.

1.8. Limitations of the study

There were certain problems and challenges encountered while conducting this study. For instance, being late of the respondents was the main difficulty of data gathering session. So, the researcher overcomes the problem by tolerating and extending extra time for the respondents.

The other limitation of the study was the sample size of the population. Because of time and resource constraints, it is impossible to increase the number of participants in survey questionnaire and FGD. Reluctance of the journalist who is the producer of the program to be interviewed was another limitation. Lack of previous local studies on the area especially which related with Jimma Fana Fm was challenging the study.

1.9. Organization of the Study

The study was organized into five major chapters. Chapter one includes the background of the study, statement of the problem, objectives of the study, significance of the study, scope of the study and limitation of the study. This chapter serves as a window to see the paper. Chapter two contains the Literature Review. The related works collected from various sources were compiled. Chapter three explains the methods and methodology parts. Chapter four discusses about data presentation, analysis and discussion. Lastly, chapter five came with summery, conclusion and recommendations.

CHAPTER TWO

2. Literature review

2.1 Health Communication

According to Bernhardt, health communication is the scientific development, strategic dissemination, and critical evaluation of relevant, accurate, accessible, and understandable health information communicated to and from intended audiences to advance the health of the public (2004: 2051).

There is no magic bullet other than health communication that can address health related issues for the general public. It is vivid that majority of the population sought after health-related information so as to escalate their medical knowledge there by improving quality of life. Hence, health communication can serve as a cornerstone in such circumstances.

Maiback and Holtygrave stated health communication as the use of communication techniques and technologies to positively influence individuals, populations, and organizations for the purpose of promoting conditions conducive to human and environmental health(1995: 219–220).

Basically, the ultimate goal of health communication is to increase knowledge, awareness and understanding of health issues. However, the background of health communication is not only confined to health advancement and halting of bad prognosis of a disease. It also extends to various social, political and economic issues.

The scope of health communication includes disease prevention, health promotion, health care policy, and business, as well as enhancement of the quality of life and health of individuals within the community (Ratzan et al, 1994: 361).

In order to obviate health disparities, it is indispensable to use a full range of health communication strategies including entertainment-education, media advocacy, interactive health communication and interpersonal communication, as the health disparities have a potential to extend in to social, economic and political discrepancies.

According to Robinson et al, consumer demand for health information and the availability of new media technologies have spurred substantial interest in interactive health communication (IHC), the interaction of an individual consumer, patient, caregiver, or professional with or through an electronic device or communication technology to access or transmit health information or receive guidance and support on a health-related issue. Hence, with access to

IHC applications, consumers gain greater control of influences over their health, and health professionals may become more effective and efficient providers of care, health information, and support Robinson et al, (1998)

2.3. Reception Analysis

The history of reception studies begins at the moment speaker's attempts to figure out what listeners might understand about messages. According to Stagier (2005). Reception analysis started around 1980s and dealt with how audiences understand popular media and the entertainment. McQuail(2000) describe reception study as "as a reflection of a particular social-cultural context and as a process of giving meaning to cultural products and experiences in everyday life." The most researched type of popular media was the soap opera. Anglin (1985) studied an American soap 'Dallas', and how women viewers make meaning.

She found out that women were interested in the soap not because it was the exact copy of the reality but because it appealed to their emotion. Such reception studies introduced the notion of pleasure into the discussion of what audiences obtain from popular media and cultural forms. "These gain of pleasure and as a whole lead to what the notion of reception analysis refers to, the ability of audiences to appropriate the meaning they wanted form popular.

2.4. Defining Audience

In media studies audience is mostly used as a way of talking about people either groups or individuals as Ross and Nightingale (2003:4) put it. It used to refer to large groups of people, like the mass audience for television news, newspaper readership, the general public, or even people attending a major sporting event or a rock concert (2003:4). In addition, Ross and Nightingale (2003:4) stated the term is used to refer to groups of people who are linked by ties of more enduring socio- cultural significance. These 'audiences' may be described as subcultures, taste cultures, fun cultures, ethnic diasporas, indigenous or religious communities, and even domestic households.

In one of the pioneering models of mass communication as developed by Wilbur Schramm (1955), audiences are designated by the term 'receiver' with the role of taking in messages dispatched by a source McQuail(2000). In the earliest media theories too, audience meant the congregated 'mass society out there' passively receiving media contents. However, McQuail finds it convenient to put the notion of audience in different and overlapping ways, i.e., "by

place (as in local media audience) by people (specific age belief groups) by the type of channel by the media content, i.e., the subject matter and by time (prime time)” Ibid.

Farmers, industrial workers, house wives, teenagers, and doctors will all have preferred listening times which will vary according to local circumstances as McLeish (2001) puts it with regard to audience availability and program Items.

The fairly superficial news or information and current affairs plus music type of continuous program where all the items are kept short, may be suitable for the general audience at times when other things are happening such as meal times or at work.

For Croteau and Haynes (2003), audiences are people with live histories and social networks. These people are ‘active readers’ of media messages and not passive recipients of them. Audiences actively engage themselves with the media contents they access and construct meaning in light of the context of the everyday life where in they are situated. Apparently, audiences may participate in different medium which they are engaged in. Nevertheless, McLeish (2001) stated that radio is not a good medium by itself for establishing a genuine two-way contact. Listeners may feel that the broadcaster comes to their home and they may even get the impression that they know an individual.

However, *ibid* explains it; this is at best a substitute companionship rather than genuine personal interaction. The broadcaster/listener relationship or perhaps that of the station/listener can be made more real through the broadcaster’s ability to allow and encourage listeners to take part in the program making activity.

2.5. Audience participation

According to *Ibid* audiences participate through letters, e-mails, texting, and phone call:

2.5.1. Letters and E-mails

Program correspondences incoming to the station may be classified under three general headings: letters intended for use on air, those requiring a response by e- mail or letter, and that which can be forgotten McLeish, (2001).He also suggested that it is a matter of station policy whether or not an individual presenter is encouraged to become involved in replying to listener.

On air use includes music requests and dedications, competition replies, or letters and e-mails written directly to a program letter spot that is to be read on air. In general, they either offer advice to the audience at large or ask for help with a personal problem.

McLeish (2001) explains further that the producer of a letter spot may consider the following in arriving at most appropriate format:

1. To maximize listener's involvement, several pieces of correspondence can be dealt with in a single spot.
2. A long letter may not be read in its entirety but extracts used to reflect accurately what the writer is saying.
3. A letter with a lot of questions doesn't monopolize a spot but is broken up and used in parts perhaps in several spots.
4. To give variety of pace and vocal interest a spot may use more than one of the response forms listed above.

A letter is not simply program fodder, but deserves the same level of consideration that its sender gave it. This becomes increasingly important for short-wave or long-distance broadcasts

2.5.2. Texting

Stations that encourage text messages by mobile phones in general set out to attract the younger audience. McLeish (2001) points out that when giving out a special number and code to ring, there may be a program assistant ready and available to take the messages and if needed to respond to callers. However, incoming texts can come straight to the presenter on-screen, like e-mails for reference on air- an ideal way of handling brief computation answers.

2.5.3. Phone-ins

Phone-ins are likely to require more personnel than a single producer-presenter, especially if the callers are to be screened before they are put to air, Starkey (2004:85). Ideally, every caller who is allowed to speak in the program will have been spoken to beforehand, either by the producer or by a researcher who should attempt to identify those who sound more interesting, have something relevant to say, and not be too much of liability in terms of potential issues of libel and taste and decency as Starkey (2004) puts it. In line with Starkey's point of view McLeish contend that through public participation, the aim of a phone-in is to allow a democratic expression of view and to create the possibility of community action. An important question, therefore, is to what extent such a program excludes those listeners who are without a telephone. Although, Starkey (2004) emphasizes that the presenter plays an overt role in setting the agenda- perhaps introducing a list of acceptable topics for debates, beginning and curtailing each conversation, signposting before advertisement breaks and the

news and so on. According to Starkey (2004), the call screener should quickly determine the value of the caller in terms of his or her likely contribution to the program and the level of risk that the caller may misbehave 'on air'.

2.6. Audience and Meaning

In many respects, audience is an unfortunate term. It evokes the image of a mass of passive receivers ingesting their daily dose of media products Croteau and Haynes (1997). The above statement is usually true when producers of media messages want to construct a message that can address a mass people. But this is not the case usually. William states "audiences can be defined by the kind of media products they use, by their social type and other divisions that are usually used to categorize a society. Such factors could also be applied to categorize media audience".

The use and gratification theory indicates that audiences use the media to satisfy their needs. "...there is a plurality of responses to media messages, that people are capable of making their own minds up, accepting some messages, rejecting others using the media for a variety of reasons and using them differently at different times" Watson, (2003). The theory states audiences use the media for different needs of gratification. That is to divert from their problems, to develop personal relationship with some characters, to experience what others are going through and to get some information Watson, (2003).

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

Thus, it is the individual action of each audience that can collectively become active still with different degrees. Croteau and Haynes state that audience is active and this state of being active can be expressed in three ways. That is through, individual, Social and active political action. They describe the individual interpretation of media products as: This interpretative activity is crucial because it is in the process of audience reception that media texts take on the meaning. Producer construct complex media texts, often with a very clear idea of what they intend to say but this intended message is not simply dumped into the minds of passive audiences. Instead, audiences interpret the messages assigning meanings to its various component. This is because media messages tend to have multiple meanings.

2.7. Media Reception

Different media and communication researchers have defined reception studies differently. All the various definitions underline that reception studies are not hermeneutics or truth findings of the meanings of the media products. The enterprise reception study engages is historical and theoretical. According to Janet, meaning attached to a program outlet based on the nature of the recipients and social circumstances.

Janet argues further as: Meanings of a medium text for viewers/listeners may be quite pertinent to their behavior, attitude and beliefs. This is why reception studies ask, what kind of meanings does a text have? For whom? In what circumstances? With what changes over time? And its effects from the viewpoints of cognitive, emotional, social or political domains. As a result of the aforementioned concepts, there is no clear-cut definition for reception. For instance, Eagleton (1983) refers to reception studies as “a social and historical theory of meaning.” While Culler (1981) defines as “reception study is an attempt to understand the changing intelligibility of works by identifying the codes and interpretive assumptions that give meaning for different audiences at different periods.” As Iser (1972) puts “stars in a text are fixed, the lines that joined them are variable.” Reception of a medium text has also its own implications.

The value ability of a media outlet (or no valuable) could be analyzed from social or political meanings. Variability in interpretations would open the door to creation of these meanings. As to Janet (2005), “there is no natural, universally ‘worthwhile’ text exist. All interpretations are subjective, and all texts have political and social meanings and values “positive” or “negative”, reinforcing" or “contrary” to the beliefs of various audiences.”

Meaning production of audiences is core in reception research. The articulation of personal reaction to the mass media message is part of the field of reception research. That is why Janet (2005) comments as reception study are not just about the consumption of media messages but also about access to producing them.

2.7.1. Reception Theory

Reception study is an area whereby audiences are studied in relation to meanings drawn from media products. Media researchers are interested to know the influence of the media by how audiences bring out meanings from the media texts. It is how audiences understand media

messages in respect to their individuality and social backgrounds. The media effect model was also criticized, according to Williams (2003), for considering media audiences as passive recipients of media outlets and ignoring subjective interpretations that the audiences hold.

Media message interpretation is central in reception study. As to Fourier (2005), "Interpretation is a process of negotiation between texts and audiences situated within specific social and cultural contexts." Media audiences do not interpret media messages equally. There are differences due to certain factors. Williams also argues the concept as: Audience ability to interpret media message is determined by arrangement of individual, social, cultural factors. Audience, also do not simply receive media messages even when the media is instrument in shaping attitude opinion, and beliefs. Instead, people interpret media messages in the context of stored knowledge.

Reception analysis gives emphasis to the ability of audiences to appropriate the meanings they want from the mass media and cultural forms. It is also the concern of reception study to focus on audiences' ability emanating from their critical and creative ability to resist the media. Media audiences are not passive recipients of messages, but a combination of different groups with their own histories, habits, beliefs and social and political interactions.

Reception researchers have come to conclude that meaning of media message is the result of the interaction between media texts and audiences. Meaning is not solely inscribed in the message produced by the media but is the outcome of the interaction between the audience and the text. And audience from the same socio-economic background could generate different interpretations of the same message.

2.7.2. Critics on Active Audience Theory

Active audience theory is not without flaw. It has been criticized by scholars of the field. The major critic is active audience theory has given more power to the audience that question the notion of media power. Williams states Active audience theory by stressing the ability of audience to make their own meanings from what the media pump out, to use media technologies for their own purposes and to take their own pleasures from what they see, hear and read undermines or even invalidates the concept of media power.

Braker and Brooks criticize the view of celebrating resistance of media messages. If audiences reject messages of campaigns that encourage safer sex or discourage violence

against women it is not something to encourage. They also question the term activity in that sometimes audiences become passive with choice by giving examples of people who watch movies just be scared or to have a good weep Williams, (2000).

