



**COLLEGE OF SOCIAL SCIENCE AND HUMANITIES
DEPARTEMENT OF JOURNALISM AND COMMUNICATION**

**A COMPARATIVE ANALYSIS OF MEDIA FRAMING OF THE 2023 EOC
SCHISM: NEWS BY OMN AND ESAT IN FOCUS**

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SCHISM: NEWS BY OMN AND ESAT**

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DECLARATION

I declare that, this thesis “A Comparative Analysis of Media Framing of the 2023 EOC Schism: News by OMN and ESAT)” is my own work and I have duly acknowledged the sources of materials I have used.

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SCHOOL OF GRADUATE STUDIES

**“A COMPARATIVE ANALYSIS OF MEDIA FRAMING OF THE 2023
EOC CRISIS: NEWS BY OMN AND ESAT”**

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This is to certify that the paper prepared by Lealt Abebe, titled with A Comparative Analysis of Media Framing of The 2023 EOC Schism: News by OMN and ESAT, and submitted in partial fulfillment of the requirement of the Degree of Master of Art in journalism and communication mass complies with the regulations of the University and meets the required standards with respect to originality and quality.

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Acronyms and Abbreviations

OMN - Oromia Media Network

ESAT - Ethiopian Satellite Television

EOC - Ethiopian Orthodox Church

EOTC - Ethiopian Orthodox Tewahedo Church

VPN - virtual private network

IFED - Office of the Prime Minister's Investment Facilitation Directorate

T/M/MA- Tesfa / Mahile Amen

EOTCSD - Ethiopian Orthodox Tewahedo Church Supreme Diocese

SNNPR - Southern Nations, Nationalities, and Peoples' Region

TV - Television

SNN- Southern Nations, Nationalities, and Peoples' Region

Abstract

The media plays a pivotal role in shaping public perception and understanding of the events. In the context of religious crises, media framing becomes particularly significant. This study presents a comparative analysis of media framing of the 2023 Ethiopian Orthodox Church (EOC). The main objective was to analyze how the media in Ethiopia framed the church's Schism from a comparative perspective. Two private-owned media outlets, ESAT Television and OMN Television, were purposefully selected to examine their use of frames in reporting the dispute between the EOC and a breakaway group of archbishops who formed a separate synod in the Oromia region. The study analyzed 54 news stories (27 from ESAT and 27 from OMN) posted between January 22, 2023, and February 16, 2023. Framing theory and agenda setting were employed as the theoretical framework, and a qualitative content analysis approach was used to address the research objective. The findings indicate that both media outlets used various framing techniques, but

with distinct differences. ESAT predominantly employed a conflict frame, censorship, human interest frame while OMN used Solidarity, attribution of responsibility, cultural frame. ESAT also used attribution of responsibility as the second dominant frame, whereas OMN used it as the third dominant frame. Censorship frame was the fifth dominant frame in ESAT's coverage, and policy frame the fourth in OMN's. Additionally, ESAT utilized Conflict between religious factions and security forces Frame as the third dominant frame, which was absent in OMN's reporting. The study also found that the two media outlets relied on different sources of information in their news reports. ESAT primarily used direct quotes from the Holy Synod and government office notices, while OMN largely sourced information from the alleged “new synod” spokesperson and Oromo scholars and experts.

Keywords: Ethiopian Orthodox Church crisis, Media Framing, Illegal formation of new synod, ESAT, OMN.

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

In recent times, representations of issues by media outlets are one of the most discussed motifs in the field of journalism and mass communication. Representations in the media have a veritably strong influence on how societies formulate their knowledge, stations, stands, and practices. Media content can influence the public's perception of issues by highlighting certain topics, framing them in a particular way, and reinforcing certain beliefs or attitudes. For instance, media outlets can shape public opinion by focusing on specific aspects of a story, using particular language, and presenting certain perspectives over others. This can lead to a skewed understanding of the issue, which can have significant implications for policy and decision-making (McQuail, 2010).

The part media play in conflict minimizing and promoting peace is called peace journalism. Peace journalism is when editors and journalists make choices about what to report and how to report it that produce openings for society at large to consider and to value non-violent responses to conflict (Lynch, 2007). This approach involves presenting multiple perspectives, highlighting the human cost of conflict, and focusing on the root causes of the conflict rather than just the conflict itself. By doing so, peace journalism aims to promote a more nuanced understanding of the conflict and encourage more constructive dialogue and resolution.

The role of intelligencers and media is at times not humble in reporting conflict and framing the controversial aspects of social, profitable, and political issues. This can lead to a biased representation of the issue, which can further polarize public opinion and hinder the ability to find a peaceful resolution. Therefore, it is crucial to understand how media representations influence public perception and to develop strategies for more balanced and constructive reporting. This can involve training journalists in peace journalism techniques, promoting diverse perspectives, and encouraging transparency in reporting practices. By doing so, we can work towards a more informed and peaceful society where media plays a positive role in shaping public opinion and promoting constructive dialogue (Couldry and Markham, 2007).

The media's influence on public perception is multifaceted and far-reaching. It can shape public opinion by framing narratives, setting agendas, and presenting information in a way that resonates with the audience. The media's power to frame narratives is particularly significant, as it can create heroes and villains, incite fear or provide comfort, and influence how people perceive and respond to events (Kauve, 2023). The media's role in shaping public perception is not limited to traditional news outlets but also extends to social media platforms, which have become powerful channels for information dissemination and opinion formation (American University, 2023).

Media coverage can have a ripple effect, influencing not just public perception but also policy and funding. Positive media coverage can lead to increased support and resources for initiatives, while negative coverage can have the opposite effect. Public safety agencies

must, therefore, engage with the media strategically, ensuring that their initiatives and successes are well-represented. This involves building strong relationships with media outlets, investing in media training and preparedness, and leveraging social media platforms to communicate directly with the public (Kauve, 2023). By understanding and leveraging the media's influence, public safety agencies can enhance their effectiveness, build public trust, and ultimately, ensure a safer society.

The Ethiopian Orthodox Church has been a central institution in Ethiopian society for centuries, with a rich history and deep artistic significance (Mesfin, 2019). In recent times, the church has faced a number of internal and external challenges, including leadership controversies, allegations of corruption, and pressures with the government. These issues came to a head in 2023, leading to a Schism within the church that captured the attention of the Ethiopian public and the transnational community.

1.2. Statement of the Problem

Framing, as defined by Entman (1993), plays a crucial role in shaping public perceptions and understanding of complex issues by highlighting certain aspects while downplaying others. This is particularly evident in the media's coverage of the 2023 Ethiopian Orthodox Church (EOC) crisis. During the initial reporting of the crisis, one media outlet portrayed the emergence of a new group of archbishops declaring themselves as a new synod as legal, *"Bishops were appointed according to the law and regulations of the church"* (OMN, 22, 2023) while another labeled it as illegal *"His Holiness made a statement this morning regarding the illegal formation of new synod "Committee Bishops" (ESAT, January 22, 2023)*. This divergence in framing raises questions about the underlying motivations and biases that may influence how media outlets present and interpret the unfolding events of the EOC crisis.

Media freedom and diversity in Ethiopia face challenges from legal, political, and economic factors. This study focuses on analyzing how the Oromia Media Network (OMN) and Ethiopian Satellite Television (ESAT) present the EOC crisis and its impact on public perception. ESAT, a significant influencer in Ethiopia, can shape opinions, as noted in a previous study (Abebe, T. 2019), while OMN, a key outlet for the Oromo community, also holds sway over its audience, influencing their views on current events (Temesgen, 2024). Comparing these media outlets' approaches highlights the importance of understanding how they frame and interpret the same crisis to grasp the broader implications on public understanding.

Numerous studies conducted on media framing of religious crises, exploring diverse perspectives. These investigations analyze how framing impacts perceptions, attitudes, and decision-making.

Pauline, 2009 conducted entitled “The Influence of Media Coverage of Religious Crises in Nigeria: A Case Study of the Mohammed Cartoon Riots” Key Finding: Explores the role of media in covering religious conflicts in Nigeria, highlighting the divergent opinions from both Christians and Muslims on the impact of media reports on religious crises.

Leila, 2020 study "Understanding News Coverage of Religious-based Violence: Empirical and Theoretical Insights from Media Representations of Boko Haram in Nigeria" highlights the impact of religion, particularly Islam, on public perception through Nigerian media's portrayal of Boko Haram. The research illuminates how media framing influences societal tensions and conflict resolution, offering valuable insights into understanding news representations of religious-based violence, specifically the Boko Haram crisis.

Matthias, 2017 "Religious Conflicts on the Rise in Africa" Matthias's 2017 study highlights the growing religious conflicts in sub-Saharan Africa, pinpointing the intertwined religious, ethnic, and political factors fueling these tensions, with the main goal of dissecting the prevalence and roots of religious conflicts in Africa, particularly in sub-Saharan countries, emphasizing their susceptibility to such strife, providing valuable insights into the complex dynamics driving religious conflicts and offering a crucial understanding of the challenges facing this region.

These studies suggest that media framing plays a significant role in shaping public perception and societal tensions during religious crises in Nigeria and sub-Saharan Africa, with the portrayal of religious groups, particularly Islam, having a notable impact. The research highlights how media coverage can diverge between Christian and Muslim communities, and emphasizes the need to understand the complex interplay of religious, ethnic, and political factors fueling conflicts in the region. These findings underscore the importance of responsible and nuanced media reporting in mitigating religious tensions and promoting conflict resolution

While the studies offer valuable insights into religious conflicts, they have limitations like focusing on specific regions and lacking comparative analysis among various media outlets. Despite these constraints, the research findings shed light on the intricate dynamics fueling religious tensions in Nigeria and sub-Saharan Africa.

Therefore, more local studies are needed to provide a comprehensive and nuanced picture of media framing. Additionally, there are no published studies directly related to the 2023 EOC , which is known to the researcher. This underscores the need for further research.

This study aimed to fill this gap in the literature and offer a fresh perspective on the phenomenon by conducting a comparative analysis of the media framing of the 2023 EOC crisis news by OMN and ESAT. The study aspires to shed light on the implications of media coverage on public understanding and potential outcomes of the crisis.

1.3 Objectives of the Study

The study would have both general and specific Objectives.

1.3.1 General Objective

The general objective of the study is to analyze in comparative perspective how OMN and ESAT broadcasting media framed the 2023 EOC in their news stories.

1.3.2 Specific Objectives

The following are the specific objectives of the study:

1. To examine how OMN and ESAT portrayed the 2023 EOC Schism.
2. To explore the dominant frame used by two media outlets.
3. To identify the sources of information OMN and ESAT used to cover the Schism.

1.4 Research Questions

In the consideration of the above objectives, the study seeks to provide answers for the following major research questions:

1. How did OMN and ESAT portray the 2023 EOC church Schism?
2. What were the dominant frames used by the two media outlets in their news on the Schism?
3. What sources of information did OMN and ESAT use in the 2023 EOC crisis news stories they report?

1.5 Significance of the Study

The significance of the study on the comparative analysis of media framing of the 2023 EOC crisis is multifaceted. Firstly, it fills a crucial gap in academic literature by examine into media framing and public opinion within the Ethiopian context, an area where direct studies are lacking. This research adds valuable insights into how media narratives influence public perceptions, particularly in a region marked by religious disputes like Ethiopia.

Secondly, the study sheds light on the pivotal role of the media in religious crisis and disputes in Ethiopia. By focusing on how OMN and ESAT cover the crisis, it offers a unique perspective on how media outlets can either exacerbate tensions or contribute to conflict resolution. Understanding these dynamics is essential for comprehending the impact of media framing on peace building efforts in a complex societal landscape.

Lastly, the research holds significance in unraveling the influence of media framing on social cohesion and intergroup relations. Analyzing how OMN and ESAT present the crisis provides a window into how media narratives can either heighten societal divisions or foster unity. By exploring these aspects, the study offers valuable insights into the power of media in shaping perceptions and influencing social dynamics within Ethiopian society.

1.6 Scope of the Study

Conceptually, the scope would limit to only the 2023 Ethiopian Orthodox Church Crisis, whereas media outlets limited on the OMN and ESAT news story. The timeframe to select the stories would be bounded from January 22 2023 up to February 16 2023, when three bishops led by Abune Sawiros formed a rival synod in Oromia and Southern Nations, Nationalities, and Peoples' Region.

The units of analysis would be limited to news stories including headline only. Because news stories are good to gain the information reach source and proper representative of samples. Therefore, the study did not include any assessment on interview, photographs, and other contents of selected media outlet.

1.7 Limitation of the Study

Since, the study would be limited on the coverage of reporting the 2023 Ethiopian Orthodox Church Crisis by The OMN and ESAT broadcasting media (TV), it would be better to include how other media are emphasis the reporting of the 2023 Ethiopian Orthodox Church Crisis but the current study did not include such, because of this, the research cannot give a representative image of all major media outlets. This would be considered as short coming of the paper.

1.8 Organization of the Study

The study contains five chapters. The first chapter includes background of the study, statement of the problem, general and specific objectives of the study, research questions, and significance of the study, scope of the study, limitation of the study and organization of the study. The second chapter deals with review of related literature and a theoretical framework of the study.

The third chapter discussed methodology of the study including research design, qualitative content analysis, source of data and data collecting techniques, sampling techniques, time frame, selection of news and the data analysis method. The fourth chapter focuses on data analysis, presentation and discussion of the findings. Finally, the fifth chapter gives conclusion remarks and some recommendations based on the findings of the study.

1.9 General Terms

Religious crisis Reporting: refers to the coverage of events and issues that involve religious beliefs, practices, or institutions and have the potential to cause significant societal disruption or conflict. It encompasses a wide range of topics, including religious violence, discrimination, persecution, and controversies over religious doctrine or practices. Religious crisis reporting aims to inform the public about the causes, consequences, and potential solutions to these crises, while also respecting the religious beliefs and sensitivities of those involved.

Religious crisis refers to A religious crisis is a significant disagreement or conflict between religious groups, often rooted in opposing beliefs and values, leading to potential harm and disruption. It involves a struggle over resources, power, and status, where the aim is to assert dominance or eliminate rivals

Media framing refers Media framing refers to the way news stories are constructed to evoke a particular interpretation or reaction from the audience by drawing attention to certain aspects of a perceived reality while ignoring others. Journalists make conscious choices about the language, keywords, images, and sources they use to present a story, which can promote a specific problem definition, causal interpretation, moral evaluation, and/or treatment recommendation.

CHAPTER TWO:REVIEW OF RELATED LITERATURE

2. INTRODUCTION

2.1. Definition of Media Framing

Media framing refers to the way in which news media select and present information to shape the way people perceive events, issues, and topics. It involves the selection of certain aspects of a perceived reality and making them more salient in a communication text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation. In essence, media framing influences how audiences understand and interpret the news (Entman, 1993).

One of the most influential studies on media framing was conducted by (Entman, 1993), who described framing as "the process of culling a few elements of perceived reality and assembling a narrative that highlights connections among them to promote a particular interpretation." This definition underscores the idea that media framing involves not only what is included in a news story, but also what is excluded.

Media framing can have significant impacts on public perceptions and attitudes towards various issues, as well as shaping policy debates and public opinion. Different frames can

lead to different interpretations of the same issue, and thus can influence public understanding and support for specific policies or actions (Entman, 2007).

In conclusion, media framing is a powerful tool used by news outlets to shape public perception and understanding of events and issues. It is important for media consumers to be aware of framing techniques in order to critically analyze the information they receive.

2.2 Media Framing on Religious Crisis

Media framing plays a pivotal role in shaping public perception and understanding of religious crises, often influencing how events are interpreted and discussed. One prominent example is the coverage of conflicts involving religious groups, where media outlets may frame the narrative in ways that highlight certain aspects while downplaying others. This selective framing can significantly impact how audiences perceive the causes, participants, and potential solutions to religious conflicts (Entman, 1993).

In their research, (Entman and Rojecki ,2001) emphasize the importance of media framing in shaping public opinion, arguing that journalists play a key role in defining issues and constructing their meanings for the audience. This framing can manifest in various forms, such as emphasizing the religious motivations behind a conflict or focusing on the political, social, or economic factors at play. Depending on the framing adopted by media outlets, audiences may perceive religious crises as primarily rooted in theological differences, historical grievances, or power struggles.

Moreover, media framing can contribute to the polarization of viewpoints and exacerbate tensions within and between religious communities. By framing religious crises in a sensationalist or simplistic manner, media outlets may reinforce stereotypes, deepen mistrust, and fuel intergroup animosity. This can hinder efforts towards reconciliation and

peaceful resolution of conflicts, perpetuating a cycle of violence and division (Entman, 2007).

To address these challenges, media practitioners and consumers alike need to be critical of the framing strategies employed in the coverage of religious crises. By examining the underlying narratives, biases, and agendas embedded within media portrayals, individuals can gain a more nuanced understanding of complex issues and work towards fostering empathy, dialogue, and mutual understanding across religious divides. In doing so, media can fulfill its potential as a catalyst for positive social change rather than a source of division and conflict (Entman & Rojecki, 2001).

2.3 Historical background of the EOC and its significance in Ethiopian society

The Ethiopian Orthodox Church has a rich historical background that dates back to the 4th century, making it one of the oldest Christian churches in the world. According to tradition, the church was founded by the apostle St. Frumentius, who is credited with converting King Ezana of Axum to Christianity in the early 4th century. This event marked the beginning of Christianity in Ethiopia and the establishment of the Ethiopian Orthodox Church as a major religious institution in the region (Tadesse, 2017).

The significance of the Ethiopian Orthodox Church in Ethiopian society cannot be overstated. The church has played a central role in shaping the cultural, social, and religious identity of the Ethiopian people for centuries. Its influence extends to various aspects of Ethiopian life, including art, music, literature, and education. The church has also been a unifying force for the diverse ethnic and linguistic groups within Ethiopia, providing a sense of national identity and cohesion (Amsalu, A., 2017).

Furthermore, the Ethiopian Orthodox Church has been instrumental in preserving and promoting Ethiopian heritage and traditions. Its religious festivals, rituals, and ceremonies are deeply ingrained in Ethiopian culture and are celebrated with great fervor and devotion by millions of followers. The church's monasteries, churches, and religious artifacts also serve as important repositories of Ethiopian history and art (Mersha, A., 2012).

In addition to its cultural and religious significance, the Ethiopian Orthodox Church has also played a crucial role in providing social services to the Ethiopian people. It has been involved in education, healthcare, and poverty alleviation efforts, particularly in rural areas where government services may be limited.

2.4 The role of the church in Ethiopian politics and governance

The Ethiopian Orthodox Church has historically played a significant role in Ethiopian politics and governance. As the oldest and most influential religious institution in the country, the church has often been involved in shaping political decisions and influencing the leadership of the nation (Tadesse, T., 2018)

One notable example of the church's involvement in politics is its relationship with the Ethiopian monarchy. For centuries, the Ethiopian Orthodox Church has been closely intertwined with the ruling monarchs, with the church often serving as a source of legitimacy and authority for the royal family. The church has also been involved in the coronation ceremonies of Ethiopian emperors, further cementing its role in the country's political landscape (Amsalu, A., 2017).

Furthermore, the church has also been a vocal advocate for social justice and human rights in Ethiopia. It has spoken out against injustices and oppression, and has at times played a key role in advocating for political reform and change.

2.5 The main causes of the 2023 EOC crisis

On 22th January 2023, the Holy Synod of EOTC, in its extraordinary meeting convened in Addis Ababa, excommunicated three archbishops and 25 'bishops' (out of 26). The three archbishops were accused of illegally ordaining (one of the appointees repented before the Synod passed the decision) and, in so doing, breaking the ecclesiastical dogma of the church and the laws of Fetha Negest ('Justice of the Kings'), a legal code first compiled by

the Coptic Orthodox Church in Egypt and then adopted, adapted and expanded by the Ethiopian Orthodox Church in the 15th century AD. The rebellious bishops then declared their intention to establish a rival synod and retaliated by excommunicating several archbishops including the General Manager of the Patriarchate, His Grace Abune Abraham, and the General Secretary of the Synod, His Grace Abune Petros. They are placing the blame on the Holy Synod of EOTC for the current division (Desta, 2023).

Furthermore, theological disagreements exacerbated the crisis, with factions within the clergy and laity expressing differing interpretations of religious doctrine and practices. These disputes often intersected with questions of cultural identity and regional autonomy, reflecting larger societal tensions within Ethiopia (Al Jazeera). The clashes over theological interpretations and traditions further deepened the rifts within the church community.

Moreover, the 2023 crisis cannot be divorced from Ethiopia's broader socio-political landscape, which has been marked by ethnic tensions and political instability. The church, as a significant institution in Ethiopian society, became embroiled in these broader struggles for power and representation, as different ethnic and regional groups sought to assert their influence within the church hierarchy (Reuters). This intertwining of religious and political dynamics further complicated efforts to resolve the crisis and restore stability within the Ethiopian Orthodox Church.

In summary, the 2023 Ethiopian Orthodox Church crisis was primarily caused by internal disputes over leadership, exacerbated by theological differences and influenced by broader socio-political tensions within Ethiopia. These factors combined to create a complex and challenging situation for the church, with implications not only for its internal cohesion but also for its role in Ethiopian society as a whole.

2.6 Media Ownership and Political Affiliation

Media ownership and political affiliation play crucial roles in shaping media content and framing, particularly in contexts where media outlets are closely aligned with political interests or agendas. In Ethiopia, as in many other countries, the ownership structures of media organizations often reflect broader political dynamics and power struggles.

Understanding the relationship between media ownership and political affiliation is essential for analyzing how news is framed and presented, especially in the context of sensitive issues such as religious crises (Skjerdal, 2011).

(McChesney, 2010) argue that media consolidation and corporate ownership can lead to homogenized news coverage that reflects the interests of the owners rather than the public. In the case of Ethiopia, where the media landscape has historically been tightly controlled by the government, the relationship between media ownership and political affiliation is particularly salient.

Furthermore, political affiliation can shape the editorial stance and framing choices of media outlets, leading to biased or skewed coverage of events. In Ethiopia, media outlets associated with the ruling party may frame news stories in a way that reflects government narratives and priorities, while those aligned with opposition groups or dissenting voices may offer alternative perspectives that challenge the official discourse. This polarization of media coverage based on political affiliation can contribute to the dissemination of misinformation and the perpetuation of social and political divisions (Temesgen, 2020).

Moreover, the influence of media ownership and political affiliation extends beyond editorial content to encompass issues such as censorship, self-censorship, and media regulation. In Ethiopia, where press freedom has historically been restricted, media owners and journalists may face pressure to adhere to government guidelines or risk repercussions such as harassment, arrest, or closure of their outlets. This climate of fear and intimidation can have a chilling effect on independent journalism and limit the diversity of perspectives available to the public (Skjerdal, 2011).

By examining the interplay between media ownership, political affiliation, and media framing, scholars can gain insights into the underlying power dynamics that shape news coverage, particularly in the context of sensitive issues like the 2023 Ethiopian Orthodox Church crisis. This understanding is essential for fostering transparency, accountability, and pluralism within the media landscape, ultimately contributing to a more informed and democratic society (McChesney & Nichols, 2010).

2.7 Audience Reception and Perception

Audience reception and perception are critical factors in understanding the impact of media framing, particularly in the context of sensitive issues such as religious crises. How audiences interpret and respond to news coverage can shape public discourse, influence policy decisions, and ultimately impact social cohesion. Scholarly research on audience reception provides valuable insights into the diverse ways in which individuals make sense of media narratives and the factors that shape their perceptions (Hall, 1980).

Studies have shown that audience reception is influenced by a myriad of factors, including demographics, cultural background, political beliefs, and personal experiences. For example, research by (Iyengar, 1987) on selective exposure theory suggests that individuals tend to seek out and pay attention to media content that aligns with their existing beliefs and attitudes. In the case of the 2023 Ethiopian Orthodox Church crisis, audience reception may vary depending on factors such as ethnicity, religion, and regional identity, with different groups interpreting news coverage through their own socio-cultural lenses.

Moreover, audience perception of media framing can be influenced by factors such as trust in media institutions, perceptions of bias, and exposure to alternative sources of information. For instance, studies have found that audiences are more likely to trust news outlets that they perceive as impartial and credible (Strömbäck, 2008). In Ethiopia, where media freedom has historically been constrained, audiences may approach news coverage of the EOC crisis with skepticism, particularly if they perceive media outlets as being aligned with government or opposition interests.

Understanding audience reception and perception is essential for media practitioners, policymakers, and scholars seeking to promote media literacy and informed citizenship. By examining how different audience groups interpret and respond to media framing of the 2023 EOC crisis, researchers can gain insights into the effectiveness of communication strategies, the prevalence of misinformation, and the potential for fostering dialogue and reconciliation across diverse communities (Iyengar & Kinder, 1987).

2.8 Reporting Practices of religious crisis by International Media

Reporting on religious crises by international media outlets is a complex issue that requires careful consideration. It is important for media to provide accurate and balanced coverage, taking into account the perspectives of all parties involved. However, international media often face challenges in navigating the intricacies of religious conflicts, as they must balance the need for objective reporting with the potential for inflaming tensions or perpetuating stereotypes (Seib, 2004).

A study by Ahmed and (Akindele, 2017) found that international media tend to frame religious crises in ways that emphasize conflict and sensationalism, overlooking the underlying causes and complexities of the situation. This type of reporting can contribute to a narrow understanding of religious conflicts and perpetuate stereotypes. Additionally, international media face challenges in accessing reliable sources and information in conflict-affected regions, impacting the accuracy and depth of coverage. Ethical journalism practices and thorough fact-checking are crucial when reporting on religious crises.

In conclusion, reporting on religious crises by international media requires a nuanced approach that provides balanced coverage and promotes understanding among diverse audiences. Adhering to ethical journalism practices and engaging with a variety of perspectives can contribute to a more informed and constructive dialogue around religious conflicts.

2.9 Reporting Practices of religious crisis by Ethiopian Media

Reporting on religious crises by Ethiopian media outlets is a critical aspect of journalism in a country with diverse religious communities. In Ethiopia, where tensions between different religious groups have occasionally flared up, the media plays a crucial role in shaping public perceptions and promoting understanding. A study by (Tesfaye and Nega, 2019) examined the reporting practices of Ethiopian media outlets in covering religious crises and found that there is a need for more balanced and nuanced coverage. The study highlighted the importance of providing context, avoiding sensationalism, and promoting dialogue among different religious communities in Ethiopia.

Ethiopian media outlets face challenges in reporting on religious crises, including navigating political sensitivities and ensuring accuracy in their coverage. The study by (Tesfaye and Nega, 2019) emphasized the need for ethical journalism practices, such as fact-checking and verification, to ensure that reporting on religious crises is fair and accurate. Given the potential for misinformation and inflammatory rhetoric to exacerbate tensions; Ethiopian media outlets have a responsibility to provide balanced and objective coverage that fosters understanding and promotes peaceful coexistence among different religious groups.

In light of the findings of the study by (Tesfaye and Nega ,2019), Ethiopian media outlets can enhance their reporting practices on religious crises by engaging with diverse perspectives, seeking input from experts, and promoting dialogue among religious communities. By adhering to ethical journalism principles and providing contextually rich coverage, Ethiopian media outlets can contribute to a more informed public discourse on religious issues and Help Bridge divides between different religious groups in the country.

2.10 The Ethical Dilemma of Reporting on Conflict and Crisis

The ethical dilemma of reporting on conflict and crisis is a complex and challenging issue that journalists and media organizations grapple with on a regular basis. Reporting on conflicts and crises requires a delicate balance between the public's right to know and the potential harm that sensationalized or biased reporting can cause. This ethical dilemma is

particularly pronounced in situations where media coverage has the potential to exacerbate tensions or incite further violence (Smith, 2019).

In their article "Ethical Dilemmas in Reporting on Conflict: A Comparative Analysis of Media Practices," Smith and (Jones, 2019) discuss the various ethical considerations that journalists face when reporting on conflict and crisis. They argue that the need for accurate and balanced reporting must be weighed against the potential for harm, and that journalists must carefully consider the impact of their reporting on the communities and individuals involved in the conflict.

One of the key ethical dilemmas in reporting on conflict and crisis is the issue of impartiality and bias. Journalists must strive to present a balanced and objective view of the conflict, while also acknowledging their own biases and the potential for their reporting to be influenced by political or commercial interests. This requires a high degree of self-awareness and critical reflection on the part of journalists, as well as a commitment to ethical reporting practices (Kovach & Rosenstiel, 2007).

Another ethical dilemma in reporting on conflict and crisis is the potential for harm to individuals and communities involved in the conflict. Sensationalized or graphic reporting can have a detrimental impact on the mental health and well-being of those affected by the conflict, and journalists must carefully consider the potential consequences of their reporting on vulnerable populations (Ward, 2010).

2.11 The Role of Media Framing in Religious Crisis

The media plays a crucial role in shaping public perceptions and attitudes towards religious crises through the process of framing. Media framing refers to the way news stories are constructed to highlight certain aspects of a perceived reality while downplaying others, influencing how the audience interprets and understands the issue (Semetko & Valkenburg, 2000).

In the context of religious crises, media framing can either exacerbate tensions or promote understanding and tolerance. Journalists often make conscious choices about the language, visuals, and sources they use to present a story, which can promote a specific problem

definition, causal interpretation, moral evaluation, and/or treatment recommendation. This selection process is influenced by various factors, including the journalist's personal beliefs, the organization's editorial position, and broader ideological and cultural conditions (Entman, 1993).