Kitzinger pointed out the lack of clarity on what the word 'meaning' refers to. She identifies a difference between how people react or respond to a media text and their interpretation of the meaning of that text people can agree on the meaning but simply refuse to accept or believe what is conveyed she concludes diverse response cannot be equated with diversity of meaning Williams, (2000).

Another point that audience theory is accused of is the method that it uses critics comment on the subjectivity of interpretation that can be too narrow to rely on, Stevenson as cited in Williams (2000).

However, active audience research took another direction to media and attempts to look at audience in a closer and elaborated way than previous theories. It looks at audience in a closer and elaborated way on than previous theories and tries to understand the factors that affect the interpretation media texts.

2.8. Approaches to Media Reception

Earlier studies continue to place the issue of media impact at the top of the agenda of communication research. New and integrative approach also needed if the impacts of communication were to be assessed nexus social contexts. Comb and Harish (1992) see mass media as source of social meanings and cultural forums for the audiences. It is a cultural forum because it is in the interplay between the communication system and the audience that the meaning that could be said to have effects come to be, the media audiences' nexus should be special focus for communication research.

In the social construction of reality, audiences have vital roles. According to Berger and Luckman (1966), this audience contribution to the creation of social reality needs much more exploration because the reception of communication is a crucial cite for the struggle over the definition and re-definition of social reality. In the empirical tradition, the research design on questioning what people do to the media and what media do to the people open out to others questions suggested by critical traditions. In the critical tradition, Jensen (1989), whose interest's the mass medium disserving, conceivable alternatives from the audience perspectives, how the alternative might materialize, are central to the approach. The claim of

communication research to wider social relevance depends on its ability to deal with these critical issues.

2.9. Mass Media and Meaning Production

Mass media communication is meaning production. Mass communication is procession phenomena that is at once produced by and produces other social practices. Woolcott (1982) discussed that communication is shaped by specific social institutions according to the consensual social uses in a particular culture. Communication also helps to shape that culture by playing a constructive role in everyday life. However, Schramm (1954) cited in Neguse (2008) discussed that for effective communication there should be an overlap between encoders' field of experience and audiences' field of experience.

It is vivid that audiences have some scope for redefining media content. The general socio economic and political constraints, according to communication researchers, under which mass communication is produced and received, suggest the media are likely to reproduce the prevailing forms of understanding as they are manifested in daily life.

2.9.1. Interpretation and Social Context

The first step of audience activity is interpretive. The meanings of media message are not fixed; these are constructed by audience members. According to Croteau D. and Haynes W. (2003), interpretations of media text is Part of the process whereby media messages come to mean something to us; it is how audience derive pleasure and excitement, or a wide range of intellectual or emotional stimulation.

The interceptive activity is crucial because it is in the process of audiences' reception that media texts take on meaning. As to Croteau D. and Haynes (2003), producers construct complex media texts, often with a very clear idea of what they intend to say, but this intended message is not simply dumped in to the minds of passive audiences. "Audiences intercept the message, assigning meanings to its various components."

Sometimes there will be a very close correspondence between the intended meaning and the ways a particular audience intercepts the media message.

2.9.2. Encoding and Decoding Model

Encoding and decoding model is the first model to diverge from the formerly established effects theories. This theory has been re-constructed by many scholars, but it was originally

constructed Hall, (1980). The model states the lack of fit between the codes has a great deal to do with the structural variances of relation and situation between broadcasters and audiences, but it also has somewhat to do with the asymmetry between the ‘codes of source’ and ‘receiver’ at the moment of transformation into and out of the discursive form. What are called distortions or misunderstandings arise specifically from the lack of equivalence between the two sides in the communicative exchange (cited in During, 1994).

Hall categorizes the different meanings formed while decoding media messages. This category is the preferred reading theory, which differentiates three kinds of meanings; the dominant, negotiated and oppositional. The dominant or hegemonic reading accepts the preferred meaning encoded in the text; the oppositional reading occurs when people appreciate the preferred reading, reject it and decode meaning according to their own values and attitudes, and a negotiated reading is where people rather adapt than entirely reject the preferred reading (Williams, 2000). Hall elaborated more on the television codes that are bound to different meanings by using the concept from linguistics in which words have the literal denotative meaning and the deep connotative meaning. “... the so-called denotative level of the television sign is fixed by certain, very complex codes. But its connotative level, though also bounded, is more open, subject to more active transformation, which exploits its polysomic values).

Rivers and Schramm states, a person who accepts a message will interpret it as his stored –up experience and his built-in values dictate, for he can interpret only in terms of the responses he has learned. We tend to interpret new experience, if possible, in ways that fit with old experience and accepted values. This, of course sometimes leads to distortion—often to selecting the parts of a message that fit comfortably and discarding the rest. Coatsy, (1973) But Hall emphasizes that social background rather than individual self-determines the formation of meaning out of media messages.

Morley tested Hall’s preferred theory by taking and analyzing the corrected nationwide television news magazine and interviewed people from different social background to see how they make sense of the encoded preferred meaning. But the outcomes were different from Hall’s theory. Morley discovered that social background and experiences did not necessarily determine people’s understanding of the content of the media. Social class alone

was not an adequate explanation for diverse audience responses. Respondents who shared a similar class background sometimes produce different responses Williams (2000).

Cantrip as cited in Bilgi (2001) also states “high critical thinking was the key to have a different interpretation of a message after she studied how people from different background interpreted a show” war of the worlds” ... broadcast of Oct 30, 1939 “people with diverse personality characteristics interpreted the broadcast differently a show „war of the world“”. Thus, it can be argued that the message alone does not stand as the factor for audiences to accept it. Other causes like the social background, personality, class has to be integrated when one tries to look at audiences and the meaning they take from a media.

2.10. Factors in Reception Process

In studying mass communication as reception, there is a need to consider essential factors in reception analysis. These factors, according to Jensen (1989) cited in Neguse (2013), are situational, media, audience and analytical factors. The following sub-section discusses each factor.

2.11. Situational Factors

Media researchers see reception as getting the target audiences with the intended media message. They consider media reception as the meeting between medium and its audiences. As to Less well (1948), the context in which reception occurs is an important concern in the media study. The reception situation is embedding in socioeconomic and historical context that stakes out particular social uses of communication. “In studying media reception, the reception situation should be constructed methodologically as a complex of specific social factors. And the situation should not be divorced from its context” Jensen, (1989).

Audience figures of a medium may not provide sufficient information on the significance of the medium text. The figure may over-state the audience's involvement in the process. Jensen (1989) states “The audience experience of a particular medium and its content cannot be separated from how it is used. To understand the lived reality behind media experience, we need to turn to the context where reception takes place.”

Jensen also argues that listening to a media out-let may work simply as an atmosphere generator. It is the act of listening or not listening that constitutes important and recurring variables of family life, and the specific media program is another important aspect for assessing the meaning of listening to a particular mass medium.

Jensen (1989) explained the active social nature of the interpretation between medium and audience needs to be seen from wider social contexts and related factors. Beyond the meeting between medium and audiences, reception situations should be seen as a complex of social and cultural factors. And the reception of communication cannot be separated from the wider every day and political contexts where the context acquires relevance for the audiences.

2.12. Media Factors

Media researchers argue that audience engage media products in reception. Therefore, special attention should be paid to these products. The combined analysis of program structures and audience responses can become the bases of more comprehensive approach to reception. One central aim of uses and gratifications research Blumberg and Katz, (1974) has been to characterize the experience or gratifications that are associated with the use of a particular medium and types of media products. Audiences need to gratify a variety of social and aesthetic needs from the mass media.

Demographic categorization of respondents may not well explain certain variations in decoding. As to Lewis(1983) and Morley, (1981), the demographic definition of recipients may be used as preliminary categorization in practical work with audience, but it is a category that cannot register the ongoing processes.

The social and cultural identities of the audience are established in the social communities and they are the source of those codes of understanding media text that audiences apply in interpreting media codes. It may be essential in reception analysis to think audiences in terms of codes or discourses rather than socio economic categories. For instance, recipients have their codes of understanding Jensen, (1989).

2.13. Audience Factors

In the elaboration of the decoding model, Morley (1981) argues that the audiences' ability to decide the various genres of media content should be accounted for as a generalized textual competence. The notion of interpretive community, Jensen (1989) is useful in studying media audiences. "Interpretive communities and their members are defined both by their social placement and functions and by the cultural traditions, conventions and meanings that unite them." In studying media audiences' interpretations of a particular medium text, it is indispensable to keep in touch with the background scenarios of the recipients.

The role of recipients in mass communication should be explained with reference to their specific social and cultural background: they have been formed or formulated within community of interpretations. The interpretive communities serve to differentiate the audience along lines of interests and usages. Different interpretive communities also seem to rise and fall with changes in society Jensen (1989).

2.14 Audience and Construction of Meaning

In many respects, audience is an unfortunate term. It evokes the image of a mass of passive receivers ingesting their daily dose of media products Croteau and Haynes (1997). The above statement is usually true when producers of media messages want to construct a message that can address a mass people. But this is not the case usually. William states “audiences can be defined by the kind of media products they use, by their social type and other divisions that are usually used to categorize a society. Such factors are also applied to categorize media audience William (2000).” This is since media messages tend to have multiple meanings. And understanding of media messages does not stop at the individual level people talk about the program with their friends, families and try to send a message on how they understood or assumed the message. And further, people can demand together to change or improve a media message.

Croteau and Haynes, (1997) Hobson states “the message is not solely in the text but can be changed or worked on by the audience as they make their own interpretation of a program Neguse (2013).” On this regard Hall described this difference of derivation of meaning as:

To clarify a misunderstanding at the connotative level, we must refer through the codes, to the orders of social life, or economic and political power and of ideology further, Rules of competence and use, of logics-in-use which seek actively to enforce or prefer one semantic domain over another and rule items into and out of their appropriate meaning-sets (cited in During, 1994)

Williams states “Audiences interpret media messages and their ability to do this is determined by a range of individual, social and cultural factors. They are no longer seen as an un differentiated mass of passive recipients of messages but a multitude of different groups with their own histories, habits and social interactions” (2000). This interpretation of media message is wide. Interpretation includes the way an audience understand what is spoken or written by the media, how they relate with the people involved in creating the message. In

other words, interpretation requires a way to receive a message in accordance with one's prior experience. This calls for the notion of subjectivity in interpreting media messages.

One way of understanding our subjectivity is that it is composed of the variety of discourses that we use to make sense of the social domains that constitute our social experience. Because our social experience has varied, and does vary, so much, our subjectivities are likely to be composed of a number of different, possibly contradictory discourses, each bearing traces of a different scientific ideology Fiske (1987). Thus, each one interprets a message in accordance to his/her subjectivity. But this does not mean there is no common meanings that can be derived from a message. Some meanings will be easier to construct because they draw on widely shared cultural values and sets of assumptions about the way the world works. Other meanings will be less commonly derived because they require substantial retting or depend on the use of alternative informational resources. As a result, meanings may be actively constructed by audience. But in most cases one interpretation is likely to be most common and fit with the underlying values of the culture Croteau and Haynes, (1997). But there seems to be a point where interpretation is commonly based on a certain factor.

As the researcher mentioned earlier social class has been regarded as one factor. "... social position affects interpretation. It acts as a central mediator of the interpretative process not as a determinate of meaning but as a key provider of the resources we use to decode media messages" Croteau and Haynes (1997). Interpretation of a media message can be seen as making sense of programs.

Regarding audiences of talk show, making sense is seen as. "An attempt to fix representation and privilege certain understanding as unproblematic ally true "Manga (2000). Classifying can be a form of classifying the shows in one way or rather than another is a function of the discourses available. The discourse provides the terms though which one can make sense. Audiences uses the discursive resources as in Croteau and Haynes (1997) the language, concepts and assumptions with a particular subculture or political perspective to help them classify shows in a certain category. Thus, recent research has begun to focus on this type of audience activity of making meaning that suits their purpose.

Construct new meaning that serves their purposes better than any meaning that might have been intended by the message producer Burran and Davis, (2006).

2.15 Methods of Audience Reception Research

Reception studies make no absolute distinction between the analysis and interpretation of audience experience of media. In regard to this, Jensen & Jankowski (2002) argue that while moving beyond the vague notion of reading as aesthetic appreciation, reception analysis insists that, for most research purposes, an operationalization of categories that establishes aggregated, decontextualized sets of data which only subsequently are interpreted as findings, does not represent a valid approach to meaning as produced by audience. Instead, the meaning of the constitutive elements of audience discourses should be interpreted with constant reference to context, both that of the media discourses in question and the broad social context of historical and psychoanalytic circumstances Jensen & Jankowski (2002).

Textual criticism or discourse analysis is a key constituent of reception methodologies. According to Jensen (1989) “the analysis of interviews and other audience discourses draws on techniques and models from linguistics and literary criticism. Discourse analysis not just for the analysis of interviews it is also for other current discourses and for the diachronic study of media-related discourses.” Jensen (1989) stated the following general principles:

Relevance of discourse analyses are; it should be emphasized that, beyond documenting a respondent’s line of thought and argument, it offers a powerful tool for evaluating the interaction between interviewer and respondent. Similarly, discourse analysis offers a set of linguistic criteria for assessing the inter subjectivity of later interpretations, which makes possible reflection and discussion of disagreements, rather than a simple measure of inter-coder agreement Jensen (1989).