For example, media coverage that focuses on the sensational and negative aspects of a religious conflict, such as violence and extremism, can perpetuate stereotypes and misunderstandings between religious communities. Conversely, media framing that provides historical context, diverse perspectives, and emphasizes common ground can foster greater religious tolerance and understanding. As such, the media's role in framing religious crises is crucial in shaping public perceptions and responses to these complex issues.

2.12 Media's Role in Creation of Awareness with Regard to Religious crisis

The media plays a crucial role in creating awareness about religious crises, as it serves as a powerful tool for disseminating information and shaping public perceptions. Through their coverage of religious conflicts, the media can either exacerbate tensions or promote understanding and tolerance (Poole, 2002).

Media framing, which refers to the way news stories are constructed to highlight certain aspects while downplaying others, significantly influences how audiences interpret and understand religious crises. Journalists make conscious choices about the language, visuals, and sources they use to present a story, which can promote a specific problem definition, causal interpretation, moral evaluation, and/or treatment recommendation. This selection process is influenced by various factors, including the journalist's personal beliefs, the organization's editorial position, and broader ideological and cultural conditions (Entman, 1993).

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2.13. Theoretical Framework of the Study

2.13.1. Agenda Setting Theory

Agenda-setting theory, pioneered by (McCombs,1972), posits that the media have the power to influence the public's perception of which issues are important by determining the prominence and frequency with which they are covered. The theory suggests that the media's selection and emphasis of certain topics can shape the public agenda, influencing what individuals perceive as significant and worthy of attention. This process occurs through the repeated exposure to certain issues in news coverage, which leads to the amplification and reinforcement of those topics in the minds of the audience.

Empirical studies have provided robust evidence supporting agenda-setting theory, demonstrating the media's ability to shape public priorities and perceptions. For example, research by (McCombs, 1972) conducted during the 1968 U.S. presidential election found a strong correlation between the issues covered by the media and the issues that voters perceived as the most important. Similarly, studies in various countries and contexts have shown that media coverage of specific topics can significantly influence public opinion, political discourse, and policy agendas.

In addition to its implications for understanding the relationship between media and public opinion, agenda-setting theory has practical applications for media practitioners, policymakers, and researchers. By understanding how the media influence public agendas, journalists can strive to prioritize issues of societal importance and promote informed

public discourse. Policymakers can also use agenda-setting theory to strategically communicate their policy priorities and engage with the media to shape public perceptions. Moreover, researchers continue to explore the evolving dynamics of agenda-setting in the digital age, considering the role of new media platforms, social networks, and algorithmic curation in shaping public agendas (McCombs & Shaw, 1972).

2.13.2. Framing Theory

Media framing can significantly impact how the public interprets and understands religious disputes. Different frames can evoke different emotions, cognitive schemas, and moral judgments, ultimately shaping public opinion. For example, a conflict framed as a clash of civilizations may lead to a more polarized and divisive public opinion compared to a frame that emphasizes the potential for dialogue and understanding (Scheufele, D. A., 1999).

Media framing is a concept that refers to the way in which news media organizations select and emphasize certain aspects of an issue or event, while downplaying or ignoring others. According to (Entman, 1993), media framing influences how audiences perceive and interpret events, shaping their understanding and attitudes towards specific issues. Framing can be influenced by various factors, including cultural, political, and economic considerations, as well as the ideological orientation of media organizations.

Previous research has highlighted the importance of media framing in shaping public opinion and understanding of crises and conflicts. For example, (Gitlin, 1980) argues that media framing can influence public perceptions of social movements and political protests, while (Gamson and Modigliani 1987) suggest that media framing can impact the way in which individuals perceive and respond to issues such as poverty and inequality. In the context of the Ethiopian Orthodox Church crisis, media framing is likely to play a significant role in shaping public perceptions of the events and the various actors involved.

The responsible scholar for the issues related to framing analysis in the study of the 2023 EOC crises in OMN and ESAT Televisions is (Semetko & Valkenburgs 2000). They identified five dominant frames categorized under generic frames, including conflict frame,

human-interest frame, economic frame, morality frame, and attribution of responsibility frame. In the study, the researcher adapted these frames to analyze the news coverage of the crises, focusing on aspects like conflict, human interest, attribution of responsibility, and other relevant frames to understand how the media outlets framed the events

2.14. Historical Background of Selected Media Outlets

2.14.1. The Oromia Media Network (OMN)

The Oromia Media Network (OMN) is a private media outlet founded in 2013 by Jawar Mohammed, with headquarters in Minneapolis, Minnesota, U.S. The network, licensed under the Federal Communications Commission, was established to serve the Oromo community and is funded by public donors from the Oromo diaspora. Initially launched as an Oromo news channel, OMN has since expanded to include programming in Amharic and English, catering to audiences both in the United States and Ethiopia. With studios in various locations worldwide, OMN has become a significant voice for the Oromo youth, known as Qeerroo, and attracts a broad viewership interested in Ethiopian and international news.

Under the leadership of Jawar Mohammed, OMN has played a crucial role in amplifying Oromo voices and perspectives, particularly in the wake of social and political events within Ethiopia. Despite facing challenges such as government surveillance and crackdowns on journalists, OMN continues to broadcast to Ethiopian audiences from abroad, alongside other media outlets like ESAT. The network's coverage has been instrumental in facilitating dialogue and bringing about tangible change, as demonstrated by the acknowledgment of its impact by regional authorities. However, OMN's history has also been marked by periods of turbulence, such as the events following the death of Hachalu Hundessa, which led to renewed protests and arrests within the Oromo

community, highlighting the ongoing significance and challenges faced by OMN in its mission to inform and empower its viewers. (Bulcha, 2020).

2.14.2. Ethiopian Satellite Television

ESAT, or Ethiopian Satellite Television, was established on April 24, 2010, by a group of exiled journalists who had been jailed, tortured, or forced into exile. The mission of ESAT is to provide accurate, objective, and balanced news, analysis, information, perspective, as well as entertainment, talk shows, documentaries, sports, and cultural programming pertaining to Ethiopia and the rest of the world. The broadcasts are primarily in Amharic, the federal language of Ethiopia, with some programs in Afaan Oromo and English. ESAT is headquartered in Washington D.C., United States, and is a nonprofit and independent media outlet, mostly privately funded by donors from the broader Ethiopian diaspora (Ellada, 2015).

ESAT has been a critical voice in the Ethiopian media landscape, providing alternative news and perspectives in the face of government censorship and media restrictions. Despite facing cyber-attacks, government pressure on satellite providers, and legal threats, ESAT continues to operate independently. The history of ESAT reflects the ongoing struggle for press freedom and independent journalism in Ethiopia. ESAT's role in press freedom is significant, as it provides a platform for free speech and independent journalism in a country where media freedom is severely restricted. ESAT's commitment to providing accurate and balanced news has made it an important source of information for Ethiopians both inside and outside the country (Teferra, B., 2003).

CHAPTER THREE: RESEARCH METHODOLOGY

3. Introduction

3.1. Research Design

An exploratory research design is chosen as the most suitable approach for this study. Exploratory design allows for an inductive approach, avoiding preconceived notions and predefined themes, enabling the exploration of new insights, ideas, and knowledge acquisition. It involves collecting unstructured information to explore into new content areas, address novel issues, and develop a comprehensive understanding of a situation. Exploratory design is commonly used in qualitative research and relies on secondary data sources, aligning with the focus of this study (Robson, 2008).

The study would qualitatively analyze the 2023 Ethiopian Orthodox Church Crisis based on secondary data sources through content analysis. Descriptive research focuses on describing characteristics without delving into underlying reasons, while explicatory research aims to explain causality and predict outcomes. However, these designs are considered inadequate for this study due to the need to explore new perspectives and gain a deeper understanding of the crisis.

The main advantage of using an exploratory research design is its flexibility in allowing researchers to explore new ideas and gain a deeper understanding of the crisis without being constrained by predefined themes or hypotheses. This approach enables the study to uncover new insights and perspectives that may not have been considered before, leading to a more comprehensive understanding of the media portrayal of the 2023 Ethiopian Orthodox Church Crisis.

3.2. Research Approach

The research approach for this thesis would be qualitative research content analysis with an interpretative approach. Qualitative research is chosen as the most suitable method for this study due to its exploratory nature and alignment with the research objectives and questions. This approach enabled the interpretation of themes, words, and expressions in texts related to the crisis, providing a deeper understanding of the content and media framing of the 2023 Ethiopian Orthodox Church Crisis.

Alasuutari (2002) supports the use of qualitative content analysis for gaining a closer understanding of textual content, expressions, and themes. The focus would be on analyzing how Oromia media Network and Ethiopian Satellite Television cover the crisis and frame their news stories. Numerical data gathering is not necessary for this study, as qualitative methods aim to understand the character of experience and interpret meanings in communication, emphasizing the qualitative nature of the research.

Qualitative research allows the researcher to explore new ideas and adopt an inductive approach, deriving concepts from the data. Inductive content analysis is suitable when there are no previous studies on the phenomenon or when existing knowledge is fragmented. Conversely, deductive content analysis tests theories or compares categories based on previous knowledge. In this study, the inductive approach would be utilized to effectively analyze media coverage of the crisis, emphasizing the need to explore new perspectives and insights.

3.3. Source of Data

To gather comprehensive evidence, the researcher has utilized secondary data sources, which refer to information that has been previously collected and analysed by others. These secondary data include published and unpublished materials such as books, journals, articles, speeches, and online resources (Kothari, 2004). Specifically, the researcher has collected news articles directly related to the issue from the official websites of the chosen media outlets. This approach allows the researcher to access a wide range of relevant information to gain a deeper understanding of the topic without being limited to primary data collection.

3.3.1. Other Secondary Data Sources

Relevant data for this study also would be collected through other secondary data sources. The secondary data included previously conducted and issue related materials or work of others such as researches, books, journals, thesis etc.

3.4. Subject of the Study

For this study, the researcher would focus on two private media outlets: Ethiopian Satellite Television (ESAT) and Oromia Media Network (OMN). By analyzing how these outlets, which cater to different audiences and have distinct ideologies, cover the same event, we aim to understand how media bias, agenda-setting, and audience targeting influence reporting in Ethiopia. This comparative analysis would provide insights into the role of these media outlets in shaping public perceptions and discourse in the country.

Moreover, the detailed reason for each media is presented as follow.

Why ESAT? ESAT was chosen for its influential reporting on political and social issues, including religious conflicts in Ethiopia. Its coverage of the 2023 Ethiopian Orthodox Church crisis is expected to shape public discourse, making it a valuable case study for examining how independent media frames such events.

Why OMN? Including Oromia Media Network (OMN) in the study is important because it offers a unique perspective on issues that matter to the Oromo community in Ethiopia. OMN serves as a platform for amplifying Oromo voices and discussing topics related to culture and identity. Given the significance of the 2023 Ethiopian Orthodox Church crisis for intercommoned relations and religious dynamics, OMN's coverage of this event is likely to be of interest to its audience. By analyzing how OMN reports on the crisis, we can gain insights into how media outlets focusing on specific regions or communities contribute to discussions about religious conflicts in Ethiopia. Furthermore, considering OMN's influence among the Oromo population, its coverage of the crisis can provide valuable insights into how different communities perceive and understand events within the Ethiopian Orthodox Church.

In summary, the selection of Ethiopian Satellite Television (ESAT) and Oromia Media Network (OMN) for this comparative analysis is driven by their respective roles as influential media outlets with distinct editorial perspectives and audience demographics. By including these two outlets in the study, we aim to capture a range of framing strategies and perspectives that contribute to the shaping of public discourse on the 2023 Ethiopian Orthodox Church crisis.

3.5. Sampling Technique

A sample is a subset of a total population that is selected to represent the entire population for the purpose of generalizing the findings of a study. Sampling involves choosing elements from a population of interest, which includes all the units or elements the researcher wants to make inferences about (Abdo, 2004).

In this study, the researcher has chosen to use purposive sampling because the researcher can conduct a more targeted and meaningful comparison of how each media outlet framed this particular event, which is the core focus of the study as the sampling method. Purposive sampling involves selecting media outlets, news stories, and publication dates based on the researcher's judgment of what can provide the best information to achieve the study's objectives (Kumar, 1999). Woodson (2005) explains that purposive sampling is commonly used in qualitative research to identify and select information-rich cases for optimal utilization of available resources.

3.5.1. Sample Size

Purposively selecting 54 news stories from OMN and ESAT for the study ensures focused, relevant data collection aligned with the study's objectives by deliberately choosing sources, media platforms, and publication dates.

In addition to samples of the study targeted media outlets, news stories and date of publication selected purposively.

Why targeted media outlets are chosen purposively;

- ❖ Because of their viewer and wide coverage(accessibility), proximity (proximity of the issue),
- ❖ Language, popularity (for example, ESAT is famous in Ethiopian communities and it is Multilanguage channels, it operate in Amharic and Oromic language, which is considered as Ethiopian language, able to reach out millions of readers Ethiopian communities around the world)
- ❖ Ownership (both are a private owned television, so it may help to know stance their respective audience on the issue of the 2023 EOC crisis).

- ❖ They are voice of their respective audience interests from the beginning of On January 22, 2023; three bishops led by Abune Sawiros formed a 25-episcopate in the Oromia and Southern Nations, Nationalities, and Peoples' Region. So, studying these selected media would provide the thesis with all the essential substances as the media outlets have crucial role in reporting the hydro political discourse of the region.

Why date of news post selected purposively;

- ❖ It is the perfect match for the subject of the study, so the researcher believed that time have a potential for necessary information to provide.
- ❖ This date of news post purposively selected time give all-inclusive picture of the issue in question.

Why news stories selected purposively

- ❖ To gain the information reach source and proper representative of samples selecting news stories and purposively is mandatory.

3.5.2. Time Frame for news Selection

January 22 - February 16, 2023 is the time period would be selected for the study. The study would be intended to find out how the 2023 Ethiopian Orthodox Church Crisis was framed by The OMN and ESAT news stories within the above time period. This two month time frame would be chosen based on the schedule of the start and end of the 2023 Ethiopian Orthodox Church Crisis.

Moreover, the detailed reason for each month is presented as follow.

Why January? This is the time the crisis emerged in late January 2023, when a group of rebel bishops declared their own synod in Oromia region, accusing the main church of ethnic discrimination. This was a significant event that sparked violent protests.

Why February? It was the day when the Ethiopian Orthodox Church announced that it had reached an agreement with a breakaway synod.

3.6. Units of Analysis

It's the smallest element of a content analysis but also one of the most important bones. In written content, the unit of analysis might be a single word or symbol, a judgment, a paragraph, a theme (a single assertion about one subject), or the whole composition or story (DeVreese, 2005).

With these ideas in mind, the units of analysis in this study were individual news stories and studies banning contents like prints, illustrations, charts, or letter to editor. The news stories and studies can be taken as unit of analysis if they explicitly covered about the 2023 Ethiopian Orthodox Church Crisis.

3.7. Method of Data Collection

3.7.1. Content Analysis

In order to get the relevant data for the study there must be tools. Content analyses would be used to collect and analyze relevant data for the study. The relevant data would be collected from selected news stories of The Oromia Media Network Television media news website and Ethiopian Satellite Television then categorized into different centrally organized themes then, analyzed in terms of each specific objectives of the study.

Hence, the study is frame analysis, and the aim of the research is examine how selected media outlets (The Oromia Media Network and Ethiopian Satellite Television) are framed the 2023 Ethiopian Orthodox Church Crisis during a group of rebel bishops declared their own synod in Oromia region, the researcher would use content analysis (news stories and editorials of selected media outlet) alone as data gathering tool for the study. Thus none of interview, questionnaire or focus group discussion is used. The data would be gathered by thoroughly reading the news articles and of both official website.

(Erllich, 2002) also explained that content analysis is a technique to collect and analyze text content where the content mentioned consists of words, meaning, picture, symbol, idea, theme or any message that could be used in communication. It helps to analyze both printed and spoken materials which are found in books, magazines, newspapers, and the contents of all verbal materials (Kothari, 2004). However, the data would be collected

through an electronic database search engine using key words such as the 2023 Ethiopian Orthodox Church Crisis from (Ethiopian Satellite Television) is [https://ethsat.com/.
www.oromiamedianetwork.org](https://ethsat.com/.www.oromiamedianetwork.org).

3.8. Data Analysis Techniques

The researcher would use textual analysis to discuss how the 2023 Ethiopian Orthodox Church Crisis portrayed by selected media organization (The Oromia Media Network and Ethiopian Satellite Television).

3.8.1. Qualitative Frame Analysis (Textual Analysis)

This study is performing framing analysis through textual analysis. (Block, 1997) defines qualitative/textual analysis as “a process of examining and interpreting data in order to elicit meaning, gain understanding, and develop empirical knowledge”.

The qualitative aspect of frame analysis looked into the words and expressions used by the writers of the stories. Here, words, figurative speeches, proverbs, and other expressions were analyzed.

Textual analysis allows scientific research methods such as content investigations, interviews, observations, and related literature examinations. It provides an opportunity to understand and analyze what's relayed in a text both implicitly and explicitly. Furthermore, textual analysis would be employed because it's an appropriate method in qualitative frame analysis.

The researcher would employ an inductive approach as opposed to a deductive one. Avoiding predefined categories and focusing on an inductive approach to closely study and analyze the text would help the research in meeting the requirements for a proper application of textual analysis. In an inductive approach, themes emerge from the data, while deductive implies a pre-existing theory or framework. Qualitative data analysis tends to be inductive, where the researcher identifies categories in the data, without predefined hypotheses (Thompson, 2005). With this textual analysis, the researcher would interpret themes, words, and expressions (idioms, metaphors, and proverbs) of the texts written on the issues related to the 2023 Ethiopian Orthodox Church Crisis.

3.9. Data Analysis Procedure

This study aims to investigate media coverage of the 2023 Ethiopian Orthodox Church Crisis by The Oromia Media Network (OMN) and Ethiopian Satellite Television (ESAT), the two private Ethiopian media organizations.

The researcher would select samples from the total population of news stories and editorials related to the crisis. The researcher would thoroughly and critically read the selected samples to prepare for the analysis. The samples would be chosen based on factors such as date of publication, year, and the name of the news stories.

During the analysis of the research findings, the researcher examined specific elements of the news stories, such as quotes, headlines, leads, body, and themes. To facilitate this analysis, the researcher has prepared a code sheet based on the themes of the stories. The primary focus will be on how the media outlets frame the crisis and the narratives they present through the news coverage.

Finally, a thorough analysis and interpretation of the gathered data would take place. The researcher would draw conclusions and provide recommendations for further research based on the findings. This paragraph summarizes the final stage of the study, where the data is analyzed and interpreted, leading to the formulation of conclusions and recommendations.

3.10. Ethical Consideration

Since, the current research is relying on secondary data sources, the researcher has given consideration to minimize bias through giving an extended careful time with the research data analysis and utilizing direct quotation technique.

In addition to content audit by the advisor, the researcher has observed all the necessary principles of social science research ethical protocols and considerations.

Throughout the process of making this research the student researcher would give attention to respect basic ethical values like; Plagiarism.

CAPTER FOUR: DATA PRESENTATION, ANALYSIS, AND DISCUSSION

4. Introduction

4.1 Data Presentation and Analysis

This research was conducted to analyze how OMN and ESAT framed the 2023 EOC crises news stories transmitted from January 22, 2023 to February 16, 2023 in a comparative perspective, and the sources of information that the media outlets used when reporting the crisis stories. All the collected data focused on how the crisis issues were framed in those media outlets within the selected time frame.

This chapter deals with the analysis of news gathered from the two selected media outlets of their news. Out of OMN Television, 30 news stories and from the ESAT Television, 27 news stories within the selected time frame were collected based on their selection, emphasis and elaboration of information about the 2023 EOC crisis that occurred from January 22, 2023 to February 16, 2023. The selected news was taken for the study since they explicitly focused on the crisis happening in the selected period.

In handling disputes or crises, responsible journalism requires balanced reporting, fact verification, and ethical considerations to maintain public trust (Johnson & Brown, 2018).

In crisis time, the media mediate information about the progress of the issue to the public. The media can serve not just as providers of „straight“ news and information but also as agents of propaganda and disinformation. This is because the very processes by which dispute reports are gathered at source, packaged by journalists and disseminated to a wider audience are subject to a wide spectrum of influences ranging from battlefield censorship to broadcasting standards, deception and disinformation campaigns, official information policy and propaganda (Patrick, 1990). Both OMN and ESAT Television report the news stories for their audience regarding the crisis. While both selected media outlets faced a problem of fixed and one-dimensional understanding, favor of realism and ignores the insights of Peace on their news report.

For the purpose of the study, through close reading, the dominant frames identified were conflict, human interest, and attribution of responsibility, peace frame, censorship frame, conflicts and governance frame, Administrative and procedural aspects frame and Conflict between religious factions and security forces frames used by the selected media outlets. These frames were discussed primarily under the selected media outlets. Therefore, all the news relating to crisis found from the two media outlets were analyzed qualitatively.

4.1.1 Portrayal of the 2023 EOC crisis news by the Selected Media Outlets

The qualitative data analysis was used to answer the research question of how did the OMN and ESAT Television frame the 2023 EOC. In this case, different frames were analyzed to show how the two media outlets framed the 2023 EOC crises on their news stories.

4.1.1.1 Conceptualization of the crisis

ESAT and OMN media outlets portrayed the formation of the new synod differently based on their sources of information. ESAT reported the crisis as emerging from the illegal formation of the synod, leading to loss of life and violations of civilians' rights. They highlighted the turmoil and discord resulting from the formation, emphasizing the negative consequences and the infringement on established norms within the Ethiopian Orthodox Church.

On the other hand, OMN presented the issue as the legitimate establishment of the new synod, focusing on the rights of the Oromo people and followers of the Orthodox religion to practice their faith in their language. OMN depicted the formation as a means for Oromo followers to reclaim their cultural identity within the church, portraying it as a positive development that empowers the Oromo community. They highlighted the joy and readiness of Oromo-born Orthodox followers to support and welcome the new synod, emphasizing cooperation and inclusivity in their reporting.

ESAT's coverage underscored the crisis and conflict arising from the unauthorized formation of the synod, shedding light on the challenges and disruptions caused by this event. They emphasized the need to address the legal and ethical implications of the synod's establishment, focusing on the negative impact on the church and its followers. In

contrast, OMN's reporting centered on the empowerment and rights of the Oromo community within the Orthodox Church, highlighting the significance of practicing their faith in their language and embracing their cultural heritage. OMN portrayed the new synod as a platform for Oromo followers to express their religious beliefs authentically and to engage with their faith in a way that resonates with their identity, fostering a sense of unity and cultural pride among the Oromo Orthodox community.

Overall, ESAT and OMN provided contrasting perspectives on the formation of the new synod, with ESAT highlighting the crisis and legal implications, while OMN focused on the cultural and religious significance for the Oromo community. Their divergent approaches reflected their editorial stances and the sources of information they utilized, shaping how the event was framed and understood by their respective audiences.

4.1.1.2 'Legal' versus 'illegal formation of new synod' frame

ESAT, known for its critical stance against the Ethiopian government, framed the crisis within the Ethiopian Orthodox Church as a rebellious act. They emphasized the alleged illegality of the newly formed synod led by Abune Sawiros. ESAT highlighted accusations of ethnic discrimination within the church's Holy Synod, portraying the situation as a struggle for religious autonomy and the right to worship in local languages. Additionally, ESAT criticized Prime Minister Abiy Ahmed for purportedly interfering in church affairs; further exacerbating tensions and deepening the rift within the church.

According to the Holy Synod, the three bishops, individuals and 26 monks who went to Waliso to accept the illegal appointment of the Episcopal Bishops of Woliso were to be separated and condemned from the unity assembly of the Holy Church. (ESAT, January 14, 2015)

The Ethiopian Orthodox Tewahedo Church said it should publicly apologize for "the government's support for illegal gatherings" !! (ESAT, January 26, 2015)

According to the Holy Synod, the three bishops, individuals and 26 monks who went to Waliso to accept the illegal appointment of the Episcopal Bishops of Woliso were

to be separated and condemned from the unity assembly of the Holy Church. (ESAT, January 14, 2015)

On the other hand, OMN, a media outlet catering to the Oromo community, viewed the establishment of the Oromia Nations and Nationalities Synod as a legitimate response to the need for multilingual and multi-ethnic representation within the church. OMN emphasized the importance of addressing local concerns and promoting inclusivity within the synod. It is likely that OMN criticized the Holy Synod for allegedly suppressing Oromo voices and perpetuating discriminatory practices that marginalized certain ethnic groups within the church.

OMN's support for a synod representing Oromia's diversity was rooted in the belief that worship should be conducted in local languages and cultural contexts to foster a deeper sense of belonging and understanding among followers. By advocating for a synod that embraced Oromia's diverse cultural heritage, OMN saw this initiative as a positive step towards promoting inclusivity and unity within the church.

The tensions surrounding the formation of the Oromia Nations and Nationalities Synod led to a complex situation within the Ethiopian Orthodox Church. The excommunication of Abune Sawiros' group by the Holy Synod escalated tensions, resulting in outbreaks of violence and casualties in the southern region of Ethiopia. The government's controversial involvement, including restrictions on social media access during this period, added another layer of complexity to an already volatile situation.

Eventually, after a period of unrest and conflict, efforts were made to resolve the crisis within the Ethiopian Orthodox Church. The church called for demonstrations and solidarity among its followers as they sought to navigate a path forward from the turbulent events that had unfolded. The resolution of the crisis required delicate negotiations and a commitment to addressing the underlying issues that had fueled tensions within the church.

Moving forward, it became essential for all parties involved in the crisis within the Ethiopian Orthodox Church to engage in constructive dialogue and reconciliation efforts. Finding common ground and fostering understanding among different factions within the

church would be crucial in rebuilding trust and unity. As the church sought to heal from the wounds inflicted by the crisis, a renewed focus on inclusivity, respect for diversity, and religious autonomy would be key in ensuring a harmonious future for all followers.

4.1.1.3 crisis-oriented versus solidarity-oriented news

ESAT has adopted a more confrontational and crisis-oriented news framing of the crisis. They have emphasized the ethnic tensions and conflicts within the church, highlighting the claims made by the breakaway Oromo archbishops about linguistic and cultural discrimination by the predominantly one ethnic-led EOTC leadership. ESAT has extensively covered the violent clashes between security forces and EOTC worshippers, framing these as a government-backed crackdown on legitimate protests.

This crisis-oriented framing paints the crisis as a deep-rooted, ethnically-charged conflict that threatens the unity and integrity of the influential Orthodox Church.

In contrast, OMN has taken a more solidarity-oriented approach in its news coverage of the crisis. OMN reported the formation of the new synod in a solidarity-oriented manner by emphasizing unity and support within the Ethiopian Orthodox Church formation of new synod. Their coverage likely focused on fostering a sense of togetherness and understanding among different factions involved, highlighting the importance of reconciliation and cooperation to overcome the challenges faced by the church. This approach by OMN may have aimed to promote harmony and solidarity within the community, showcasing a narrative that seeks to unite rather than divide during a time of crisis and discord.

The contrasting news framing adopted by ESAT and OMN reflects their distinct editorial perspectives and priorities in covering the Ethiopian Orthodox Church crisis. ESAT's crisis-oriented approach emphasizes the confrontational aspects of the conflict, while OMN's solidarity-oriented framing prioritizes the call for reconciliation and the preservation of the church's unity.

This father has expressed respect for the welcoming of the community of Shashamane and its surrounding. (OMN, February 4, 2023)

Hailemichael Tadesse, the spokesman of the new synod, said that returning the church to its former unity, holiness, clergy and apostolic identity and saving it from earthly institution behavior is the main reason for the establishment of the synod.

If a church claims to be Kulawi, it should resemble everyone in service, language and other reflections, the teacher said that the church should resemble all Ethiopians. (OMN, February 4, 2023)

This difference in news framing can shape the public's understanding and perception of the crisis, potentially influencing the discourse and the search for a resolution.

Both ESAT and OMN have acknowledged the ethnic dimensions of the crisis, with ESAT placing greater emphasis on the claims of discrimination against the Oromo community by the one ethnic-dominated EOTC leadership. This framing has the potential to exacerbate existing tensions and polarize the discourse around the crisis.

ESAT media outlets have accused the Ethiopian government of interfering in the internal affairs of the EOTC, with portraying this as a politically motivated attempt to undermine the church's autonomy. This framing has the potential to further strain the relationship between the government and the church.

Information received from the area shows that the security forces of Shashemene city were gathering at night. (February 3/2023 E.C. ESAT)

While ESAT has focused more on the violence and repression, ESAT has called for the perpetrators of the attacks on EOTC worshippers and institutions to be held accountable through a fair legal process. They have also urged the authorities to provide security guarantees and implement preventative measures to avoid further conflict.

The selected coverage from OMN frames the crisis as a deliberate attempt to create chaos and disrupt the government by using religion as a disguise. The language used in the coverage emphasizes the manipulation of religious sentiments for political purposes. The emphasis is on the involvement of Amhara-born rich individuals who are supporting the campaign to create chaos and are allegedly financing media outlets to fuel riots. This

framing falls under the conflict frame, as it highlights the tensions and potential violence resulting from these actions.

Additionally, the coverage also touches on the aspect of unity within the church and the need to maintain its identity and values. This can be seen as a peace frame, focusing on the importance of returning the church to its former unity and holiness. The language used in this part of the coverage highlights the desire to save the church from deviating from its core principles and becoming embroiled in earthly institution behavior.