According to Jensen & Jankowski (2002) “reception methodologies refer to a comparative textual analysis of media discourses and audience discourses, whose results are interpreted with emphatic reference to context, both the historical as well as cultural setting and the “context” of other media contents. Three main elements of this definition may be explicated in terms of the collection, analysis, and interpretation of reception data. Textual analysis is the earliest and still the most prevalent method in audience reception research Stagier(2005).

The collection or generation of data centers on the audience side. The approaches to audience discourses coincide with the general techniques: interviewing (of individuals or groups); observation (with varying degrees of participation by researchers); and textual criticism (of historical sources or other texts). Scholars farther argued that each of these methods, of

course, poses classic problems of validity and reliability that have begun to be addressed in the context of reception analysis Jensen (1989); Kirk and Miller, (1986).

2.16. Contemporary Audience Research Studies

Reception studies came to the media research realm with the belief that audiences are active and can reconstruct meaning not exactly intended by the media producers but as the audience own life styles, experience and social interactions dictate. Therefore, contemporary audience researches focus on inquiring in to “what audiences think and do” in order to understand the influence of the media Williams (2000). Reception studies prioritize investigating media messages by active audiences Schroder et al. (2003) as cited in Mustafa (2011).

It would be interesting to find out how reception theory, which according to Holub (1984) was virtually unknown in 1965, could have become so popular over the next decade. Reception theory has proved to be one of the most marketable items that the scholarly community ever produced. Holub (1984) further argues that:

“No one today can seriously question the enormous impact it has had on the interpretation of literature and art, from Marxists to traditional critics, from classical scholars and medievalists to modern specialists, virtually every methodological perspective and area of literary endeavor has responded to the challenge raised by reception theory.”

In reception analysis it is commonly acknowledged that the path breaking work of Dave Morley (1980), while emerging from the British cultural studies tradition, summed up a long prehistory that had pitted two conceptions of communication against each other. The first broadly conceived school is associated with the logos tradition of the humanities, and has approached texts as the locus of meaning to be extracted by (more or less) competent readers through a hermeneutic act Jensen & Jankowski (2002).

The history of reception analysis is short, but turbulent as it's profound theoretical and political implications Jensen & Jankowski (2002). But researchers like Stagier insist that “reception studies matter for our individual and our social and political life. It is a practically pragmatic field even if at times reaching specific conclusions is difficult” Schroder et al. (2003). Schroder et al. (2003) also support this view that the study of audience reception, with all the shortcomings they exhibit, continue to be an established tradition with formidable theoretical and methodological foundations.

Today reception research is facing many exciting challenges. What does the growth of the new media mean- are the existing methods of reception research sufficient, or do the more interactive and to a certain extent dialogical media demand that the tool box be expanded with new tools Mayer (1998); Roscoe, (1999). And what about reception research oriented towards cognitive psychology, whose practitioners believe they can add a new dimension to reception research (Hojer, (1998)Hojer& Werner, (1998). And what about the globalization of the media – what does that mean for reception research? Do we need more transnational, comparative studies to look into differences and similarities in the dissemination and use of media in the age of globalization Jensen &Livingstone(1998) Thus, all questions give a direction where reception research is going? When the researcher started planning this research, she imagined that she would try to throw a critical glance at all the exciting things that are currently happening in reception research.

We all like stories, partly because a story can offer a framework for the understanding- or at least an interpretation of life's events. Often a mirror in which we can see ourselves- our actions, motives, and faults- and the outcomes and results can contribute to our learning as McLeish (2001:243) puts it. From the above assertions we can understand that drama plays a great role in creating awareness, educating, and entertaining. A message- may be about culture or health or life in general, can easily reach the audience. With regard to spreading HIV&AIDS messages, Nwansa and Bergman (2003, p. 10) explain further.

2.17. Uses and Gratification Theory

Today media researchers are more interested to know about the influence of media from what the audiences have to say. How audiences bring out meaning has lately become the focus of media theory. As Williams (2003) argues, 'Audiences interpret media messages and their ability to do this is determined by a range of individual, social and cultural factors'. They are not perceived as homogeneous mass of passive recipients of messages any more. 'What audiences think and what they do is more central to understanding the influence of the media'.

We get information that we chose to use and we get information that gratifies us, that suits our interest and desire. We select information and media based on our needs, wants, our social needs, our entertainment needs, our information needs, and our need to understand the world.

The audience uses the media to satisfy psychological and social needs. Thus, the uses and gratifications approach accommodated an understanding of audience members as active agents within a social network rather than fragmented individuals within a monolithic mass. Furthermore, the model acknowledges media content and how attitude change extends to include the audience's knowledge, behavior, beliefs and value systems Abercrombie (1996).

CHAPTER THREE

Research Methodology

3. Introduction

This chapter tells the research methodology used to attain the research objectives stated, it includes the research design that applied, research approach and area of the study as well as the population of the study.

3.1. Research Design

Research design makes the research as efficient as possible. In this study, the researcher used survey method as a research design. It yields maximum information with minimal expenditure of time; effort and money. It is also comprehensive plan for data collection in an empirical research project. It is generally a strategy used for describing procedures about sample size, data collection sources, means of collection and methods of data processing, analyzing, and presenting based on available time and resource. Hence this study uses descriptive survey design.

3.2. Research Approach

The quantitative, qualitative and mixture of the two can be considered as the most commonly used research types. Quantitative research aims at measurement of Phenomenon that can be expressed in terms of quantity while qualitative type emphasizes on explanation of the reasons of a particular behavior. Moreover, a mixed research type involves the quantitative and qualitative research types. It uses numerical and opinion related data. Hence in this study a mixed research approach followed to reduce the limitation of using single method and to capture the best of both qualitative and quantitative approaches Roswell (1998).

The rational for opting this method can also be if either quantitative or qualitative approach was to serve weak mixed method conserve to strengthen either.

3.3. The study area

This study was conducted in three catchment areas of JimmaFanaFm98.1 such as Gomma, Gumay and Dedessa districts whose population estimated as 330,000.(the data gathered from wereda municipal administration). The study focuses mainly on the listeners of rural areas having radio as the best option to attain information. The study area is confined to this area because the majority of the populations are Afan Oromo program audiences.

3.4. Population of the Study

The study population comprised of the audiences of Jimma Fana Fm in two districts from Jimma zone and one district from Buno Beddelle zone specifically listeners of FWH program. The survey questionnaire consists of students, farmers, drivers and some unemployed. In FGD the participants were teachers, students and civil servants from health sector. Finally, the in-depth interview involved journalist who produces the program and an expert of health.

3.5. Sample and Sampling Procedure

According to Mugenda (2003) sample means a part of total population. It is also a finite and representative number of individuals or subjects in a population to be studied. Accordingly, in this study the researcher used purposive sampling technique so that valid data could be gathered from the study through focusing on relatively small number of instances deliberately. In this study considering the population, the researcher purposively sampled 240 audiences for the survey questionnaire to be conducted in the catchment area of the radio, besides these 24 audiences selected from each district for the FGD. Finally, the in-depth interview used for a journalist and health professional. The interview done with them so that detailed data added to the study on reception,

3.6. Data Collection instruments

Data collection methods employed in this research includes survey questionnaire, focus group discussion, and in-depth interview.

3.7. Survey Questionnaire

This study employed a survey questionnaire where the researcher asked the question and audiences filled in answers. The questions were prepared and given to the targeted audiences to fill in their own. In this case, the illiterate respondents wait for the facilitator to write down their answers. The purpose of the survey was to seek the targeted audience opinion, belief and feeling about a particular issue required.

According to Bagger (1998) this method is inexpensive and accurate and has disadvantage of being costly and difficulty of taking sampling.

In order to avoid and eliminate redundancies and misunderstanding before the actual data Pilot testing was also get conducted by the researcher. Basically, in this study 240 survey

questionnaires distributed to audiences in three broadcast areas of Jimma Fana Fm such as Gomma, Gumay and Dedessa districts. Sufficient time was used to administer and collect viable data for the study's purpose.

3.8. Focus Group Discussion (FGD)

Focus groups originally began as a way of collecting data about how sample audiences might have perceived a particular radio program or other types of mass communications(Merton, Fiske, & Kendall, 1990).

In order to meet the stated objectives of the study FGD is crucial. It focused on listeners to the radio program so that viable information about the program was gathered. For instance, the manner in which listeners participated in the program and how they view the program 'Fayyaan Waa Hundaa' and how often they listen to it focused. According to Mugenda & Mugenda (2012) this technique could enable elicit data from a group of people who share the same experiences. The discussion was guided by the researcher and 3 facilitators in districts such as Gomma, Gumay and Dedessa. In this study three FGD groups were arranged which consists of eight participants from each wereda. The researcher chooses this method in order to the audience elaborate their thinking and ideas accordingly. The researcher took a recorder to record the discussants' audio in order to interpret their ideas and views. The technique enables the researcher to gain an insight in to an issue since the discussion usually focuses on issues to deliberate in great detail.

FGD could also enable to examine what people think, how they think, and why they think the way they do about the issue of importance to them without pressuring them in to making decisions or reaching a consensus. According to Jenny Kitzinger (2005:5) a well know focus group researcher, the FGD is an' ideal method for examining stories, experiences, points of view, beliefs, needs and concerns of individuals. Under this the discussion was conducted in three broadcast areas of Jimma Fana FM 98.1 such as Gomma, Gumay and Dedessa districts which is consisted of 8 audiences purposively selected from each district. Three group organized which constituted by the teachers, students and civil servants.

During the data gathering, the researcher played as a facilitator. Hence, in order to facilitate the discussion and provide equal chance for all discussants, one assistant moderator who is oriented on the contents of the discussion, worked together with the researcher during the discussion sessions.

In each discussion a microphone and an icy recorder employed to get audible record of respondents' audio and facilitate the interpretation later.

The researcher has prepared and used an interview guide that contains issues which are relevant to the research with a view to make sure that the discussants focused on the subjects or issues related to the research.

For the FGD participants the following issues raised. For instance, how they satisfied with the 'Fayyaan Waa Hundaa' health program transmitted from Jimma Fana FM 98.1, how the broadcasting time is appropriate, nature of the program, justifying the relevance of the program, the topics that should be included in the program, how they evaluate the presentation and explanation of the journalist and health expert and clarity of all words and phrases.

3.8.1. Methods of data analysis

Data were transcribed, organized and get analyzed in order to answer the research questions. The analysis used mixed approach. It was done by using qualitative and quantitative techniques. The quantitative data get collected in tables and the qualitative data analysis texts were read repeatedly for familiarization, then organized, categorized in to themes, and then presented as narratives, direct and indirect speech.

3.8.2. Ethical Considerations

Grix (2004:120) asserts that "Ethical considerations are thought to be greater for those conducting qualitative research, given the direct contact researchers have with people, their personal lives and the issue of confidentiality that arise out of this."

According to Wimmer and Dominick (2010) some common areas where mass media researchers might encounter ethical dilemmas include voluntary participation and informed consent, concealment and deception and protection of privacy.

In this case, the researcher tried to initiate the participants without pressuring and acknowledged for their contribution for their giving of information. In addition to this, keeping respondents' personality was the researcher's obligation.

CHAPTER FOUR

4. DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1. Introduction

The history of reception studies begins at the moment speaker's attempts to figure out what listeners might understand about messages. According to Stagier (2005) Reception analysis started around 1980s and dealt with how audiences understand popular media and the entertainment. McQuail (2000) describe reception study as "as a reflection of a particular social-cultural context and as a process of giving meaning to cultural products and experiences in everyday life." The most researched type of popular media was the soap opera. Anglin (1985) studied an American soap 'Dallas', and how women viewers make meaning.

Relating the above ideas with the major objective of the study was to understand the reception of audiences in FWH program in Jimma Fana Fm 98.1 and to give critical analyses about their reception of message. In this major objective as a spring board to the study, the researcher conducted the analysis of audience reception in FWH health program that the analysis gets accomplished based on methods and models in reception theories some of which indicated in the review literature. They were used to guide the analysis of data here under. The researcher conducted analysis based on data collected using survey questionnaire, focus group discussion and in-depth interview. The question in the data collection in statements designed in such a way that could enable analysis of audience reception of FWH health program and structure related to audience reception.

Finally, the finding and results of the study made based on quantified responses on the survey questionnaire selected and identified equations and recordings in the FGD and interviewing journalist who produces and deliver the program and one health expert who is the audience of the program

4.2. The survey questionnaire and results

To carry out the survey, the researcher employed 240 survey questionnaires and administered to the audiences in the three districts under the catchment area of Jimma Fana Fm 98.1 such as Gomma, Gumay and Dedessa. 80 survey questionnaires were administered to each district and then collected with the required data.

4.2.1 Response Rate

Out of the 240-questionnaire distributed in the three districts, the sampled respondents in the survey filled in and returned all the questionnaire that makes the response rate 100%. This indicates that, the response rate was quite high and reflects the view of the entire population. Moreover, unwillingness of some audiences to fill in the questionnaires on time was also considered as a challenge during data collection. To overcome such challenges, mitigation measures were taken by the researcher. Some of them were giving another questionnaire to those who lost, using leisure time of respondents and appropriate timing of action

Demographic categorization of respondents may not well explain certain variations in decoding. As to Lewis (1983) and Morley, (1981), the demographic definition of recipients may be used as preliminary categorization in practical work with audience, but it is a category that cannot register the on-going processes.

The social and cultural identities of the audiences are established in the social communities and they are the source of those codes of understanding media text that audiences apply in interpreting media codes. It may be essential in reception analysis to think audiences in terms of codes or discourses rather than socio economic categories. For instance, recipients have their codes of understanding Jensen, (1989).

Table 4.1. Age Bracket of Respondents.

Age group	Frequency	Per cent
16-25	48	20
26-30	120	50
31-35	60	25
36 & above	12	5
Total	240	100

As it is indicated on the above table, the majority of respondents in the study makes 120(50%) of the study were aged between 26-30 years while the minority age group makes 12 (5%) of the study for those aged in between 36 years and above. Those aged in between 31-35 makes 60(25%) of the respondents while those aged in between 18-25 were 48(20%) of the study. This finding indicates that the majority of the respondents in the survey were at middle age. From this it is possible to conclude that the respondents were matured enough to provide viable

data to the study. It is also possible to conclude that the whole category of the age group was productive and help full for the study purpose.

Sex of the Respondents

The survey questionnaire distributed to the three districts in Jimma and Buno Bedelle zone equally. In each district 80 questionnaires were administered and collected. The respondents in each group indicated their gender distribution as follows.

Table 4.2. Distribution of respondents by sex

Sex	Frequency	Percent
Male	123	51.3
Female	117	48.7

The table indicate that the majority of audiences participated in the survey were males which counts 123(51.3%) of the study while the females included in the study were 117(48.7%) of the study. Hence, the composition in relation to sex is fair enough to make conclusion about the study.

Table 4.3. Educational level of Respondents

Level	Frequency	Percent
Illiterate	101	42
Basic education	92	38.4
Elementary school	31	13
High school	16	6.6
Total	240	100

From table 4.2.5.it was found out that the majority of the respondents 101(42%) of the study were illiterate. 92(38.4%) of the survey respondents have basic education. This was followed by elementary school which counts 31(13%) of the study. The minorities were holders of high school which counts 16(6.6 %) and in the study; all respondents are audiences of ‘Fayyaan WaaHundaa’ radio program in Jimma Fana Fm. Hence, they can give a good assessment and evaluation of the program ‘Fayyaan Waa Hundaa’ on Jimma Fana Fm 98.1.

In the process of data gathering in survey questionnaire, illiteracy of the majority audiences was very challenging problem which took extra time for data collection. Since out of 240 selected audiences, 101 of them couldn’t read and write. So, without interpretation it is

impossible to fill the questionnaire. In this case, the facilitator reads the questions for them and waits their answers. Then he filled the answer from what they gave orally.

As Williams (2003) argues, ‘Audiences interpret media messages and their ability to do this, it is determined by a range of individual, social and cultural factors’. They are not perceived as homogeneous mass of passive recipients of messages any more.

Table 4.4.Occupation of Survey respondents

Occupation	Frequency	Percent
Students	16	6.6
Drivers	60	25
Farmers	152	63.4
Un employed	12	5
Total	240	100

During the selection of respondents, the process taken purposefully, because the main target was getting the audience of the mentioned program to collect fact information. As indicated in the table farmers and drivers are popular than the others.

Now a day it is easy getting radio in different electronics including phone. Every farmer can have the chance to listen to radio via their phone. And most drivers use radio which attached in their car. Since radio is audio medium, everyone can listen through performing their daily activities without interrupting the work.

As it is indicated on the table, the largest occupational category in the study counts 152 (63.3%) were farmers. The next higher category were drivers which makes 60(25%) of the study. Out of the respondents 16(6.6) were students. Finally, those who described themselves unemployed counts 12(5%) of the study. All of the respondents in all the categories were audiences, to the ‘Fayyaan waa Hundaa’ program in Jimma FanaFm 98.1.

In the case of having different occupation of audiences, they should have different preferences of time of transmission.

Table 4.5. Language spoken by survey respondents.

Source of information	Frequency	Percent
Afan Oromo	240	100
Bilingual (Afan Oromo and Amharic)	189	78.75
English in addition to Afan Oromo and Amharic	9	3.75

As to language spoken by the respondents on item 5 of the survey questionnaire all respondents 240(100%) reported that they speak Afan Oromo.189 (78.75%) of respondents indicated they speak Afan Oromo and Amharic. Out of 240 respondents only 9(3.75) can speak English in addition to Afan Oromo and Amharic. Because all the audience speak Afan Oromo, the language of broadcast of “Fayyaan Waa Hundaa” radio program in Fana Fm, there is an opportunity to state their opinion, comment on quality of the program and areas of improvement required for the purpose of the study. This part has inspired the researcher due to smooth communication between the researcher and respondents.

Table 4.6. Source of information of respondents next to media

Source of information	Frequency	Percent
Family	48	20
Friends	73	28.3
Health workers	102	42.5
Traditional Healers	17	7
Total	240	100

As to the source of information next to media, on health-related matters the respondents on the survey that amounts 102(42.5%) clearly indicated that they get such information from health workers. About 48(20%) in the study indicated they get information from their families while the insignificant amount in the study relate to their friends and health workers which constitute 73(28.3%). The rest of the respondents get information from traditional healers 17(7%). That could indicate how the respondent’s resort in to modern ways of getting medical information than using traditional healers in these days. It could also show how they tied themselves to their friends and health workers.

This implies that, these kinds of getting information are depending on individuality rather than being mass audience. Besides this, information which gathered from family, friend and

traditional healers may lack fact and clarity. Most of the time traditional healers may not have situational information on the health related issues.

Table 4.7.Trust up on information from FWH program

Item	Response	Freq.	Per cent
Trust of respondent on FWH program	Yes	212	88.4
	No	28	11.6
Total		240	100

In relation to trust up on FWH program majority of the survey respondents 212(88.4%) indicated they trust on it. The respondents who gave their answers on trust of the program also mentioned that the program of health which is delivered for them as it is related with their life and health matters.

While insignificant respondents 28(11.6%) showed less trust to it. On trust of the program some audience reply in negative way. This was related with the redundancy of the program. As they mentioned, the time of broadcast is not fair for the students.

As to question posed on the trust of the program for providing right message to the audience, the vast majority of audiences in the study indicate they trust the health-related information discussed there. It is very important to note that audience's trusted health information that gets transmitted from 'Fayyaan Waa Hundaa' program of Jimma Fana Fm 98.1. The responses of the audience on trust developed on particular program such as 'Fayyaan Waa Hundaa' could enable the presenters strive more to affect positive change in the health status of the audiences they have gained. It could also encourage them develop to care of quality and current issues.

Table 4.8.Frequency of attending the program

Item	Response	Freq	Percent
I listen to FWH program	Every week	180	75
	Sometimes	48	20
	Occasional	12	5
Total		240	100

The majority of respondents 180(75%) listen to the program every week 48(20%) respondents attend the program some times while occasional audiences were 12(5%)of the respondents. This can be depending on the daily activities of the society which are different from each other.

As table 4.2.6.indicates, the occupation of survey respondents can be categorized in to students, farmers, merchants, drivers and un employed. So, this can influence the frequency of attending to radio as necessary. It means the broadcasting time of the program and the daily activity of individuals don't match. As they mentioned, the time of broadcasting is not fair for the students. This indicates students who learn in the afternoon can't attained the program

Table 4.9.To what extent the audiences' familiar with the words and phrases on programs that transmitted on FWH?

No.	Items	Mixed terms	Amounts of respondents understood the mixed terms	Percent
1	Hepatitis B	<ul style="list-style-type: none"> • Virus • Vaccination • Chronic liver disease • Transplantation 	13	5.4
2	HIV stigma prevention mother to child	<ul style="list-style-type: none"> • Sexually transmitted disease 	9	3.75
3	Post-natal care	<ul style="list-style-type: none"> • Delivery 	2	0.8
4	COVID 19	<ul style="list-style-type: none"> • Pandemic • Covid 19 	14	5.8
5	Typhoid and its health impacts	<ul style="list-style-type: none"> • Infection • Bacteria • Protozoa 	11	4.5
6	Addicted medicines and health	—		
7	Infants' health protection	<ul style="list-style-type: none"> • pre- mature birth • post-mature birth 	-	0
8	Family planning	<ul style="list-style-type: none"> • contraceptive • health cares 	-	0

As a test, eight programs selected which have been transmitted for two months. The researcher inquired to investigate how the audiences are familiar and understood the mixed words and phrases. According to the table above frequency of 240 indicated that only 49(20.4%) respondents understood the terms. Besides this, out of eight health programs only one program has been transmitted without mixing English jargons. This implies that the audiences challenged to understand the message as necessary. Beside this, the producer of the program didn't think about her audiences whether they understood or not. This also has negative impacts on the media due to unsuccessful communication.

Even though, an illiterate audiences hadn't identified whose language was mixed during transmission of the program. While they give their answers, some of them react extra to talk about the difficulty of the mixed jargons. Some of them said that as it is from Chinese, the other replies as it is from Italic and the rest said it is from any other local languages.

Table 4.10. Usefulness of FWH Program

Item	Response	Freq	Percent
FWH program useful to me	Yes	216	90
	No	29	10
	Total	240	100

As to usefulness of the program 216 (90%) of the respondents confirmed relevance of FWH program to the audience while 24(10%) informed the other way. Respondents those who indicated about the usefulness of the program mentioned their reasons relating with disease prevention.

Respondents who reply no have mentioned their reasons relating with the difficulty of understanding mixed jargons which interpreted only by educated persons. In this case, without understanding the terms and phrases, it is impossible to about the usefulness of the program.

The use and gratification theory indicates that audiences use the media to satisfy their needs. "...there is a plurality of responses to media messages, that people are capable of making their own minds up, accepting some messages, rejecting others using the media for a variety of reasons and using them differently at different times" Watson, (2003). The theory states audiences use the media for different needs of gratification. That is to divert from their problems, to develop personal relationship with some characters, to experience what others are going through and to get some information Watson, (2003).

Table 4.11. Effectiveness of the program

Item	Response	Freq	Percent
FWH program is effective	Yes	144	60
	No	96	40
Total		240	100

On this item 144 (60%) of the respondents indicated FWH has been effective while 96(40%) remain the other way which means the program is not this much effective. The majority of the respondents reply as it is effective in order to use in day-to-day life. In the other case, some respondents discussed as it is not effective. Those respondents reason out their ideas relating with the absence of up-dating the situational health related issues. They wanted to raise different issues like healthy thinking, hygiene and how to manage food system is the part of health program. However, the program is effective; it lacks the program which is related with their daily life.

Table 4.12. Getting of awareness from FWH Program

Item	Response	Freq	Percent
Got awareness because of FWH program	Yes	164	69
	No	76	31
Total		240	100

In relation to getting awareness from the transmission of FWH program 164(69%) of the respondents replied positively. The rest of the respondents 76(31%) indicated that no such awareness.

They have also indicated areas where the radio influences the awareness. For instance, changes in sexual behavior related to HIV, ways to minimize the danger of COVID 19 and the prenatal and post-natal care of mothers and the way of using contraceptives for family planning were what were indicated in their response.

The rest of the respondents 76(31%) in the study suggest that getting awareness by opting no. Those participants tried to discuss their reason by relating with their social and educational background that being rural and an illiterate to get awareness. Since radio is audio medium, it can be forgotten with in short period of time.

Table 4.13. Change of Behavior from FWH program

Item	Response	Freq.	Percent
Changed my behavior because of FWH program	Yes	144	60%
	No	96	40%
Total		240	100

In relation of Change of behavior from the transmission of FWH program 144(60%) of the respondents replied positively. The rest of the respondents 96(40%) indicated that no such behavioral change.

In addition, the response attained for item number 12 could also support what is reported above. Respondents that amounts 144 (60%) in the study indicated that they have brought behavioral change because of the program FWH. They have also indicated areas where the radio influences the change. For instance, changes in sexual behavior related to HIV, ways to minimize the danger of COVID 19 and the prenatal care of mothers were what were indicated in their response. The rest of the respondents 96(40%) in the study suggest that no such behavioral change by opting No. They haven't also listed areas where they obtained change. That could also be effect of need and choice up on individual.

Some of behavioral changes the respondents attained were stated as follows. Most participants stated the change of perception of HIV AIDS. One of the respondents reported that "I used to get afraid to have a test on HIV; now I am not afraid I just come to get tested. Another person in the survey reported "you should not fear people with AIDS you should think positive and not bad."