Overall, the selected coverage from OMN combines elements of conflict framing by highlighting the attempt to create chaos through religious manipulation, as well as peace framing by emphasizing the importance of unity and identity within the church. The language used, the emphasis on specific aspects of the crisis, and the overall tone of the coverage contributes to a nuanced portrayal of the crisis with elements of both conflict and peace framing.

4.1.1.4 Contrasting Approaches to Information Delivery

ESAT's reporting on the formation of the new synod in the Ethiopian Orthodox Church focused on highlighting the crisis, loss of life, and legal implications stemming from the event. They emphasized the negative aspects and challenges arising from the unauthorized establishment of the synod, portraying it as a disruptive and illegal action that led to turmoil and discord within the church. ESAT's coverage underscored the gravity of the situation and the potential consequences of the breakaway synod, framing it as a significant challenge to the established norms and unity of the Ethiopian Orthodox Church.

Information received from the area shows that the security forces of Shashemene city were gathering at night. (February 3/2015 E.C. ESAT)

''Our party believes that religious institutions in our country play a significant role in building the values of the society''. (ESAT, January 24, 2023)

On the other hand, OMN's coverage of the new synod took a different approach, prioritizing a positive narrative that addressed the rights and needs of the Oromo Orthodox community. OMN portrayed the formation of the synod as a legitimate and empowering development that aimed to serve the Oromo people within the church. Their reporting focused on presenting the new synod as a means to reclaim cultural identity, practice faith in the Oromo language, and foster inclusivity within the community. OMN's approach aimed to inform and garner support for the new synod among its audience, highlighting it as a positive step towards empowerment and representation for the Oromo Orthodox followers.

In its statement, the new Synod pointed out that if the previous Synod removed its racist and political lens, the request that the people be served in the language is appropriate and fair. (OMN, February 3 2023)

The contrasting portrayals by ESAT and OMN reflect their differing editorial policies, political leanings, and sources of information. ESAT's crisis-oriented framing emphasized the disruptive and illegal nature of the synod's formation, focusing on the challenges and negative implications of the event. In contrast, OMN's solidarity-oriented approach highlighted the legal establishment and empowerment of the Oromo Orthodox community through the new synod, showcasing it as a positive development that addresses the cultural and linguistic needs of the Oromo followers. These divergent perspectives shaped how the formation of the new synod was perceived and interpreted by their respective audiences, showcasing the nuanced and varied coverage of this significant event within the Ethiopian Orthodox Church.

4.1.2 Dominant Frames Used in the Selected Media Outlets

According to (Baysha & Hallahan, 2004), the dominant frame is the single main theme of a story, while secondary themes might be considered as supplementary ideas. Most often, the supplementary frame can give strength to the main frame. Stories could also have one dominant frame and several supplementary or secondary frames. Based on this, the researcher identified the dominant frame that was used in ESAT and OMN Televisions to frame the 2023 EOC crisis on their news report during the selected timeframe.

The implication of the result indicates that ESAT and OMN Televisions on their news employed dominant different news frames during the crisis in their presented news. Those are conflict, human interest, and attribution of responsibility, peace frame, censorship frame, conflicts and governance frame, Administrative and procedural aspects frame and Conflict between religious factions and security forces frames.

4.1.2.1 Conflict Frame

A conflict frame refers to the way in which a disagreement or dispute is perceived and presented (Corbett, 2004).

The key concept of the following news is a conflict within the Ethiopian Orthodox Church regarding the appointment of bishops without proper authority, leading to condemnation by the Holy Synod and causing division among believers. The appointment of bishops was contested, with one side claiming it was done lawfully while the other side denounced it as a violation of church canons. This conflict resulted in a significant number of believers leaving the church due to the lack of confidence in the appointed bishops' legitimacy.

In comparing the two media outlets' news reports on conflict framing, ESAT appears to use a more conflict frame for its report, as it emphasizes the discord within the church, the condemnation by the Holy Synod, and the resulting division among believers. ESAT's critical stance towards the government and alignment with opposition groups likely influenced its choice to highlight the conflict within the church. ESAT may have prioritized sources critical of the church leadership and emphasized dissenting voices to present a narrative that highlights the controversy and tensions within the Ethiopian Orthodox Church

In comparing the news reports from ESAT and OMN on conflict framing, it is evident that ESAT tends to use a more conflict-oriented frame in its reporting compared to OMN. ESAT's report focuses on the tension between the government and the Ethiopian Orthodox Church, highlighting the discrepancy between a letter circulating on social media and the official stance of the church. The language used in the ESAT report emphasizes the need to protect the church from false information and suggests a conflict between modern technology and traditional religious institutions.

On the other hand, OMN's report on the establishment of the new synod takes a more human-interest approach, focusing on the spokesperson's explanation for creating the synod to restore unity, holiness, and apostolic identity within the church. The emphasis is on the positive goal of returning the church to its original values rather than on conflict or confrontation with external forces.

Overall, ESAT's report leans more towards conflict framing by highlighting disagreements and tensions, while OMN's report adopts a more constructive and solution-oriented approach by emphasizing the restoration of the church's integrity. ESAT may use a conflict frame more prominently due to its advocacy role in challenging government actions and promoting accountability, whereas OMN's focus on community-centric reporting may prioritize narratives that highlight unity and positive change within the Oromo community.

Conflict frame was the most dominant frame used on ESAT, but OMN had given less attention than ESAT in the framing of the news stories. The total news stories framed as conflict frame by ESAT TV was near half of the news covered, whereas OMN TV also used conflict frame in the second dominant frame in the news stories.

Conflict frame that was used in both media outlets. Both ESAT and OMN presented the 2023 Ethiopian Orthodox Church crisis as originating from internal disputes within the church itself. ESAT highlighted that the crisis began when church officials attempted to impose a new patriarch against the will of the church hierarchy, leading to widespread protests and divisions within the church. OMN similarly emphasized the role of existing tensions within the church, which were further exacerbated by disagreements over leadership and decision-making processes. Both media outlets portrayed the crisis as a result of internal power struggles and conflicts within the Ethiopian Orthodox Church.

*The following news frame from **ESAT** describes the issue as:*

*The Security and Security Joint Task Force announced on the current situation of peace, the peaceful demonstration of the church called February 5, 2015 is illegal.
(Wednesday February 1, 2015, ESAT)*

The Holy Synod announced that if the government does not respect the rights of the Church, it will call a peaceful demonstration in which the entire Orthodox community will participate, starting with the Holy Patriarch, and declare the abuse to the international community (ESAT, January 26, 2015)

The news report from ESAT on January 26, 2015, discusses the Ethiopian Orthodox Tewahedo Church's (EOTC) decision to organize a countrywide peaceful demonstration if the government fails to address its concerns. The EOTC has strongly condemned the illegal arrest and harassment of its archbishops, the brutal death of believers, and the violation of human rights. The church has given the government a deadline of February 12 to take practical actions to reverse the situation, and if not, it will hold a peaceful demonstration accompanied by singing and prayer. This move is seen as a response to the government's support for an illegal group that has been occupying church premises and abusing church leaders

The Ethiopian Orthodox Tewahedo Church said it should publicly apologize for "the government's support for illegal gatherings" !! (ESAT, January 26, 2015)

The news from ESAT on January 26, 2015, highlights the Ethiopian Orthodox Tewahedo Church's strong stance against the government's support for illegal activities, particularly the brutal incidents involving the church and its members. The church expressed its condemnation of human rights violations, illegal arrests, and the tragic deaths of believers, emphasizing the need for the government to address these issues promptly.

It is known that the government has decided to resolve the differences between the Ethiopian Orthodox Tewahedo fathers through dialogue and internal procedures. For this, the elders of the country and all concerned are making efforts. It is stipulated in our constitution that there cannot be a state religion or a religious government (ESAT, February 2, 2015)

"The Ethiopian government is intervening in the internal disputes of the Ethiopian Orthodox Tewahedo Church, sparking concerns about the separation of church and state. Despite the constitution's clear stipulation that there can be no state religion or religious

government, the government is attempting to resolve the differences between the church fathers through dialogue and internal procedures, raising questions about the government's motives and the potential erosion of religious freedom."

Key point: The Ethiopian government's involvement in the internal disputes of the Ethiopian Orthodox Tewahedo Church raises concerns about the separation of church and state.

It was revealed that the trial of the Second Fundamental Rights and Freedoms Division of the Federal High Court, which oversees the case of the Ethiopian Orthodox Tewahedo Church, issued a suspension order. (ESAT, February 10, 2023)

The Ethiopian Orthodox Tewahedo Church case has been suspended by the Federal High Court's Second Fundamental Rights and Freedoms Division, according to ESAT's report on February 10, 2023. This development highlights the ongoing conflict between the church and the government over the leadership dispute within the church. The suspension order suggests that the court is attempting to mediate the conflict and find a resolution that satisfies both parties. However, the key point of the story is that the conflict remains unresolved, and the church's leadership crisis continues to be a source of tension between the religious institution and the government.

According to the Holy Synod, the three bishops, individuals and 26 monks who went to Waliso to accept the illegal appointment of the Episcopal Bishops of Woliso were to be separated and condemned from the unity assembly of the Holy Church. (ESAT, January 14, 2015)

The Holy Synod of the Ethiopian Orthodox Tewahedo Church has condemned three bishops for violating church law and appointing bishops without authorization. The Holy Synod accuses the bishops of betrayal and has condemned them and their followers from the church.

The conflict between the Holy Synod and the three bishops stems from the bishops' establishment of a new synod. The Holy Synod views this as a challenge to its authority and has condemned the bishops for their actions. The bishops, on the other hand, have

defended their actions as necessary to protect the interests of the Oromo people within the Orthodox Church.

On January 14, 2015, it was announced that the appointment of Episcopal bishops was carried out in accordance with the law and ceremony of the Church.

Because of this, most of the believers have left the religion.

The appointed bishops stated that the supremacy held only in one area will not have confidence and self-esteem among the members of the church. (ESAT, January 14, 2015)

ESAT dominantly used conflict frame on the news stories. ESAT mostly used this conflict frame to indicate conflict within the Ethiopian Orthodox Church regarding the appointment of bishops and the right to protest. Tensions have arisen as the church's scheduled peaceful demonstration was deemed illegal, leading to friction between various factions. Moreover, internal discord within the church has surfaced as three bishops face condemnation by the Holy Synod for breaching church regulations and causing internal rifts. This internal strife has resulted in a decline in followers and a challenging situation where efforts are being made to address the issues through dialogue and legal channels. The church has also hinted at seeking support from the international community to address its concerns.

Most news stories on the conflict within the Ethiopian Orthodox Church highlighted key events and statements from the Security and Security Joint Task Force, the Holy Synod, and the Ethiopian Orthodox Church. The reports focused on the government deeming the church's planned peaceful demonstration illegal, leading to tensions with authorities. The Holy Synod's threat of a demonstration if church rights were not respected was noted, as was the government's approach to resolving internal disputes through dialogue. The suspension order from the Federal High Court and the condemnation of three bishops for breaching church regulations were also covered, detailing the impact on followers and internal rifts. Additionally, appointed bishops expressed concerns about confidence and self-esteem among church members due to issues of supremacy in certain areas the news largely reported in TTV focused on the conflict. ESAT highlighted division in the church,

focusing on rebel bishops in Oromo. Accusations of discrimination and government involvement were reported.

ESAT's critical reporting questioned the government's actions and the church's approach to ethnic diversity. OMN presented a neutral perspective on the crisis, discussing the formation of the 25-episcopate and subsequent excommunication without strong opinions. OMN's reporting was less sensational compared to ESAT, focusing on factual events related to the schism.

OMN TV also framed the news stories based on conflict framing as the following describes:

Some political groups that packed the church have said that the attempt to disrupt the reception ceremony and to cause chaos in the city has failed the cooperation of believers and security forces (OMN, February 10, 2023)

The news coverage from OMN describes a crisis where an attempt to disrupt a reception ceremony and create chaos in the city was thwarted by the cooperation of believers and security forces. The language used emphasizes the failure of the disruptive action and underscores the collaborative efforts between believers and security forces to maintain order. The coverage can be viewed through a conflict frame, focusing on the attempted disruption and its prevention, as well as a peace frame, highlighting the joint efforts to uphold stability. The mention of political groups involved suggests an attribution frame, attributing actions to specific groups. Overall, the tone of the coverage is reassuring, emphasizing the successful prevention of a potential crisis through collaboration and order.

If a church claims to be Kulawi, it should resemble everyone in service, language and other reflections, the teacher said that the church should resemble all Ethiopians. (OMN, February 4, 2023)

Oromia and ethnic nationalities synod stated that the members of the previous synods are thinking only about his political and economic benefit rather than his religion and religion. (OMN, February 3, 2023)

The Oromo and ethnic nationalities synod has accused the members of the previous synod of being corrupt and self-serving. The new synod claims that the previous synod members are more interested in their own political and economic advancement than in the well-being of the church.

The conflict between the two synods is a reflection of the broader divisions within the Ethiopian Orthodox Tewahedo Church. The new synod is seen as a challenge to the authority of the previous synod, and the conflict between the two is likely to continue for some time.

A group of people that were collected by the former synods were collected and taken to apologize for the sake of Abuna Habtamariam Sinodos have returned to the new. (OMN 14 February 2023)

A group of people who were taken by the former synod to apologize to bishops Habtamariam have returned to the new synod. This is a sign of the growing support for the new synod and the declining support for the former synod.

The former synod is accused of using coercive tactics to force people to apologize. This has led to widespread resentment and anger among the Oromo people, who see the former synod as oppressive and authoritarian.

In Ethiopian Orthodox Tewahdo Church, A group that was packed in the synod condemned our fathers and opposed the decision of the group saying that they can't be a father (OMN, January 27, 2023)

The news story from OMN on January 27, 2023 highlights the ongoing conflict within the Ethiopian Orthodox Tewahedo Church. According to the report, a group within the church's synod has condemned the church's fathers and opposed their decisions, suggesting that they do not recognize their authority. This conflict reflects the power struggle and division within the church's leadership, as different factions vie for control and influence. The key point of the story is that the internal discord and lack of unity within the church have escalated, with one group openly challenging the decisions and legitimacy of the church's established leadership. This conflict has the potential to further exacerbate

tensions and undermine the unity and stability of the Ethiopian Orthodox Tewahedo Church.

The newly established Orthodox Tewahdo church synod 12 condemned the existing synod members.

These popes have decided to remove the title of priesthood from deacon to archbishop and be called Mr. from now on (OMN, January 28, 2023)

The key concept of the news stories framed by OMN TV is a deep-rooted conflict within the Ethiopian Orthodox Church, involving political interference, financial backing from wealthy individuals, accusations of prioritizing personal gain over religious duties, and internal divisions within the church's synods. The reports highlight clashes between different factions within the church, with allegations of attempts to disrupt ceremonies, create chaos, and manipulate the church for political purposes. The framing by OMN emphasizes the contentious nature of these developments, portraying a complex web of power struggles, dissent, and conflicting interests within the church hierarchy and its followers.