Another person shortly indicated that the role FWH program played in changing his behavior as follows. During COVID 19 he learned a lot from advices given and it elongated his life

4.2.2. Suggestions to make FWH more valuable

In addition to the program going on air, it is important to use production of a serious of drama since it has a potential to influence on health behaviors of audiences and people around them. This helps to educate through entertaining without boring the audience.

Several audiences noted the existence of technical difficulty that the radio go off air at an expected time, and suggested infrastructural improvements be made within the station to prevent

this from happening again. They have also suggested a back up schedule to sustain the program by passing such difficulties to cover and listen the missed program.

4.2.3. Suggestions for Topics to be Included on FWH Program

In relation to messaging from Medias and suggestions on audience preference and topic to be focused in 'Fayyaan Waa Hundaa' program was also asked. The general comment made was more topics are dealt on dangerous diseases on humanity related to context than imported one. One of the audience comments that the program 'Fayyaan Waa Hundaa' could improve its health initiatives by expanding the quantity of health information to be on air and variety of health information that it discusses.

Accordingly, the respondents said, information about chronic diseases should be included which could relate to the lack of knowhow on disease prevention and suffering from it. In some instances, a comment such as it is ok...., keep it up as usual were also observed.

4.2.4. Sharing information learned from FWH program for partners

As to question posed on item 9 of the survey question, most listeners 180(75%) in the study reported that they didn't keep silent and they have reported the message attained to their friends and family members. They immediately pass it to friends and family members so that relief could be shared between them. This frequent and timely dissemination of information significantly expands the impact of radio information in the people around the study area. Even if an individual couldn't hear the information directly, there was a chance to obtain the information from peer. The radio could further enhance dissemination asking audiences to share information further.

Williams states "audiences can be defined by the kind of media products they use, by their social type and other divisions that are usually used to categorize a society. Such factors are also applied to categorize media audience William (2000)." This is since media messages tend to have multiple meanings. And understanding of media messages does not stop at the individual level people talk about the program with their friends, families and try to send a message on how they understood or assumed the message. And further, people can demand together to change or improve a media message.

4.2.5. Test of Memory on FWH programs transmitted

In item 12 to test how far the respondents could recall the programs played on ‘Fayyaan waa Hundaa’ of Jimma Fana Fm 98.1. The highest number of respondents opted the topics as follows. The highest frequency of recall falls on COVID 19 and ways to minimize danger which counts 160 (75%) in the study. The next highly remembered broadcast topic makes discrimination related to HIV 160(80%). Insignificant recalls of topic made were on the prevention of HIV transmission which counts 72(30%). On the whole the result could indicate the effort made by the media presenters on areas & such as COVID 19 and HIV/AIDS. It can also indicate how far the audiences make a sense of the message imparted from the media particularly ‘Fayyaan Waa Hundaa’ program of Jimma Fana FM 98.1.

Table 4.14.. How audience give feedback on the program

Item	Frequency	Percent
Audience give feedback via		
Phone call	240	100
Email	-	-
Total	240	100

As the above table shows the mass audience participates to give their feedback or ask questions for more elaboration about the program, they use phone call. Regarding phone call they get immediate answers for their comments and questions.

According to Ibid audiences participate through letters, e-mails, texting, and phone call. This implies that audiences can give feedback on the program. Some of the audiences admire, the others ask questions for elaborations and clarity.

Phone-ins are likely to require more personnel than a single producer-presenter, especially if the callers are to be screened before they are put to air, Starkey (2004:85). Ideally, every caller who is allowed to speak in the program will have been spoken to beforehand, either by the producer or by a researcher who should attempt to identify those who sound more interesting, have something relevant to say, and not be too much of liability in terms of potential issues of libel and taste and decency as Starkey (2004) puts it. In line with Starkey’s point of view McLeish contend that through public participation, the aim of a phone-in is to allow a democratic expression of view and to create the possibility of community action.

4.3. FGD and its Results

Table 4.15. Occupation of FGD Participants

Occupation	Frequency	Percent
Students	6	25
Teachers	14	58
Civil servants	4	17
Total	24	100

As it is indicated on the table, the largest occupational category in the study counts 14 (58%) of the study were teachers. Whereas, the least amount, as they describe themselves which counts 4(17%) of the study were civil servants. The next higher category were students which makes 6(25%) of the study. All of the participants in all the categories were audiences, to the ‘Fayyaan Waa Hundaa’ radio program in Jimma Fana Fm 98.1.

The total number 24 respondents were from three weredas. Three FGD groups were organized. A group consists of 8 participants each. Since the researcher used purposive sampling, it was difficult to get the audience of the program. Due to this problem, the researcher obliged to mix the respondents from different occupation category.

The FGD conducted in three districts such as Gomma, Gumay, and Deddessa. There were totally 24 discussants to FWH health program which selected purposively. The data indicate that 16 of the respondents (75%) of the discussants were male while 6(25%) of the discussants were female mediation. The data fails to balance male and female because there was a problem in getting volunteers to participate. Moreover, teachers and students dominated because of convenience to access them and conduct the discussion in the school. Importantly two of the participants work in health station. During discussion, most of them are not volunteer to tell their names.

Audiences can have various reasons for their preference to attend a particular program. Often, audiences develop motivations for being listener to particular media based on their needs and interest (Blumer 1965). That could be motivation to listen to meanings that suits their interest, preference and needs. Here, the cognitive ability of listeners, their prior knowledge, and affective factors could enable audience’s choice among messages imported in the media and then enable them select message that gratify their needs.

For the FGD participants the following issues raised. For instance, how they satisfied with the 'Fayyaan Waa Hundaa' health program transmitted from Jimma Fana FM 98.1, how the broadcasting time is appropriate, nature of the program, justifying the relevance of the program, the topics that should be included in the program, how they evaluate the presentation and explanation of the journalist and health expert and clarity of all words and phrases.

In addition, this section of the chapter discusses the views of audiences on why they reset to listening to FWH program in Fana FM 98.1 it also tries to investigate to what extent FWH program was effective in providing audiences with a message that suits the needs and interests of audiences in the catchment area of the program. In addition, an attempt was also made to learn the listening habit frequency of content and convenience of time/schedule of the broadcast.

Accordingly, their replies were summarized as follows. The numbering code has given in order to identify one discussant from the other. Discussant 1-5 given for the discussants from Dedhessa wereda, discussant 6-10 from Gumay and 1-15 were given for participants from Goma wereda.

Regarding the population of the discussants, out of 24 participants only 15 of them were taken. This was happen due to the similarity and redundancy of ideas which they raise during discussion session. In this case five participants from each group have taken as sample.

Discussant 1

'Akka dhaggeeffataa yeroo dheeraatti, yaada kennuuf carraa fuulleetti dubbachuu hin argadhu. Hanga danda'ame bilbilaan kennuu yoon yaales sababa neetorkiitiin bilbilli adda cita. Kanaafuu dhaabbatichi karaa nuti irratti hirmaannu sirreessuu qaba. Hirmaataan kun erga xiqqoo calliseen booda, sa'atiin sagantichi itti darbus mijataa miti' jedhe.

Took a microphone and started the discussion by appreciating FGD on the issue identified. 'As a longtime, audience to the FM program in general and FWH health program I didn't get opportunity to suggest idea or comment about it face to face. I try to give them comment via phone. But there is a problem of network which interrupts our communication. Because of this, the station has focus to improve the way we participate on it. After a short silent the discussant continued to indicate a program that the audience in the broadcast area prefers and highlighted problem of the audiences encounter in their lives which related with inappropriateness of transmission time'.

Discussant 2

Another person in the group raises his hand and gets a chance and took the mike and started discussion.

‘Akka miidiyaan nu fayyadatti hin yaannu. Yeroo baay’ee miidiyaa yoo sirriitti hordofne waan hedduu irraa argachuu dandeenya. Sagantaan eerame kun fayyaa keenya irratti human qaba. Qotee-bultoonna barnoota raadiyoo irraa argataniin xaa’ootti fayyadamuun bu’a qabeessa ta’uu danda’aniiru. Akkan raadiyoo irratti hubannoo qabuun, hiryoota koo gorsuun akka isaan irraa baratan taasisuu nan danda’a. Sagantichi fayyaa haa ta’u iyyuu malee, haalli dhiheessa isaanii namatti hin tolu. Karaa nama bashannansiisuun dabarsuu qabu.

‘We don’t think as media could serve us. Most of the time, we learn more things from media if we listen carefully. The mentioned program has a power on our health. Farmers also learn from radio how to use fertilizer on their farming to be productive. As I have awareness about radio, I would like to advise my friends in order to they listen and learn from it. Even though the program is health, the way of their transmission is not attractive. They have transmit through entertaining’.

Discussant 6

A middle-aged person from a group takes a chance and comment about the programs in general and its content.

‘Akka kootti qabiyyeen sagantichaa hojii kalaqaa qopheessitoota sagantichaa natti fakkaata. Gaheen raadiyoo kan ta’uu qabu dhaggeeffattoota fi mootummaa gidduutti riqicha ta’uun tajaajiluu qaba. Haala amma jiruun waanti mootummaan gaaraa nutty himuufi waanti qabatamaan jiru adda adda. Maaliifuu miidiyaan gidduu seenuun kallattii sirreessuu qaba. Maayikii qabatee, karaan mootummaatti haasa’u qaba. Hojiin miidiyaa ta’uu qaba’.

‘The content of the program for me was figment of immigration of the producers in the media. Radio has to serve the whole audiences by being a platform to serve as a bridge between audiences and government as well what the government tells us from above and the actual situation could make difference in a particular issue whatever it is in the case the media has to intervene and unravel situation so that the officials could listen to handing

over the mike to the facilitator, he said I wish I had a way to talk to government and media could have been that way’.

Discussant 7

Who is a teacher in Gomma wereda discussed, the importance of radio broadcasts and timing of transmission for him,

‘Fayyaan waan hunda caalaa barbaachisaa akka ta’e nan amana. Yoo fayyaa qabaanne malee waan gara biraa hojjechuu hin dandeenyu. Fayyaa keenya eeggachuu kan dandeenyu yoo waa’ee fayyaa baranne qofaadha. Kunis meeshaa sab-qunnamtii qofaa irraa ta’uu hin malu. Maddoota adda addaa irraa ta’uu qaba. Kanaafuu, kanin dursa kennuuf sagantaalee fayyaa waliin walqabani dha. Sagantaan FWH madda odeeffannoo dhugaa sa’aatii sirriitti darbudha. Hojii koo idilee ergan raawwadhee booda sagantaa kanarraa waan baay’een baradha. Guyyaa waaree booda raadiyoo fi t.v’n hordofa. Sagantaan FWH torbanitti al tokko darbu gammachhiisaadha. Garuu altokko tokko sagantichi irra deddeebi’iin dhihaata, sababa hin beekamneenis sagantaan irra darbama.’

‘I believe health is much more important than other things. If we are not healthy, we will not be capable of doing other things. We can only protect our health if and only if we learn about it. It doesn’t only have to be from the media. It could be from different sources, yet we have to know. Therefore, my priority lies on health related programs. FWH program is real source of information with convenient timing. I learnt a lot from FWH program having done my regular work in the morning I am a regular attendant of TV and radio program in the afternoon. The program FWH transmitted weekly is very interesting sometimes; the program keeps presenting redundant things. Things transmitted repeated now and again. Sometimes the program jumped over by unknown reason’.

This kind of activity makes regular audiences bored. I don’t deny that such things could be helpful to occasional audiences who could miss weekly program. In a case, FWH radio program is transmitted once a week. This is not fair for the regular audience because of missing the program in relation with occurrence of expected problems. So, there should be additional program to attend.

One of the problems which could be associated with less regularity in participants listening habits has got something to do with the time of transmission and the length of the program.

Sometimes the fewer the minutes of the duration of a program are the lesser the messages that can be transferred. Furthermore, I do not agree with the idea that FWH radio program has to be transmitted only once a week’.

Discussant 11

Is also a retired teacher in Gumay wereda he is a regular audience to ‘Fayyaan Waa Hundaa’ program to say it in his words.

‘Waaree booda boqonnaa taasisuun raadiyoo koon banachuun wantootaa biyya keessatti raawwatamaa jiranu nan hordofa. Sagantaa oduu afaan A/Oromoo fi A/Amaaraatiin darbu nan caqasa. Sana booda sagantaa FWH wixata waaree booda sa’aatii 9:00 irraa jalqabee narbu nan hordofa. Yeroo hunda saganticha nan hordofa, sababni isaa deebii rakkoo fayyaatiin walqabatan baay’ee argachuu na dandeessiseera. Garuu amma isinitti himuu isinitti himuu hn danda’u. gorsi ogeessa fayyaa irraa kennamu jireenya koo jijjiiruu danda’eera.’

‘In the afternoon I always take a nap at home for an hour after that opens radio to listen about what is going on in our country. I can listen and appreciate news in two languages such as Afan Oromo and Amharic having done that on Monday at 3:00 P.M I tune to Fana Fm to listen to the health program. FWH I am a regular listener because in the program I get answer to health issue that I can’t tell you now. The expert’s advice given and practice have changed my life.’

Discussant 12

He carries out business in the town daily. In the afternoon he conducts business around Alazar Mosque in the town. He always has a radio with him and tune to different programs transmitted, even while at work. In his words:

‘Akka kootti sagantaa raadiyoo jechuun madda barnootaa fi bashannanaati. Kanaafuu sagantaa raadiyoo akka na darbu hin barbaadu. Sababni isaa doktora ykn ogeessa afaan dhalootaa kootiin na gorsuufi odeeffannoo fayyaa naa kennu waanan argadhuuf. Sagantaalee darban hunda turjumaana tokko nalee hubachuu nan danda’a. Wayita dhibeen koronaa jalqabee tokkoon tokkoon hawaasa naannoo keenyaa akkkuma koo raadiyoo ni caqasu. Haala kanaan ogeessota affeeramanirraa hubannoo argachuun maaskii fayyadamuu,

alkoolii harkaa fayyadamuufi bakka namoonni itti baay’atan irraa of qusachuun dhibeerraa of eegu danda’eera.’

‘Radio program to me means a source of entertainment and Knowledge accordingly I miss not FWH program because I have a doctor or expert that advices and provides me vital information using my mother tongue Afan Oromo I understand everything discussed there easily with no one to interpret or provide help to the information transmitted. During the pandemic, everyone around our community listen to media like I did. I learnt a lot from professionals invited on the program and practiced the advice given entirely using masks & sanitizers avoiding body contacts and keeping oneself away from crowd and many others.’

The discussants commenced the deliberation with a brief background of why it was important for radios to rectify problems that could hamper the wellbeing and development of audiences in the catchment area of the radio. Next, they discussed the issue that relates to health matters that get transmitted in FWH radio program.

It is perhaps important to note that all the participants have varied and similar reasons for why they listen to “FWH” radio program. All most all participants, for instance, reported that they listen the program because it teaches them even though the subject each participants gain may differ.

Some discussants also mentioned that it is better using serial dramas within the presentation of the program to address and educate the audience through entertaining. The rest discussants’ opinions were put in the appendix 1.

4.4. The Pertinence of FWP to the Needs and Interests of the Audiences

The participants in the survey indicated the program FWH has been pertinent & applicable in their day to day lives for instance, as to source of information about their health respondents indicate they get information about health from radios.

They also proved that they trust the information heard on the radio on item 2 of the survey. They indicated that 160 (75%) of the participants in the survey trusted in the program FWH.

According to the confirmation of ideas or opinion from the respondents above and many other quoted instances the researcher safely conclude that the program FWH has been relevant and pertinent to the audiences in the study. It has been source of information for health program. It helped them to solve the problem related to health and also advise them to take precautionary measure in some instance. The conclusion attained supported by Use and Gratification theory because the opinion and action of the audiences shows such concern in the survey as well as in the FGD. (Stoneetal 1990)

The audience uses the media to satisfy psychological and social needs. Thus, the uses and gratifications approach accommodated an understanding of audience members as active agents within a social network rather than fragmented individuals within a monolithic mass. Furthermore, the model acknowledges media content and how attitude change extends to include the audience's knowledge, behavior, beliefs and value systems Abercrombie (1996).

Generally, beside confirmation given on the survey results, participants in the FGD showed usefulness of FWH program trust they developed importance of the program to stay healthy and rectified health related problems.

The participants in the three FGD also indicated the relevance of the program FWH in different questions taken from their speech on the record. Instances that indicate the pertinence of the radio program the audiences in the FGD were:

Discussant 3 wanted a program that eliminate a fear of pandemic & similar.

Discussant 4 Discussed forming club/group to listener FWH health program; so that they could share ideas

Discussants 5 Radio could help thinking together and provide ways to take problem. In case of FWH, react and persuading issues are discussed finally ways to improve the program indicated.(found in appendix 1)

4.5. Audience reaction on Program of FWH

According to Livingstone etal (1994) when one carries out a study in media, it is important to see all angles. It is not important to see only one method, or discipline. Hence the researcher strived a lot to study reaction upon FWH health program using survey questionnaire results and the opinion of those in FGD and the interview of professionals. The survey shows the reactions

of the audiences up on the program of FWH quantified answer for source of information for health, trusted source of information for health, frequency of listening to the program, usefulness of the program & effectiveness of the program.

In item 2 of the survey question, the vast majority of the respondents 120(50%) in the study indicated that they get information on health matters from the radio. That could indicate the positive reaction they have on radio when importing health information.

In this case, out of 240 survey questions administered to audiences, the respondents reacted.

- 216(90%) showed that FWH program has been useful to them
- 180(75%) indicated that FWH program has been trusted source of health information
- 144(60%) reveal that they have changed behaviour because the program
- 120(50%) showed FWH has been informative & effective

The following questions of participants in the FGD also show that most of the discussants positively reacted to the program FWH although there were negative reactions as well.

Some of the positive reaction on FWH program were no or

- FWH program has been interesting & informative source of learning
- FWH and enabled to find solution to health-related problems
- FWH program needs to expand its broadcast time
- FWH program enabled Audiences change their behavior

While some of the negative reaction on the program FWH on the FGD were outlined as follows

- FWH program conduct little interaction with the audience
- FWH program content dominated by presenter
- FWH program content were repeated & redundant
- FWH program presentation needs to eliminate technical jargons in English to address Afan Oromo audiences appropriately.
- The way of their delivering is not attractive.

4.6. Features of 'Fayyaan Waa Hundaa' Program

Audiences of full program once they received the message attained on the media, they interpret it in relation to their real-life experience & values. They can do this when they get response. On this issue Rivers and Shearman(1973) said that a person who accepts a message from media interprets it as his stored-up experience, values and response reamed.

In relation to this, the participants in the survey questionnaire and the FGD and in-depth interview interpreted the message attained from the media based on their value and experience as follows.

In the result of the survey, the audiences described the feature of FWH program. Some of instances taken to relate with trust developed on the program, the memory kept on earlier programs, the description of the program as useful, effective and getting of awareness because of message attained from FWH health program.

The survey result shows out of 240 participants in the survey, 180(75%) indicate that FWH program has been trusted source of health information 216(90%) indicated the program has been useful to them 120(50%) of the respondent indicated its effectiveness and finally 144(60%) of the audiences getting of awareness confirmed accompanied listening to the program.

The FGD selected to show the nature of the program was graded as follows: the participants identified features such as less interactive & redundant contents, the contents are dominated by the idea and thinking of presenters' which makes it lack participation.

4.7. Opportunities and Factors Influencing FWH Program

4.7.1 Opportunities of FWH Program for its audience

The opportunities could relate to natures that make FWH program interesting acceptable, useful to the audience attaining the media text. Accordingly, the result of the survey shows that out of 240 participants participated in the survey, almost all of the audiences considered where speakers of the language of transmission correspondents (62.5%) of them were speakers of Afan Oromo and Amharic language, (bilingual) 120(50%) the program as a trusted source of health information and 216(90%) of respondent and took the program as useful one all these things confirm the opportunity existing for FWH program. In addition to this, now a day, everyone can have access of radio within every activity.

4.7.2. Factors that influence audience reception of FWH Program

In relation to the factors that influence FWH, out of 240 participants in the survey many respondents suggested that it has been inaccessible. The transmission time is also not corresponding to some audiences' daily activities and the ways of presenting the program are the main factors. This can be included under media factor.

Media researchers argue that audiences engage media products in reception. Therefore, special attention should be paid to these products. The combined analysis of program structures and audience responses can become the bases of more comprehensive approach to reception.

In the elaboration of the decoding model, Morley (1981) argues that the audiences' ability to decide the various genres of media content should be accounted for as a generalized textual competence. The notion of interpretive community, Jensen (1989) is useful in studying media audiences. "Interpretive communities and their members are defined both by their social placement and functions and by the cultural traditions, conventions and meanings that unite them." In studying media audiences' interpretations of a particular medium text, it is indispensable to keep in touch with the background scenarios of the recipients.

The role of recipients in mass communication should be explained with reference to their specific social and cultural background: they have been formed or formulated within community of interpretations. The interpretive communities serve to differentiate the audience along lines of interests and usages. Different interpretive communities also seem to rise and fall with changes in society Jensen (1989).

4.8. Main findings

One central aim of uses and gratifications research Blumberg and Katz, (1974) has been to characterize the experience or gratifications that are associated with the use of a particular medium and types of media products. Audiences need to gratify a variety of social and aesthetic needs from the mass media.

In addition to this, illiteracy of the audience is critical point in audience reception study. So, this factor categorized under audience factor in reception of audience to decide the researcher to study in this area. The findings of the study indicated that vast majority of audience of FWH program understood the message of the program. They can also understand what was going on air, advised and even taught by the experts and journalists.

Negative reactions were also given in the use of technical jargons in English, minimal interaction with audience because of interruption of phone networks and shortage of broadcast time. So, as the findings indicate, it is a factor for less regularity of audiences. Audiences also believe that the broadcasting time is not convenient for most audiences like students and civil servants. The other factor of the study revealed that uneducated audience

faced difficulties of understanding the message of the radio program due to the mixed terms in English.

The other point is increasing the quantities of health information in the program by avoiding redundancy of the program and includes about chronic diseases and its prevention methods.

Here the researcher makes a safe conclusion that gets recommended in use and gratification theory. Contrary to the media theory, the program fails to know the audience when preparing media context or working to gratify the audience.

CHAPTER FIVE

5. Summary, Conclusions and Recommendation

5.1. Summary

This chapter summarizes the main findings of the study, which explores "listeners of FWH in the way of investigating the meaning that the listeners make out of the FWH radio program and how they relate with their real life.

Qualitative and quantitative research methods were used for the study. Within this research paradigm, such techniques as qualitative focus group discussions and individual in-depth interviews as well as quantitative survey questionnaires were employed.

As mentioned in the previous chapter, the researcher looked into audience meaning interpretation and use of media through their source of information, their listening habits, and pertinence of FWH radio program, whose language they (audience) understand easily and clearly.

An attempt has been made to show the opportunities and challenges that FWH health program has been encountering enhancing or working up on the issues considered as an opportunity of the program and working a lot to reduce challenge which is expected of the program such strength and weakness can be attained from SWOT analysis (strength and weakness) of medias and using results as mechanism to improve the program or media in general.

In the survey questionnaire administered for audiences, number of participants said that the program of FWH should be improved. Some of the suggested ideas were the use of back up program to avoid the interruption of the program due to electricity off during the transmission. Increasing the quantities of health information in the program by including about chronic diseases and its prevention methods.

In addition, the FGD also identified ways to make FWH program strong and sustainable. Some of them are taken from opinion of the respondents in FGD the most repeated comments were fostering the learning of the audiences, to enable the audiences eject their problem, to connect audiences to the wider listener group around them. Some of the discussants also gave comment on improving the contents of the program to be interactive with the audience, to conduct audience research, to avoid redundancy of contents and elongating the broadcasting time.

Finally, the discussants showed areas to be improved in FWH program such as avoiding mixing technical terms or English jargons in Afan Oromo transmission. Besides, this the role of forming listener club that was suggested by the women and disseminating information about the program transmission in worship areas such as mosque and church were suggested to enhance the expansion of the program.

5.2. Conclusions

From analysis of data obtained through survey questionnaire administered to audiences, and FGD conducted with audiences, the following conclusions were made by the researcher. The survey conducted indicated pertinence of FWH program in health matters. Accordingly, the survey result indicated that out of 240 survey respondents:

- 216(90%) audiences in the survey indicated FWH health program as a useful program.
- 180(75%) reacted positively and described program FWH as a trusted source for health information.
- 120(50%) indicated the program as informative.
- 120(5%) showed that the program has been effective.
- All respondents replied that they can give feedback via phone call to participate on the program.
- 49(20.4%) respondents understood the terms or familiar with the mixed jargons.

Besides, the Quotation taken in the FGD also reveal that the program FWH

- Understood by audience easily because it uses Afan Oromo the language which used by most in the broadcast area.
- Advices audiences on health issues, and give awareness its audience by focusing on preparing and delivering on important health related problems and its prevention.
- Using English jargons, can challenge the audience to interpret the message accordingly.
- Little or no interaction with audience, because of interruption of transmission on electric power as well as phone communication.
- Identified factors that influence audience reception which are social background of the society including education and economy and media by itself.
- The producer of the program doesn't have views about the audience.

5.3. Recommendations

On the basis of the above conclusions the following recommendations were suggested for FWH program. Accordingly,

- The journalists and health experts have to consider the social background of their audience for the successfulness of their program by avoiding mixing foreign languages and different jargons while delivering. Thus, FWH radio program producers have to consider the issue of language to the level of background of the general audience.
- As much as possible FWH radio program use back up program to cover the interrupted program due to turn off electricity.
- It is advised the program to have an additional day transmission within a week because the broadcasting time is not fair for mass audience
- In addition, the producer of the program gives attention to improve interaction with the audience by making free call for them.
- The presenter of the program tries to create attractive way of transmission in order to make smooth communication on media.
- The producer of the program avoids the redundancy of the program that made the audience boring and considering the general background of the audience is mandatory.