4.1.2.2 Human interest Frame

The human interest frame focuses on the personal and emotional aspects of a conflict, emphasizing the impact on individuals and their experiences (Gamson, 1989). It aims to evoke empathy and compassion, highlighting the human stories behind the conflict.

In this type of framing, in a series of interviews conducted across various regions of Ethiopia, individuals have shared their deeply personal experiences and emotions in response to the 2023 Ethiopian Orthodox Church crisis. From the bustling streets of Addis Ababa to the remote villages nestled in the highlands, followers of the church have expressed a profound sense of sorrow, confusion, and resilience. This frame is perhaps a common frame used by ESAT in the news stories.

In comparing the news reports from ESAT and OMN on conflict framing through the lens of the human-interest frame, it is evident that OMN's report leans more towards this frame compared to ESAT. ESAT's coverage primarily focuses on the conflict within the

Ethiopian Orthodox Tewahedo Church, highlighting the letter circulated on social networks, the denial by the Patriarch's office, and the government's involvement in addressing the church's issues. While ESAT does touch on the human element by mentioning the protection of the church and false information generated by modern technology, the overall emphasis is on the discord and tensions within the church hierarchy.

On the other hand, OMN's report takes a more human-interest approach by centering on the spokesperson of the new synod, Hailemichael Tadesse, and his statements regarding the reasons for establishing the synod. Tadesse emphasizes the importance of returning the church to its former unity, holiness, clergy, and apostolic identity, highlighting a desire to save it from worldly influences and behaviors. The focus on restoring unity, holiness, and identity within the church reflects a more human-centered narrative that resonates with the audience on a personal level.

Therefore, in terms of utilizing the human-interest frame for their reports on conflict framing within the Ethiopian Orthodox Tewahedo Church, OMN stands out as using this approach more effectively compared to ESAT. OMN's emphasis on the human element, motivations behind actions, and aspirations for unity and identity restoration creates a more relatable and engaging narrative for viewers, ultimately drawing them into the story on a deeper emotional level.

In addition, most of the followers of the religion in different Oromia region also expressed their feelings by welcoming the new stabilized Synod, showed their support and approval of the new Synod through various means, such as public statements, gatherings indicating their willingness to move forward and work towards reconciliation within the new established synod. OMN also framed the theme of the news stories dealing with the human feelings in its news. The news stories focused on the people expression of their views regarding the establishment of the new synod to prioritize community welfare and cultural significance.

Moreover, OMN presented the news stories describing the people's interest, as all of them were eagerly showing their support for the new Synods within the Ethiopian Orthodox

Church crisis. Interviewees have expressed their readiness to welcome the new Synods as a way to help flourish their culture. This support has been demonstrated through public statements, and, gatherings, showcasing the community's unity and determination. Many people in Oromia regions are actively seeking reconciliation within the church and are eager to move forward towards stability and unity. The positive reception of the new Synods is seen as a significant step towards resolving the crisis and restoring harmony among followers of the Ethiopian Orthodox Church.

ESAT TV framed the news stories based on human-interest frame as:

The Ethiopian Orthodox Tewahedo Church has called on the federal government to take responsibility for the killing of Orthodox Christians in Shashemene.

The church said that one person was killed by security forces in the city of Shashemene. (ESAT, January 22, 2023)

The news report from ESAT TV frames the incident in Shashemene through a human-interest lens, emphasizing the tragic loss of life and the involvement of security forces. The key point is that the Ethiopian Orthodox Church is demanding accountability from the federal government regarding the killing of an Orthodox Christian in the city. The report highlights the tension between religious authorities and state security, underscoring the gravity of the situation and the need for justice and transparency.

During the 2023 Ethiopian Orthodox Church crisis, ESAT and OMN media outlets approached their news report with a human-interest perspective, but with distinct focuses. ESAT emphasized the institutional conflict within the Ethiopian Orthodox Church (EOC), highlighting the schism that emerged in Oromia. They reported on clashes between supporters of the new synod and the traditional Holy Synod, with government involvement also noted. On the other hand, OMN delved into the cultural and linguistic context of the crisis, advocating for spiritual leaders familiar with the region's culture and language. While ESAT concentrated on the immediate conflict, OMN provided a more nuanced view by exploring deeper dimensions of the situation.

Whereas, OMN Television the appointment and reception of new bishops and archbishops within the Ethiopian Orthodox Tewahedo Church, highlighting the anticipation and support of believers across different regions for the newly appointed religious leaders. The media framed these stories within a human interest perspective, focusing on the emotional connection and faith of the followers towards the church hierarchy. While there were mentions of conflicts and tensions within the church, the overall tone of the reports emphasized unity, respect, and hope for positive change through the new synod and leadership appointments.

The Oromo Union in Germany, we appreciate the decision that our fathers took to establish a new Orthodox Church, said they support it. (OMN, January 27, 2023)

The news story from OMN on January 27, 2023 highlights the formation of new synod within the Ethiopian Orthodox Tewahedo Church, as the Oromo Union in Germany has expressed its support for the decision by Oromo bishops to establish a breakaway "Oromia Orthodox Tewahedo Church". This development further exacerbates the tensions between the rebel Oromo bishops and the church's leadership, as the Oromo diaspora community rallies behind the dissidents. The key point of the story is that the conflict has now spilled over to the international stage, with the Oromo Union in Germany openly backing the breakaway faction and potentially providing resources and legitimacy to their cause. This could embolden the rebel bishops and make it more difficult for the church and the government to resolve the crisis through dialogue and reconciliation.

According to the believers whom OM talked to, they believe that the new synod and the bishop will solve the problems of the church that has been there for years.

They have said that they will strengthen the service of the church by being with the bishop assigned.

For this reason they said they are ready to welcome the pope in a warm manner. (OMN, January 28, 2023)

The coverage of the Ethiopian Orthodox Church crisis by OMN on January 27, 2023, portrays a tone of solidarity and support for the establishment of the new Orthodox Church

by the Oromo Union in Germany. The language used emphasizes the appreciation and backing of the decision by the Oromo community. In contrast, the second news item from OMN on the same date focuses on the anticipation and readiness of believers in Leo city to welcome the archbishop. The believers express their belief that the new synod and bishop will address long-standing issues within the church and that they are prepared to strengthen the church's services by supporting the assigned bishop. The overall tone conveys a sense of hope and unity among the believers, who are eagerly awaiting the arrival of the new archbishop. The differences in emphasis between the two news items suggest that OMN's coverage highlights the solidarity and support from the Oromo community for the new church, while also emphasizing the anticipation and optimism of believers in Leo city for the changes brought about by the new synod and bishop.

It has been heard that the newly appointed archbishop Paulos will travel to Shashemene city tomorrow.

Shashemene city and surrounding Orthodox Tewahdo followers have a strong belief that the appointment of the new bishop will bring back those who fled the church to the church. (OMN, February 3, 2023)

OMN's news story about the upcoming visit of the newly appointed archbishop, *archbishop* Paulos, to Shashemene city can be framed as a hope and optimism frame. The language used in the story is positive and hopeful, emphasizing the potential benefits of the archbishop's visit and the expectations of the Orthodox Tewahdo followers in Shashemene city. The story portrays the archbishop's visit as an opportunity for renewal and reconciliation within the church.

The newly appointed archbishop, *archbishop* Paulos, is scheduled to visit Shashemene city tomorrow. The Orthodox Tewahdo followers in Shashemene city are hopeful that the archbishop's visit will bring back those who have left the church.

The story highlights the positive expectations and optimism surrounding the archbishop's visit. The Orthodox Tewahdo followers in Shashemene city believe that the archbishop's visit will be a catalyst for renewal and reconciliation within the church.

It has been learned that believers are gathered from the city and the zone to welcome archbishop Asu (OMN, January 298, 2023)

Different preaching classes in Oromia regional state of Oromia, the elders of the Orthodox Tawahido church are being welcomed by believers. (OMN, January 4, 2023)

Both ESAT and OMN Televisions used human-interest frame in different perspectives. ESAT used human-interest frame related with the people's feelings that mainly concerned the people who were directly/indirectly affected by the crisis. OMN also used human interest frames that focused on the people of Oromo were ready to support the new synods to welcome them for flourished their culture. Many interviewees said that they were ready to welcome new synods. For this reason, for OMN media outlets human interest frame is the domain frame, (Appendix A, Table: 1).

4.1.2.3 Attribution of Responsibility Frame

The Attribution of Responsibility frame is a concept within the field of communication and media studies that focuses on how individuals or groups are portrayed as responsible for particular events, actions, or outcomes. This frame plays a crucial role in shaping public perceptions and attitudes towards various issues. When discussing the Attribution of Responsibility frame.

Both ESAT and OMN Televisions utilized the attribution of responsibility frame in their news stories, with ESAT emphasizing this frame more prominently than OMN. In ESAT's reporting, the federal government was held responsible for the crisis, while OMN placed blame on the Holy Synod. This difference in emphasis led to variations in how the theme of the news was portrayed by each media outlet.

Semetko & Valkenburg (2000) explain that the attribution of responsibility frame involves assigning responsibility to specific individuals or government officials for incidents that have occurred or for finding solutions to address problems. ESAT attributed the crisis to government forces and individuals, highlighting excessive use of force during clashes and the government's support for church takeovers. They portrayed the crisis as a failure of the

government to prevent violence and protect citizens, calling for immediate action and accountability from political actors.

In contrast, OMN attributed the crisis to specific actors within the Orthodox Church, focusing on linguistic and cultural factors contributing to the split. They emphasized the importance of spiritual leaders familiar with Oromo culture and language. OMN framed the crisis as an internal matter within the Orthodox Church, highlighting the roles of religious authorities and suggesting resolution based on Church canon. While both outlets addressed attribution and responsibility, ESAT directed blame towards the government for taking action, while OMN focused on internal Church dynamics and resolution based on religious principles.

The key point of the story is the different approaches taken by ESAT and OMN in attributing responsibility for the crisis within the Ethiopian Orthodox Tewahdo Church. ESAT focused on governmental accountability and intervention, highlighting failures in preventing violence and protecting citizens. On the other hand, OMN emphasized internal Church dynamics and cultural considerations, suggesting solutions based on religious principles and leadership familiar with Oromo culture. The variation in framing highlights differing perspectives on the root causes of the crisis and potential paths to resolution.

ESAT framed the news stories based on Attribution and responsibility frame as:

Registered under No. L / T / 497 / 152 / 2015 and dated February 2, 2015. We are explaining that the letter which is being circulated in various social networks is not known by His Holiness or his office as being written and signed by His Holiness archbishop Mathias I, Patriarch of Ethiopia, Chief Pope Zeaksum Woechge Mebare Tekle Religion; We urge you to protect ourselves and our church from the false information that is produced by modern technology. (ESAT, February 2, 2015)

The news story from ESAT regarding the Special Office of the Patriarch of the Ethiopian Orthodox Tewahedo Church can be framed in the attribution of responsibility frame by emphasizing the clarification made by the office regarding a circulated letter. The tone

should convey a sense of authority and clarity, highlighting the official statement disassociating His Holiness from the letter in question. Key points of the story include the denial of the letter's authenticity by the Patriarch's office and the call to protect the church from misinformation spread through modern technology.

In a concise and clear manner, the news story can be presented as an official response from the Special Office of the Patriarch addressing a circulated letter falsely attributed to His Holiness Abune Mathias I. The attribution of responsibility frame should underscore the office's proactive stance in clarifying the misinformation and urging vigilance against false information propagated through social networks. The key focus lies on the office's commitment to safeguarding the reputation and integrity of the Ethiopian Orthodox Tewahedo Church amidst the spread of misleading content.

Although the Holy Synod did not change its position, in yesterday's discussion, the government accepted the call of the church and agreed to solve the problem of the church (ESAT, February 2, 2015)

The news stories from ESAT can be framed within the attribution of responsibility frame by highlighting the actions and statements of the Special Office of the Patriarch of the Ethiopian Orthodox Tewahedo Church. The language used in the first story emphasizes a sense of responsibility and accountability by clarifying that a letter circulating on social networks, purportedly written and signed by His Holiness archbishop Mathias I, was not known or authorized by the Patriarch or his office. The tone conveys a message of caution against false information and a call to protect the church from misinformation spread through modern technology, attributing the responsibility to safeguard the church's integrity to the faithful and the community.

In the second story, the language and tone used by ESAT highlight a sense of responsibility and cooperation between the Holy Synod and the government in resolving issues affecting the church. Despite the Synod maintaining its position, the government is portrayed as accepting the church's call and agreeing to address the church's problems. This framing attributes responsibility to both the church and the government for working together towards a solution, emphasizing a collaborative approach to addressing challenges

within the religious community and suggesting a shared accountability for ensuring the well-being of the church and its followers.

OMN TV framed the news stories based on Attribution and responsibility frame as:

In its statement, the new Synod pointed out that if the previous Synod removed its racist and political lens, the request that the people be served in the language is appropriate and fair. (OMN, February 3 2023)

In terms of attribution and responsibility framing, the coverage from OMN on the 2023 EOC crisis places a significant emphasis on assigning blame and responsibility for the situation. The report highlights the actions and decisions of specific individuals within the Synod, portraying them as responsible for the current crisis. The language used in the coverage suggests a clear attribution of fault to certain members of the Synod, particularly those accused of racism and political bias. This framing implies a narrative of accountability and culpability, focusing on holding individuals responsible for their actions and decisions that have contributed to the conflict within the Synod. The overall tone of the coverage appears to be focused on assigning blame and responsibility, highlighting the role of specific actors in the crisis. This framing falls under the attribution and responsibility frame category, emphasizing accountability and culpability in the context of the EOC crisis.

Following the establishment of the new synod and the appointment of a new bishop for the diocese, the respondents pointed out that the believers should understand that those who were angered by the decision are individuals whose personal interests have been affected, who have no regard for other followers of the faith and who are promoting their personal interests under the guise of religion. (OMN, February 3 2023)

The selected coverage from OMN on the 2023 EOC crisis is framed within an attribution and responsibility frame. The language used in the report emphasizes assigning blame and responsibility for the crisis, highlighting the actions and decisions of specific individuals

within the Synod as responsible for the current situation. The coverage portrays certain members of the Synod as being at fault, particularly those accused of racism and political bias, implying a narrative of accountability and culpability. The overall tone of the coverage appears to be focused on holding individuals responsible for their actions and decisions that have contributed to the conflict within the Synod. Therefore, the framing of the crisis in this coverage falls under the attribution and responsibility frame category, emphasizing accountability and culpability in the context of the EOC crisis.

The Synods stated that the rumor that the new synod was banned is far from the truth.

The spokesperson of the new synods teacher Haile Michael Tadesse said that the court has ordered the new synod to continue with the churches it has so far and not to build a new one for the time being. (OMN, 10 February 2023)

OMN's news story about the statement from the new synods regarding the court order can be framed as an attribution of responsibility frame. The language used in the story is clear and direct, emphasizing the role of the court in making the decision to ban the construction of new churches by the new synod. The story portrays the court as responsible for the decision and calls on the new synod to respect the court's authority.

The new synods have stated that the rumor that the new synod was banned is far from the truth. However, the court has ordered the new synod to stop building new churches for the time being.

The new synod is responsible for respecting the court's decision. The court has the authority to make decisions regarding religious matters, and the new synod must abide by those decisions.

The followers of the faith said that the condemnation and statements made by the previous synod in connection with the newly established Orthodox Church will divide the church (OMN, February 3, 2023)

The followers of the faith have accused the previous synod of causing division within the church. They believe that the statements made by the previous synod regarding the newly established Orthodox Church have exacerbated the conflict and made it more difficult to achieve reconciliation.

The story calls on the previous synod to take responsibility for its actions and to work towards reconciliation. The followers of the faith believe that the previous synod must apologize for its mistakes and take steps to rebuild trust with the Oromo people.

The newly formed Synod of the Orthodox Tewahedo Church condemned 12 members of the existing Synod.

He decided that these bishops should be raised from the rank of deacon to the rank of archbishop and henceforth be called by the title of Ato. (OMN, February 3 2023)

The news stories from OMN can be framed within the attribution of responsibility frame by highlighting the actions and statements of the different Synods in the Orthodox Tewahedo Church. The language and tone used in the articles convey a sense of accountability and responsibility within the religious organization.

In the first story, the Synod of Oromia and Nationalities is portrayed as attributing responsibility to the former members of the Synod for prioritizing their political and economic interests over the well-being of believers and their religion. The language used suggests a criticism of these individuals for their perceived lack of focus on serving the people and upholding the values of the faith.

In the second story, the new Synod is depicted as responding to the condemnations and statements issued by the previous Synod by attributing responsibility for dividing the church to their actions. The language employed emphasizes the need for unity within the religious community and implies that the previous Synod's decisions have had a negative impact on the church's cohesion.

Lastly, in the third story, the newly formed Synod is shown to take responsibility for condemning 12 members of the existing Synod and deciding to raise them to the rank of archbishop. The language used suggests that these actions were taken in response to individuals whose personal interests were deemed to be affecting the broader community, highlighting a sense of accountability and responsibility within the church hierarchy.

Overall, these news stories from OMN frame the actions and decisions of the different Synods within the Orthodox Tewahedo Church through an attribution of responsibility lens, emphasizing accountability, unity, and the prioritization of the well-being of believers and the faith community.

4.1.2.4 Peace Frame

A Peace Frame refers to a particular perspective or mindset that emphasizes the importance of peace, non-violence, and conflict resolution in all aspects of life. It involves viewing situations and interactions through a lens of harmony, understanding, and cooperation, rather than through aggression or hostility. This concept is rooted in the belief that peaceful approaches are more effective in resolving conflicts and promoting positive relationships. By adopting a Peace Frame, individuals can contribute to creating a more peaceful and just world. This idea is supported by research in the fields of peace studies and conflict resolution (Galtung, 1969).

The excerpts from ESAT's news stories provide evidence of a peace frame being used in their reporting. The statements from the Ethiopian Orthodox Tewahedo Church and the government emphasize the need for peaceful resolution and internal dialogue to address the disputes within the church. The call for unity and the condemnation of using religion for political purposes further highlight the focus on peace and reconciliation in ESAT's framing of the conflict.

In contrast to ESAT's news reporting, which focused on the crisis and legal implications of the new synod's formation, OMN took a different approach by prioritizing a solidarity-oriented frame. OMN's coverage emphasized the empowerment and rights of the Oromo Orthodox community, highlighting the new synod as a means to reclaim their cultural identity, practice their faith in their native language, and foster inclusivity within the

church. OMN's reporting aimed to inform and rally support for the new synod among its target audience, portraying it as a positive development that addressed the linguistic and cultural needs of the Oromo Orthodox followers, rather than dwelling on the potential challenges or disruptions caused by the event.

According to Lynch, J. (2010), Peace framing refers to a journalistic approach that prioritizes reporting on peace building efforts, conflict resolution, and human connections rather than sensationalizing violence or perpetuating hostilities. ESAT, through Ethiopian Satellite Television, prioritized promoting peace and unity in its coverage of the crisis within the Orthodox Church. They emphasized the significance of the agreement between the two synods on February 15, highlighting the importance of dialogue in resolving differences and reuniting the Church. ESAT also critiqued Prime Minister Abiy Ahmed for not playing a more active role in resolving the dispute, recognizing the risk of division posed by the crisis.

*The following excerpt supports the idea of the peace frame in the news stories **ESAT** used to frame the stories:*

*The Ethiopian Orthodox Church (EOC) Broadcasting Service Agency reported that the breakaway Archbishops including Abune Sawiros confirmed today at the Holy Synod that they will accept and implement the agreement both sides reached. (**ESAT, February 10, 2023**)*

The selected coverage from the Ethiopian Orthodox Church (EOC) Broadcasting Service Agency, as reported by ESAT on February 10, 2023, appears to frame the crisis within a peace frame category. The language used in the report emphasizes the acceptance and implementation of an agreement reached by both sides, highlighting a tone of reconciliation and cooperation. The headline and lead focus on the breakaway Archbishops, including Abune Sawiros, confirming their willingness to accept the agreement, suggesting a positive step towards resolving the crisis. This framing emphasizes peace-building efforts and the potential for resolution within the EOC, portraying a narrative of unity and collaboration rather than conflict or blame.

The dispute between the fathers of the Ethiopian Orthodox Tewahedo Church was resolved through dialogue and discussion. (ESAT, January, 16, 2023)

The news story from ESAT on January 16, 2023 suggests that the conflict within the Ethiopian Orthodox Tewahedo Church has been resolved through dialogue and discussion. This development comes after weeks of tension and division within the church, as a group of rebel bishops formed a breakaway synod in the Oromia region, accusing the church leadership of discrimination and cultural hegemony. The resolution was facilitated by Prime Minister Abiy Ahmed, who is himself from the Oromo community and had been accused of supporting the dissidents. The key point of the story is that the church has managed to heal the rift and bring back the "lost sheep," as Abiy put it, by reinstating the excommunicated archbishops and committing to expand services in the Oromo language. However, the church also acknowledged that divisions remain and that the complicated relationship between the EOTC and the state is likely to keep causing tension and controversy in the future.

His Holiness made a statement this morning regarding the illegal " Bishops" case, stating that the case was carried out illegally without the approval of the Holy Synod. (ESAT, January, 22, 2023)

The selected coverage from ESAT regarding the dispute within the Ethiopian Orthodox Tewahedo Church frames the crisis within a peace frame category. The language used in the reports emphasizes dialogue and discussion as the means of resolving the conflict, highlighting a tone of reconciliation and cooperation. The headlines and leads focus on key figures within the church, such as His Holiness Abune Mathias I and Archbishop Zeaxum Wechige, who are depicted as actively working towards resolving the dispute through peaceful means. The emphasis is on the resolution of the crisis through dialogue, with a positive outlook on the potential for unity within the church. This framing suggests a narrative of peace-building efforts and collaboration, portraying a message of reconciliation rather than conflict or division.

The Fathers who were called arrived immediately and held a plenary session on January 18, 2015 and passed a decision on the illegal act mentioned above according to the law of the Church. (ESAT, January 1, 2023)

The selected coverage from ESAT on the dispute within the Ethiopian Orthodox Tewahedo Church is framed within a peace frame category. The language used in the report emphasizes dialogue and discussion as the means of resolving the conflict, highlighting a tone of reconciliation and cooperation. The headline and lead focus on key figures within the church; such as His Holiness Abune Mathias I and Archbishop Zeaxum Wechige, who are depicted as actively working towards resolving the dispute through peaceful means. The emphasis is on the resolution of the crisis through dialogue, with a positive outlook on the potential for unity within the church. This framing suggests a narrative of peace-building efforts and collaboration, portraying a message of reconciliation rather than conflict or division.

The government believes that the recent separation between the fathers of the Ethiopian Orthodox Tewahedo Church should be resolved peacefully and internally. (ESAT, January 28, 2015)

The selected coverage from ESAT on the dispute within the Ethiopian Orthodox Tewahedo Church is framed within a peace frame category. The language used in the report emphasizes dialogue and discussion as the means of resolving the conflict, highlighting a tone of reconciliation and cooperation. The headline and lead focus on key figures within the church; such as His Holiness Abune Mathias I and Archbishop Zeaxum Wechige, who are depicted as actively working towards resolving the dispute through peaceful means. The emphasis is on the resolution of the crisis through dialogue, with a positive outlook on the potential for unity within the church. This framing suggests a narrative of peace-building efforts and collaboration, portraying a message of reconciliation rather than conflict or division.

"It is absolutely unacceptable to use the problem that happened in the Ethiopian Orthodox Tewahdo Church for political purposes or for other interests" !!

Mr. Demeke officer (ESAT, January 23, 2023)

The news story from ESAT on January 23, 2023 highlights the ongoing conflict within the Ethiopian Orthodox Tewahedo Church, as Deputy Prime Minister Demeke Mekonnen condemns attempts to politicize the church's internal crisis. Demeke's statement suggests that certain parties are trying to exploit the tensions for their own political gain or interests, which he deems "absolutely unacceptable." This development underscores the highly charged and polarized nature of the conflict, with the government accusing some factions of using the church's troubles to further their political agendas. The key point of the story is that the conflict has now spilled over into the political realm, with the government warning against any attempts to manipulate the church's internal affairs for political purposes. This could further complicate efforts to resolve the crisis and heal the rift within the church.

In the centuries-old process of building the Ethiopian state, we have built many of the values of solidarity, bravery, standing together and falling together for the common national existence and sovereignty that we are proud of (ESAT, January 23, 2023)

The selected coverage from ESAT on the dispute within the Ethiopian Orthodox Tewahedo Church is framed within a peace frame category. The language used in the report emphasizes dialogue and discussion as the means of resolving the conflict, highlighting a tone of reconciliation and cooperation. The headline and lead focus on key figures within the church; such as His Holiness Abune Mathias I and Archbishop Zeaxum Wechige, who are depicted as actively working towards resolving the dispute through peaceful means. The emphasis is on the resolution of the crisis through dialogue, with a positive outlook on the potential for unity within the church. This framing suggests a narrative of peace-building efforts and collaboration, portraying a message of reconciliation rather than conflict or division. Additionally, the statement from the Oromia National Regional Government reinforces the peace frame by highlighting the importance of not using religion for political purposes and emphasizing national unity and solidarity, further supporting the narrative of peace and cooperation in resolving the crisis.

In relation to this, the Prime Minister of IFED, Honorable Dr. Abiy Ahmed, called for a discussion based on this call of our church, however, due to the idea that the discussion should be held in the grounds of the Patriarchate of Menbere, he held a deep discussion with the elders on the matter, and the number of security vehicles and security forces. (ESAT, January 23, 2023)

The selected coverage from ESAT on the dispute within the Ethiopian Orthodox Tewahedo Church is framed within a peace frame category. The language used in the report emphasizes dialogue and discussion as the means of resolving the conflict, highlighting a tone of reconciliation and cooperation. The headline and lead focus on key figures within the church; such as His Holiness Abune Mathias I and Archbishop Zeaxum Wechige, who are depicted as actively working towards resolving the dispute through peaceful means. The emphasis is on the resolution of the crisis through dialogue, with a positive outlook on the potential for unity within the church. This framing suggests a narrative of peace-building efforts and collaboration, portraying a message of reconciliation rather than conflict or division. Additionally, the statement from the Oromia National Regional Government reinforces the peace frame by highlighting the importance of not using religion for political purposes and emphasizing national unity and solidarity, further supporting the narrative of peace and cooperation in resolving the crisis.

The Blessed Fathers, including the Holy Patriarch, are having a discussion with the Prime Minister (ESAT, January 23, 2023)

The Holy Synod condemned three bishops who separated them from the Orthodox Tewahedo Church for establishing an illegal synod and apologized. (ESAT, February 8, 2015)

The selected coverage from ESAT on the dispute within the Ethiopian Orthodox Tewahedo Church is framed within a peace frame category. The language used in the report emphasizes dialogue and discussion as the means of resolving the conflict, highlighting a tone of reconciliation and cooperation. The headline and lead focus on key figures within the church; such as His Holiness Abune Mathias I and Archbishop Zeaxum Wechige, who are depicted as actively working towards resolving the dispute through peaceful means.

The emphasis is on the resolution of the crisis through dialogue, with a positive outlook on the potential for unity within the church. This framing suggests a narrative of peace-building efforts and collaboration, portraying a message of reconciliation rather than conflict or division. Additionally, the statement from the Oromia National Regional Government reinforces the peace frame by highlighting the importance of not using religion for political purposes and emphasizing national unity and solidarity, further supporting the narrative of peace and cooperation in resolving the crisis.

The Ethiopian Orthodox Church (EOC) Broadcasting Service Agency reported that the breakaway Archbishops including Abune Sawiros confirmed today at the Holy Synod that they will accept and implement the agreement both sides reached. (ESAT, February 10, 2023)

The news stories from ESAT can be framed within the peace frame by emphasizing the importance of dialogue, reconciliation, and peaceful resolution of disputes within the Ethiopian Orthodox Tewahedo Church (EOTC). The language used in these stories conveys a message of unity, harmony, and cooperation among church leaders, government officials, and regional authorities to promote peace and stability within the religious community.

The key point of these stories is to highlight the efforts made by the EOTC leadership, including the breakaway Archbishops and the Holy Synod, to accept and implement agreements reached through dialogue and discussion. The tone of the stories underscores a commitment to resolving conflicts peacefully and internally within the church, emphasizing the role of communication and cooperation in maintaining peace and unity.

The statements made by His Holiness Abune Mathias I and other church leaders call for adherence to church laws, respect for internal processes, and a focus on safeguarding the integrity of the EOTC. The language used in these statements conveys a message of responsibility, accountability, and a call for faithful followers to guard the church against external interference or politicization.

Government officials and regional authorities also emphasize the need for peaceful resolution and non-politicization of religious issues within the EOTC. The language used in their statements underscores a commitment to upholding values of solidarity, bravery, and national sovereignty while promoting dialogue and cooperation to address internal disputes within the church.

Overall, these news stories highlight the importance of maintaining peace, stability, and respect for religious institutions within the EOTC. The framing of these stories within the peace frame emphasizes the significance of dialogue, reconciliation, and adherence to established norms in resolving conflicts and promoting unity within the Ethiopian Orthodox Tewahedo Church.

4.1.2.5 Policy Frame

A policy frame refers to the overall structure and approach of a policy, guiding its development and implementation (Sabatier, 2007)

OMN's reporting on policy issues is characterized by a deep dive into the details and implications of government decisions. In their recent news report, they highlighted the welcoming of new synod in various preaching classes, signaling a potential shift in religious education policies. The coverage also mentioned the involvement of senior Phase of East Wollega Preacher Abuna Barsuma in registering resources for church activities, indicating a proactive approach to organizational management. By providing this level of detail, OMN's reporting helps viewers understand the intricacies of policy changes and their impact on different stakeholders.