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Appendix 1. Discussants' opinions

Discussant 1

‘Akka dhaggeeffataa yeroo dheeraatti, yaada kennuuf carraa fuulleetti dubbachuu hin argadhu. Hanga danda’ame bilbilaan kennuu yoon yaales sababa neetoorkiitiin bilbilli adda cita. Kanaafuu dhaabbatichi karaa nuti irratti hirmaannu sirreessuu qaba. Hirmaataan kun erga xiqqoo calliseen booda, sa’aatiin sagantichi itti darbus mijataa miti’ jedhe.

Took a microphone and started the discussion by appreciating FGD on the issue identified. ‘As a longtime, audience to the FM program in general and FWH health program I didn’t get opportunity to suggest idea or comment about it face to face. I try to give them comment via phone. But there is a problem of network which interrupts our communication. Because of this, the station should focus to improve the way we participate on it. After a short silent the discussant continued to indicate a program that the audience in the broadcast area prefers and highlighted problem of the audiences encounter in their lives which related with inappropriateness of transmission time’.

Discussant 2

‘Akka miidiyaan nu fayyadatti hin yaannu. Yeroo baay’ee miidiyaa yoo sirriitti hordofne waan hedduu irraa argachuu dandeenya. Sagantaan eerame kun fayyaa keenya irratti human qaba. Qotee-bultoanni barnoota raadiyoo irraa argataniin xaa’ootti fayyadamuun bu’a qabeessa ta’uu danda’aniiru. Akkan raadiyoo irratti hubannoo qabuun, hiryoota koo gorsuun akka isaan irraa baratan taasisuu nan danda’a. Sagantichi fayyaa haa ta’u iyyuu malee, haalli dhiheessa isaanii namatti hin tolu. Karaa nama bashannansiisuun dabarsuu qabu.

Another person in the group raises his hand and get a chance and took the mike and started discussion.

‘We don’t think as media could serve us. Most of the time, we learn more things from media if we listen carefully. The mentioned program has a power on our health. Farmers also learn from radio how to use fertilizer on their farming to be productive. As I have awareness about radio, I would like to advise my friends in order to they listen and learn from it. Even though the program is health, the way of their transmission is not attractive. They should transmit through entertaining’.

Discussant 3

Some other participant in the FGD said the following:

‘Akka dhaggeeffataa sagantaa raadiyootti, sagantaa raadiyoo rakkoo keenyaaf furmaata kennu barbaanna. Sagantaa kunis dandeettii keenyaa dhugoomsuu kan danda’u ta’uu qaba. Al tokko tokko waa’ee dhukkuba utaalloo nutti himu. Qabiyyeen dhihaatu cimaafi kan barsiisu ta’uu qaba. Ergaan fayyaa dhihaatu kan sodaa dhibee daddarboo nurraa balleessu ta’uu qaba. Garuu guyyaafi sa’aatii sagantichi itti darbu mijataa miti. Kanaafuu itti yaadamuu qaba. Rakkoon gara biraan immoo rakkoo itti fayyadama afaaniin walqabatee jechoota hin beekamnetti fayyadamuun ni mul’ata. Kun immoo akka nuti ergaa sirriitti hin hubanne nu taasisa.’

‘As a listener to the radio program, we want a radio program that will enable us find our problems and find solution of these problem. That is a program which will enable us to realize our potential in relation to FWH program. Specifically, sometimes they told us about flu. The contents must be strong and educative. The health message should eliminate our fear of pandemic diseases and similar one. The day and time of transmission is not balance with the audiences. They try to think of it. The other problem is related with language usage of mixing unknowing words. This can confuse us to understand its message accordingly’.

Discussant 4

‘Akka nuti beeknutti raadiyoo riqicha ta’uun dhaggeeffattota baay’ee walqunnamsiisuu danda’a. namoota ykn garee fedhii walfakkaataa qabanu walitti dhiheessa. Haala kanaan sagantaan fayyaa FWH garee dhaggeeffatootaa uumuu qaba. Kunis yaada waljijjiiruuf ningargaara. Wal ijaaruun waliin hojjechuun akka garee taphaa taasisuun ni danda’ama. Kun immoo hojii xiyyeeffannoo itti kennuuf ni gargaara.

A woman from a group took a turn and started her discussion,

‘As we know radio is a bridge that gets us connected to a wider audience to share ideas. It gets us connected to groups of similar interest on ideas or issues raised. For instance, incase health related issues on FWH radio program we need to form listener club or group for sharing ideas. We have to be organized and act together, mean like a football team where all player 6 carry out their duties diligently the club to emerge a victorious. One or two could be lazy or aged’.

Discussant 5

A young teacher in the FGD took the microphone and state opinion as follows.

Raadiyoon waliin yaaduufi of sirreessaa deemuun yaada waljijjiiruun haala adda addaa irratti hubannoo qabaachuun rakkoo jalaa miliquu nu dandeessisa. Yeroon sagantaa FWHtti dhufu, sanganticha nan jaalladha, nan filadhas. Sababni isaas dhimmoota dhugaafi amansiisoo ta'an ni dhihaatu. Haa ta'uu malee sagantichi dhaggeeffattootaa waliin walqunnamtii gahaa hin qabu. Osoo kun sirrtee lakkoofsi dhaggeeffattootaa dachaan dabaluu danda'a. karaa biraatiin al tokko tokko jechoota hin beekamne keessa makuun ni mul'ata. Kun immoo hawaasni keenya ergaa sagantichaa sirriitti akka hin hubanee taasisa. Sababni isaas, Haalli dhaggeeffattootaa hawaasummaan, dinagdeefi siyaasaan garaa gara waan ta'eef.

'Radio can help us think together and work to improve ourselves exchange of ideas and interactions could make us aware of situations and provide us ways to tackle our problems. It will lift our sprit and concern. When it comes to FWH program, I like and choose the program because real and persuading issues are discussed there. However, the program involves little or no interaction with audiences. Had the producer done that the number of the audiences could have been doubled. And sometimes they mix unknown words. In this case, our society couldn't understand the message equally. This is due to different social, economic and political backgrounds of our society'.

Discussant 6

A middle-aged person from a group takes a chance and comment about the programs in general and its content.

'Akka kootti qabiyyeen sagantichaa hojii kalaqaa qopheessitoota sagantichaa natti fakkaata. Gaheen raadiyoo kan ta'uu qabu dhaggeeffattootaa fi mootummaa gidduutti riqicha ta'uun tajaajiluu qaba. Haala amma jiruun waanti mootummaan gaaraa nutty himuufi waanti qabatamaan jiru adda adda. Maaliifuu miidiyaan gidduu seenuun kallattii sirreessuu qaba. Maayikii qabatee, karaan mootummaatti haasa'u qaba. Hojiin miidiyaa ta'uu qaba'.

'The content of the program for me was figment of immigration of the producers in the media. Radio has to serve the whole audiences by being a platform to serve as a bridge between audiences and government as well what the government tells us from above and the

actual situation could make difference in a particular issue whatever it is in the case the media has to intervene and unravel situation so that the officials could listen to handing over the mike to the facilitator, he said I wish I had a way to talk to government and media could have been that way’.

Discussant 7

‘Fayyaan waan hunda caalaa barbaachisaa akka ta’e nan amana. Yoo fayyaa qabaanne malee waan gara biraa hojjechuu hin dandeenyu. Fayyaa keenya eeggachuu kan dandeenyu yoo waa’ee fayyaa baranne qofaadha. Kunis meeshaa sab-qunnamtii qofaa irraa ta’uu hin malu. Maddoota adda addaa irraa ta’uu qaba. Kanaafuu, kanin dursa kennuuf sagantaalee fayyaa waliin walqabani dha. Sagantaan FWH madda odeeffannoo dhugaa sa’aatii sirriitti darbudha. Hojii koo idilee ergan raawwadhee booda sagantaa kanarraa waan baay’een baradha. Guyyaa waaree booda raadiyoo fi t.v’n hordofa. Sagantaan FWH torbanitti al tokko darbu gammachhiisaadha. Garuu altokko tokko sagantichi irra deddeebi’iin dhihaata, sababa hin beekamneenis sagantaan irra darbama.’

Who is a teacher in Gomma district discussed, the importance of radio broadcasts and timing of transmission for him,

‘I believe health is much more important than other things. If we are not healthy, we will not be capable of doing other things. We can only protect our health if and only if we learn about it. It doesn’t only have to be from the media. It could be from different sources, yet we have to know. Therefore, my priority lies on health related programs. FWH program is real source of information with convenient timing. I learnt a lot from FWH program having done my regular work in the morning I am a regular attendant of TV and radio program in the afternoon. The program FWH transmitted weekly is very interesting sometimes; the program keeps presenting redundant things. Things transmitted repeated now and again. Sometimes the program jumped over by unknown reason’.

Discussant 8

He is also from Gomma district and well experienced enough to provide opinion about FWH program in Fana Fm 98.1 while in the FGD his voice taken as:

‘Irra caalaa sa’aatii sagantichaan jaaladha. Sababni isaas wixata yeroo mara waare booda waan darbuuf. Sagantaalee torbeetti darban baay’een hordofa, baay’een irraa baradhas.

Sagantichi akka fooyya'u nan barbaada, kunis dheerina yeroo sagantichichaatiifi guyyaa itti dabaluuha. Karaa biraatiin ogeessoni jechoota afaan Ingilizii keessa makuu dhiissuu qabu.. 'I like especially the timing of the program. It gets transmitted always on Monday in the afternoon. I follow a lot of programs on weekly bases I learnt a lot from the transmitted things. I need to get improved in the program could be elongating the program and adding days to broadcast health related issue moreover, I want the presenter avoid use of technical jargon and mixed use of Afan Oromo with English'.

Discussant 9

Is a teacher in Aggaro town and occasional listener to the program.

'Sagantaa FWH nan beeka, yeroo koronaan seenuufi, dhaggeeffattooni miira gargaarsa dhabuu keessa galanitti miidiyaan yaadicha dabarsuu jalqabe nan dinqisiifadhas. Odeeffannoo waa'ee dhibichaa irratti darbu hordofuun ergaa isaa nan hubadha. Yaadni ani kennuu barbaadu, dheerina sagantichaa fooyyessuun guyyaa itti dabaluu yoo ta'u, jechoota ingiliffaa keessa makuu hambisuu. Haala waliigalaan sagantichi gammachiisaa ta'us, haala diraamaatiin osoo qophaa'ee filatamaadha. Kun immoo dhaggeeffattoota bashannansiissaa barsiisuuf ni fayyada. Hundaa ol wantin jaalladhuuf afaan kootiin waan darbuuf.

'I know the program FWH that gets transmitted in Fana Fm 98.1. I came to like and appreciate the program when COVID 19 broke out and media information disseminated about it which left audiences helpless and no one to support in ideas and professional expertise. Being desperate and helpless on what is heard and duplicated by listeners and social media followers I opted to listen and decode ideas about the Pandemic that was time I join as an audience of it. The comment I dare to make on FWH program is that elongating its timing, adding more days to transmit and avoiding mixing English words in Afan Oromo transmission. Moreover the program interesting, it is better if the program is prepared and presented by radio drama. This encourages the audience to learn more through entertaining. On the whole I like it because it gets transmitted in our language.'

Discussant 10

'Saganticha haala gaariin nan beeka. Dhimmoota rakkoo fayyaa waliin walqabatniifi furmaata issaanii ogeessota fayyaatiin darbu nan jaalladha. Waqtii koronaafi walirraa fagaachuun labsame nan yaadadha, filannoo koo tures. Amma garuu sa'aatiin sagantichaa anaaf gahaa miti. Akka barsiisaa dargaggeessaa tokkotti hojii dabalataa baay'een hojjechuun

galii koo fooyyessuun barbaada. Kun immoo akka ani yeroo sagantichi itti darbu yaadachuuf na rakkisa.

Akka ani amanutti yeroon sagantichi itti darbuufi haalli qabatamaan jiru wlhisimu. Guyyaan wixataa hojjetoota mootummaatiif , barattootaaf mijataa miti. Garuu qonnaan bulootaa fi daldaltootaaf ni mijata.

‘I know the program FWH very well. I came to like the program and learn about problem related with health and solution discussed by a professional expert there. I remember during time of lack down and keeping distance, it was my choice. However, now I found the time is not convenient enough to me. As young teacher, I need to do extra work in the afternoon. I run here and there to win my life and add up more income. That made me not to remember the timing of the broadcast and its transmission I run after extra work to be done’.

I believe the transmission time of the program is inconvenient if we consider the real situation. Monday is may not be comfortable for civil servants and some students, but it is comfortable for merchants and farmers. Obviously, there are more merchants and farmers than civil servants.

Discussant 11

‘Waaree booda boqonnaa taasisuun raadiyoo koon banachuun wantoota biyya keessatti raawwatamaa jiranu nan hordofa. Sagantaa oduu afaan A/Oromoo fi A/Amaaraatiin darbu nan caqasa. Sana booda sagantaa FWH wixata waaree booda sa’aatii 9:00 irraa jalqabee narbu nan hordofa. Yeroo hunda saganticha nan hordofa, sababni isaa deebii rakkoo fayyaatiin walqabatan baay’ee argachuu na dandeessiseera. Garuu amma isinitti himuu isinitti himuu hn danda’u. gorsi ogeessa fayyaa irraa kennamu jireenya koo jijjiiruu danda’eera.’

Is also a retired teacher in Gumay wereda he is a regular audience to ‘Fayyaan Waa Hundaa’ program to say it in his words.

‘In the afternoon I always take a nap at home for an hour after that opens radio to listen about what is going on in our country. I can listen and appreciate news in two languages such as Afan Oromo and Amharic having done that on Monday at 9:00 P.M I tune to Fana Fm to listen to the health program. FWH I am a regular listener because in the program I get answer

to health issue that I can't tell you now. The expert's advice given and practice have changed my life.'

Discussant 12

He carries out business in the town daily. In the afternoon he conducts business around Alazar Mosque in the town. He always has a radio with him and tune to different programs transmitted, even while at work. In his words

'Akka kootti sagantaa raadiyoo jechuun madda barnootaa fi bashannanaati. Kanaafuu sagantaa raadiyoo akka na darbu hin barbaadu. Sababni isaa doktora ykn ogeessa afaan dhalootaa kootiin na gorsuufi odeeffannoo fayyaa naa kennu waanan argadhuuf. Sagantaalee darban hunda turjumaana tokko nalee hubachuu nan danda'a. Wayita dhibeen koronaa jalqabee tokkoon tokkoon hawaasa naannoo keenyaa akkkuma koo raadiyoo ni caqasu. Haala kanaan ogeessota affeeramanirraa hubannoo argachuun maaskii fayyadamuu,

'Radio program to me means a source of entertainment and Knowledge accordingly I miss not FWH program because I have a doctor or expert that advices and provides me vital information using my mother tongue Afan Oromo I understand everything discussed there easily with no one to interpret or provide help to the information transmitted.'

During the pandemic, everyone around our community listen to media like I did. I learnt a lot from professionals invited on the program and practiced the advice given entirely using masks & sanitizers avoiding body contacts and keeping oneself away from crowd and many others.

Discussant 13

Yeshe who is a teen ager participant in the group raised the following idea.

'Yeroo hunda raadiyoo caqasuuf yeroo hin qabu, garuu sagantaa FWH immoo fedhii kooti. Si rriitti hordofuun barbaada. Sana booda hiriyoonna koos mana barumsaatti yeroo walagarra waan dhaga'an hunda natti himu. Haala kanaan, karaa HIV, heeruma yeroo malee ittisuufi qusannoo maatii irratti ni mariyanna. Kanaafuu sagantaan akka kanaa barattoota akka kootiitiif barbaachisaadha.' Garuu sa'aatiin sagantichi itti darbu nuuf mijataa miti.

'I don't really have much time to listen to the radio on regular basis. However, 'Fayyaan Waa Hundaa' is my favourite and I would like to listen attentively. Then, my friends feed me the

information they heard whenever we met at school. In this case, we share and discuss information about ways to prevent HIV, early marriage and family planning. So, such kinds of programs are very important for students like me. But the transmission time is not fair for students’.

Discussant 14

‘FM’n meeshaa sab-qunnamtii gaariifi dhaggeeffataan bakka barbaadutti argachuu danda’udha. Bilbila koo fayyadamee caqasuu nan danda’a. Sababni isaa sagantaa guutuu haala kanaan argachuu nan danda’a. Sagantichi karaa ifaa fi amansiisaa ta’een dhihaata. Garuu darbee darbee jechoota hin beekamne kanneen hiika isaanii hubachuun nama rakkisu keessa makuun dabarsu, Dabalataan rakkoon hirmaannaa gaaffii ogeessota fayyaa gaafchuu ni mul’ata. Kunis ciccituu bilbilaa waliin walqabata. Kana malees, haalli gaazexeessoni ittiin gaaffii fi yaada itti simatan gaarii miti.’

‘FM media transmission is smart available when required and accessible media where ever the listener requires. It can be accessed using mobile Phone. Because I got full program in that way, I liked it. The program also gets transmitted in a clear and credible manner. But sometimes they add unknown sayings which are difficult to interpret the whole message. There is also a problem of participating on the program as a reason of phone interruption. As a listener, we want to ask some questions to get clarification from health professionals. Not only this, but also the way in which the journalist receive questions and comments from the audience is not in good manner’.

Discussant 15

‘Barnoota keenya cimsuuf sagantaan raadiyoo nu fayyada. Kanamalees fayyaan walqabate cimsuun haala fayyaa keenyaa fooyyessu ni dandeenya.

‘We want the radio program to faster our learning so that to tap knowhow on health matters and use them to improve our health condition. Soda dhibee daddarboo irratti qabnu xiqqeessufis nu gargaara. Rakkoo adda addaa hojii dhabuu, garaagarummaa dinagdee fi kkf waan jiranuuf irratti dubbachuuf nu tajaajila. Hawaasni hundinuu odeeffannoo argachuu fi qooduu qixxeetti fayyadamuu qaba. Yeroo ammaa kan namni hundinuu elektirooniiksii fayyadamuun carraa raadiyoo dhaggeeffachuu argateera.’

‘We want the radio to erode our fear of pandemic disease. We have many problems such as unemployment, gap between poor and rich and a lot so we want the radio to cover such issue and talk about it. The societies equally receive and share information. Now a day everyone has a chance to listen to radio in different electronics according to his/her own economy’.

Appendix 2

Survey questionnaire (English version)

Survey questionnaire (Afan Oromo version)

Interview Guide for FGD & in-depth-interview (English version)

Interview Guide to FGD & in-depth interview (Afan Oromo Version)

Interview Guide for the journalist & in-depth interview (English version)

Interview Guide for the journalist & in-depth interview (Afan Oromo Version)

Demographic characteristics of respondents (put a tick mark where necessary)

- a) **Age**
- 18-25 _____
- 26-30 _____
- 31-35 _____
- 35 and above _____

- b) **Sex**
- Male _____
- Female _____

c) Educational level

Illiterate _____

Basic education _____

Elementary school _____

High school _____

Diploma _____

d) Occupation of the respondents

Student _____

Driver _____

Worker _____

Farmer _____

Employer _____

e) What language can you speak

Afan Oromo _____

Amharic _____

English _____

If any _____

Survey questions choose the correct answer

1. Where do you get information that interested you most about your health condition?

- a. family Members e.theradio
- b.radio f. friend
- c. health workers
- d. traditional Healers

2. Do you satisfied information you get from 'Fayyaan WaaHundaa' in JimmaFanaFm 98.1?

- a. Yes b, No

3. How often do you listen to the program?

- a. Every week
- b. Sometimes
- c. Occasionally

4. Who is the owner of the radio that you most listen to?

- a. You Family
- b. Friend
- c. Community
- d. Other

5. Do you find the content broadcasted from 'FayyaanWaaHunda' useful?

- a. Yes b, No

6. Do you think that the program of 'FayyaanWaaHundaa' is effective in supporting you to be healthy?

- a, Yes b, No

7. Did it improvedyourbehaviour because of what you have learntfrom'Fayyaanwaahundaa' program?

- a. Yes b, No

8. Do you shareany information that you learned along to any friend or family members?

- 9. a, yes b, no

10. Do you have anopportunity to participate on the program?

- a, yes b, No

11. Do you give feedback on the transmitted programs?

- a, yes b, no

12. Do you remember the transmitted programs? If yes, which programs do you remember?

- a, yes b, no

GaaffileeGaafattootaLeenji'aniinguutaman

Seensa

Gaaffiinkun barattuubarnootadigiriilammaaffaaYuunivarsiitiiJimmaattimuummee'Media and Communication Studies'jalattikangegeeffamudha. Gaaffileenqo'annookunismata-dureedhaggeeffattoota 'Fayyaan Waa Hundaa'buufataraadiyoo FM Jimmaa 98.1, galmaga'iinsasagantichaatiifbu'aabuusuufyaadameeti.Kanaaf, deebiinhaqaqabeessagaaffileedhihaataniifkennamu, firiiqo'annichaafbakkaol'aanaaqaba. Isinis kana beektaniideebiidhugaa fi amanamaata'eakkakennitankabajaanisingaafadha.

Kutaa I: HaalaJireenyaDhuunfaa.

- a) umurii 18-25 _____
26-30 _____
31-35 _____
35 fi isaaol _____

- b) Saala dhi _____
dha _____

C) Haalabarnootaa

Kanhinbaranne _____

Barnootabu'uuraa _____

Sadarkaa 1ffaa _____

Sadarkaa 2ffaa _____

Dippiloomaa_____

c) Gosahojii

Barataa/barattuu _____

Shofeera _____

Hojjetaamootumaa_____

Qonnaanbulaa _____

Employer _____

D) Afaankamdubbatta?

AfaanOromoo _____

AfaanAmaaraa _____

Ingliffa _____

Kanbiraa _____

III. Interview guide for FGD and in-depth interview for the discussants

Personal details

Name_____

Age_____

Sex_____

Educational background_____

Location_____

Questions which prepared for FGD

1. Do you satisfied with the 'Fayyaan Waa Hundaa' health program transmitted from JimmaFana FM 98.1?
2. Does the broadcast time is appropriate for you?
3. How do you explain the nature of the program?
4. How do you justify the relevance of the program?
5. What do you think the topics that should be included in the program?
6. How do you evaluate the presentation and explanation of the journalist and health expert?
7. What is your reaction after listening to the program?
8. Does all the words and phrases are clear for you?

Ajjaa fi odeeffannoodhuunfaamaryattootagareetiifqophaa'e

Odeeffannoodhuunfaa

Maqaa_____

Umurii _____

Saala_____

Sadarkaabarnootaa_____

Teessoo_____

- 1.SagantaanfayyaaFayyaanwaaHundaa FM Jimmaa 98.1 irraadarbusigammachiisaa?
- 2.Sa'aatiisagantichiittidarbumijataadhajetteeyaaddaa?
2. Amalasantichaahaalakamiinibsita?
3. Barbaachisummaasagantichaaakkamiinibsita?
4. Sagantichairrattiwantootadabalamuuqabanuirrattimaalyaadda?
5. Akkaataadhiheessii fi ibsagaazexeessituunii fi ogeessifayyaakennanuakkamittimadaalta?
6. Sagantichaergadhaggeeffatteeboodamaaltusittidhaga'ama?
7. Jechoonnii fi gaaleewwanachikeessattidhga'amanhundiiifaadha?

In-depth interview guide prepared for the producer of the program

Personal information

- I. Name_____
- II. Responsibilities in the station_____
- III. Responsibility in production of the program_____
- IV. Field of study_____

1. How long have you been involved in the production of 'FayyaanWaanHundaa' radio programmes in the station?
2. How do you get programme ideas?
3. What are the sources of the information/facts... on which you base your programme?
4. Do you edit contents of your program taken from other sources (newspapers, magazineswebsites) so that they can appeal to radio audience?
5. Do you edit interviews you have had with experts in which there have been incidents of using English words?
6. How does feedback on your programmes come to you from your audience?
7. What do the comments generally contains about the program?
8. Have you ever received media related trainings?
9. Does your broadcasting time is appropriate for your audience?
10. What is your general view about the program

II. AjajagaaffiiqomaaqopheessituusagantaaraadiyooFayyaan Waa Hundaatiifqophaa'e.

Odeeffannoodhuunfaa

- ✓ Maqaa _____
- ✓ I/Gaafatamummaamanahojii_____
- ✓ I/GaafatamummaasagantaaFayyaan Waa Hundairrattiqabdu

- ✓ Haalabarumsaagaazexummaawaliinwalqabateejiro

Gaaffileeqomaa

1. Sagantaa kana qopheessuergajalqabdeehagamta'eera?
2. Yaadasagantaakanaafta'uakkamittiargatta?
3. Maddaodeeffannooakkamiibu'uuragodhachuunsagantaa kana qopheessita?
4. odeeffannoomaddootaaddaaddairraargamannigulaalaa? Maalirrattihundooftee?

5. Odeeffannookeessumootayknogeessotafayyaairraaargamu al tokkotokkojechootaafaanIngiliziikeessamakuunwaanjiruufakkamittigulaalta?
6. Dhaggeeffattootairraawaa'eesagantichairrattiduub-deebiinsiikennama? Yookennameakkamiin?
7. Duub-deebiinyookennamanmaalirrattixiyyeeffatu?
8. Dhimmootagaazexeessummaairratiwalqabataniinleenjiargattebeektaa?
9. Sa'aatiisagantichiittidarbumijataadhajetteeyaaddaa?
- 10.Sagantaan kun yerootokkoergadarbeeboodacarraanirradeebi'aniargachuujiiraa?