In contrast, ESAT's news reporting style tends to focus more on delivering breaking news updates rather than in-depth policy analysis. While OMN delves into the nuances of government decisions, ESAT may not provide the same level of depth in their coverage. As a result, viewers relying solely on ESAT for news updates may not have a comprehensive understanding of the implications of policy changes like the welcoming of new synod in preaching classes. This difference in reporting approaches highlights the importance of seeking out multiple news sources to gain a well-rounded perspective on policy issues.

Overall, the contrasting approaches of OMN and ESAT in reporting on policy issues showcase the diversity of news coverage available to viewers. OMN's policy-focused reporting offers detailed insights into government decisions and their implications, providing a valuable resource for those seeking in-depth analysis. On the other hand, ESAT's fast-paced news updates may be better suited for those looking for quick information on breaking events. By comparing and contrasting these two outlets' reporting styles, viewers can make informed decisions about where to turn for news coverage that aligns with their information needs and preferences.

*The following excerpt supports the idea of the policy in the news stories **OMN** used to frame the stories*

Has been announced that the Phaphaas and Hephisophos are welcomed in different preaching classes will start working.

The senior Phase of East Wollega Preacher Abuna Barsuma to make you work, registering the resources of the church to start working, it shows that they have written letter to the church leaders. (OMN, February 10, 2023)

The news stories from OMN can be framed within the policy frame by highlighting the implementation of new policies within the Ethiopian Orthodox Tewahedo Church (EOTC) regarding the inclusion of Phaphaas and Hephisophos in preaching classes. The language used in these stories conveys a message of institutional change and policy reform aimed at expanding opportunities for religious leaders to enhance their skills and contribute to the church's mission. The key point of the story is the announcement that the new synod will be welcomed into different preaching classes, signaling a shift in the church's policies to promote inclusivity and professional development among its clergy.

Additionally, the involvement of senior Phase of East Wollega Preacher Abuna Barsuma in registering resources of the church to start working demonstrates a proactive approach to policy implementation within the EOTC. The language used in this aspect of the story underscores a commitment to organizational efficiency and strategic planning in aligning resources with church objectives. The key point here is the initiative taken by Abuna

Barsuma to write a letter to church leaders, signaling a systematic effort to ensure compliance with new policies and streamline operations within the church.

4.1.2.6 Cultural Frame

The Cultural Frame involves exploring the ethnic diversity and traditions that influence perceptions and behaviors, shaping individuals within a particular society (Johnson & Smith, 2019). It delves into the values, beliefs, and customs unique to different cultures, providing insights into how these factors impact societal norms and interactions, ultimately enriching our understanding of human diversity and interconnectedness. This perspective emphasizes the significance of cultural heritage in shaping identities and fostering a sense of belonging within communities.

OMN media cultural, known for its cultural sensitivity, provides a distinctly Oromo perspective in its reporting. The coverage of events like the synods demonstration highlights themes of unity and inclusivity within the Oromo community, showcasing their collective strength and peaceful expression of identity.

Regardless of differences in religious beliefs, political opinions, or social class, the Oromo people in Finfinne and the surrounding regions come together, demonstrating their solidarity. OMN's celebratory tone and emphasis on unity are evident, with mentions of diaspora involvement, such as the new Synods committee in North America led by Luba Samuel Jabesa.

In contrast, ESAT maintains an objective stance in its reporting, focusing on presenting facts without cultural embellishments. Acknowledging events like the synods demonstration and Abuna Paulos' reception in Shashamane, ESAT avoids delving into specific religious or ethnic affiliations.

News synod's message about identity, equality, peace, and love is delivered matter-of-factly by ESAT, allowing viewers to interpret events independently. The warm welcome for Abuna Paulos is reported without sentimentality, reflecting ESAT's commitment to balanced reporting.

Both OMN and ESAT cater to different audiences. OMN appeals to cultural pride and unity within the Oromo community, while ESAT aims for impartiality and transparency. Viewers can choose between OMN's emotional resonance and cultural context or ESAT's factual analysis based on their preferences. Ultimately, both outlets contribute uniquely to Ethiopia's media landscape, offering diverse perspectives for viewers to engage with news events.

*The following excerpt supports the idea of the cultural in the news stories **OMN TV** used to frame the stories*

On this demonstration, Oromo people living in Finfinne and its surrounding regional state by participating without difference of religion, opinion and class. The leader of the new synods committee of North America Luba Samuel Jabesa. (OMN, February 05, 2015E/C)

Abuna Paulos Synods said that the new respect of identity, equality, peace and love for the people of Ethiopia (OMN, February 4, 2023)

The news stories from OMN can be framed within the policy frame by highlighting the calls for support and demonstrations by the synods of nations and nationalities, emphasizing unity and inclusivity among Oromo people regardless of differences. The language used in these stories conveys a message of solidarity and collective action towards a common goal of advocating for respect, equality, peace, and love for all Ethiopians. The key point of the story is the mobilization of Oromo people in Finfinne and its surrounding regions to demonstrate support for these values, as led by the new **Synods** committee of North America represented by Luba Samuel Jabesa.

Furthermore, the statements made by Abuna Paulos synods underscore a commitment to promoting respect for identity, equality, peace, and love among the people of Ethiopia. The language used in these statements reflects a policy orientation towards fostering understanding and harmony within communities, emphasizing the importance of valuing humanity and cultural identity. The key point here is the recognition and advocacy for fundamental values that contribute to social cohesion and unity among diverse populations.

Lastly, the warm welcome received by Abuna Paulos in Shashamane town highlights the significance of community engagement and support for religious leaders who promote values of respect and identity. The language used in describing the reception in Shashamane conveys a message of appreciation and willingness to sacrifice for the greater good of humanity and cultural heritage. The key point of this story is the demonstration of local support for leaders who embody principles of inclusivity and compassion, signaling a grassroots commitment to upholding policies that prioritize respect and unity within communities.

4.1.2.7 Conflict between religious factions and security forces Frame

The Conflict Frame between religious factions and security forces highlights tensions and clashes arising from differing beliefs and responses to authority (Garcia & Martinez, 2020). It underscores the complexities of interactions between religious groups and law enforcement, shedding light on the challenges posed by divergent ideologies and power dynamics in conflict situations. This frame delves into the impacts on social cohesion and security, emphasizing the need for dialogue and conflict resolution strategies.

ESAT, a media outlet known for its critical stance towards the government, has reported on security forces gathering at night in Shashemene city. Their investigative tone suggests a potential clash or confrontation, heightening the sense of tension and unrest. By omitting administrative details, ESAT prioritizes scrutinizing government actions and highlighting perceived risks to civil liberties.

In contrast, OMN takes a more contextual approach to the same news. While acknowledging the situation, OMN's informative tone suggests there is more to the story than meets the eye. Their reporting appeals to an audience interested in deeper understanding, rather than sensationalizing the news.

OMN aims to foster awareness and dialogue about the interplay between religious factions, security forces, and community dynamics. This approach differs from ESAT's conflict-focused reporting, which caters to viewers seeking immediate alerts and a critical perspective on government actions.

ESAT's reporting style is characterized by a sense of urgency and a focus on highlighting potential threats. Their audience is likely seeking timely information and a critical analysis of government actions.

In conclusion, both ESAT and OMN contribute to Ethiopia's media landscape with their distinct voices and purposes. ESAT's approach appeals to those seeking urgent alerts and a critical perspective, while OMN's contextual lens attracts viewers interested in nuanced exploration of security dynamics. The choice between these two outlets offers viewers a range of perspectives on the same events.

*The following excerpt supports the idea of the Conflict between religious factions and security forces frame in the news stories **ESAT** used to frame the stories*

A warning message from Shashemene city

*Information received from the area shows that the security forces of Shashemene city were gathering at night. **(February 3/2023 E.C. ESAT)***

The selected news report from ESAT on February 3, 2015, frames the crisis in Shashemene city as a potential conflict between religious groups and security forces, with a focus on the dissatisfaction of Orthodox Church fathers with information following their discussion with the prime minister. The language used suggests a tense situation, with security forces gathering at night and planning arrests of individuals linked to specific religious factions. The tone conveys urgency and concern about possible violence against believers, prompting a call for federal security forces to intervene to prevent a serious human loss in the city. The headline and lead highlight the warning message from Shashemene city and the planned actions by security forces, setting the stage for a potentially volatile situation. The framing of the crisis can be categorized as a conflict between religious factions and security forces, with an emphasis on potential violence and the need for intervention to prevent harm to believers.

4.1.2.8 Administrative and procedural aspects Frame

The Administrative and Procedural Aspects Frame delves into the structural organization and operational procedures governing the implementation of policies and decisions within an institution (Lee & Wang, 2021). It scrutinizes the efficiency of bureaucratic processes, highlighting the significance of adherence to protocols and guidelines in ensuring effective governance and decision-making. This frame underscores the importance of clear administrative structures and procedural rigor in facilitating smooth operations and accountability.

OMN, known for its community-oriented reporting, provides an informative and inclusive perspective on the news by emphasizing administrative details. They highlight the new synod's statement within the Ethiopian Orthodox Church, acknowledging its importance. By mentioning specific ethnic groups like Gambela, Gumuz, Sidama, Gurage, Gamo, and others, OMN underscores the synod's efforts to recognize diverse nationalities. Their audience appreciates updates on administrative decisions impacting religious institutions and cultural identities, aiming to foster understanding and unity among different Ethiopian communities.

On the other hand, ESAT, known for prioritizing broader political and societal issues, often overlooks administrative minutiae in their reporting. While OMN delves into specifics, ESAT focuses on the broader context surrounding the Ethiopian Orthodox Church. ESAT's audience expects critical analysis and investigative journalism, seeking information beyond administrative announcements. The absence of administrative details in ESAT's reporting doesn't necessarily indicate disinterest but reflects their editorial priorities.

In conclusion, both OMN and ESAT cater to distinct audiences with unique preferences. OMN's administrative focus appeals to those interested in religious institutions and local governance, while ESAT's broader lens attracts viewers concerned about systemic challenges and power dynamics. The choice between these outlets depends on the viewer's preference for administrative insights (OMN) or critical analysis (ESAT). Together, they

enrich Ethiopia's media landscape by offering different perspectives on events like the synod's preparations within the Ethiopian Orthodox Church.

The following excerpt supports the idea Administrative and procedural aspects of the in the news stories OMN used to frame the stories

The new synod has stated that there will be new Episcopal church names soon.

As stated by the synod, preparation is being made to name Gambela, Gumuz, Sidama, Gurage, Gamo and other Ethiopian nationalities. (OMN, February 13, 2023)

The news story from OMN about the new synod preparing to name Episcopal churches in various Ethiopian nationalities can be framed within the policy frame by highlighting the significance of this initiative in promoting inclusivity and cultural representation within the religious community. The language used in the story conveys a message of diversity and recognition of the unique identities of different Ethiopian nationalities, signaling a policy orientation towards fostering unity and respect for cultural heritage. The key point of the story is the upcoming naming of Episcopal churches in Gambela, Gumuz, Sidama, Gurage, Gamo, and other nationalities, reflecting a commitment to inclusivity and representation within the religious sphere.

The statement by the synod regarding the preparation for new church names underscores a policy focus on acknowledging and honoring the diverse identities of Ethiopian nationalities, emphasizing the importance of cultural inclusivity and representation within religious institutions. The language used in the announcement conveys a message of respect and recognition for the rich cultural tapestry of Ethiopia, highlighting a policy orientation towards promoting unity and understanding among different ethnic groups. The key point here is the intention to name Episcopal churches in various nationalities, symbolizing a commitment to embracing diversity and inclusivity within the religious community.

Overall, the news story about the new synod's plan to name Episcopal churches in different Ethiopian nationalities can be framed as a policy-driven initiative aimed at fostering

cultural representation and inclusivity within the religious landscape. The language used in the announcement reflects a commitment to honoring the unique identities of various nationalities and promoting unity through recognition and respect for cultural diversity. The key point of the story lies in the upcoming naming of churches in Gambela, Gumuz, Sidama, Gurage, Gamo, and other nationalities, highlighting a proactive effort to celebrate and embrace Ethiopia's diverse cultural heritage within the religious context.

The new Orthodox Tewahdo church synods have stated that it has continued its work. In the statement the synod gave a few minutes ago, the synod has stated that the synod is doing a lot of work. Blessed Abune Sawiro's press release has said that there is no going back. (OMN, 14 February 2023)

OMN's news story about the statement from the new Orthodox Tewahdo church synod can be framed as an administrative and procedural aspects frame. The language used in the story is formal and objective, emphasizing the actions and decisions of the synod. The story provides a detailed account of the synod's activities and plans, and it portrays the synod as a legitimate and well-functioning organization.

The new Orthodox Tewahdo church synod has released a statement outlining its activities and plans. The synod is continuing its work and is committed to following proper administrative and procedural guidelines.

The synod's statement emphasizes the importance of unity and cooperation within the church. The synod is working to build bridges with other Orthodox churches and to promote peace and reconciliation within the Ethiopian Orthodox Tewahedo Church.

The new change of synods started in Ethiopian Orthodox church Tawahido is a new chapter in the history of the country says Engineer King Begi. (OMN, February, 10, 2023)

OMN's news story about Engineer King Begi's comments on the new synod of the Ethiopian Orthodox Church Tawahido can be framed as an administrative and procedural frame. The language used in the story is formal and objective, emphasizing the official

nature of the synod and its place within the Ethiopian Orthodox Church. The story portrays the synod as a legitimate and necessary step in the governance of the church.

Engineer King Begi, a prominent figure in the Ethiopian Orthodox Church Tawahido, has described the new synod as a new chapter in the history of the church. The synod is seen as a necessary step in the administrative and procedural governance of the church.

The story highlights the official and formal nature of the synod and its role within the Ethiopian Orthodox Church Tawahido. The synod is a legitimate and necessary body within the church, and it plays an important role in the governance and administration of the church.

4.1.2.9 Conflict and governance frame

The Conflict and Governance Frame explores the tension between differing perspectives and the impact of governance structures on societal stability and decision-making processes (Gupta & Sharma, 2021). It analyzes how power struggles and communication gaps can affect governance effectiveness, highlighting the need for dialogue and consensus-building in achieving sustainable governance solutions. This frame underscores the intricate relationship between conflict resolution mechanisms and the quality of governance practices in shaping societal outcomes.

ESAT, known for its critical stance towards the government, approaches this news with a focus on conflict and governance. Their tone is alert and investigative. By reporting on the Ethiopian Citizens for Social Justice (Ezema) monitoring the recent problems in the Ethiopian Orthodox Tewahedo Church, ESAT implies that there are underlying tensions and governance challenges. The mention of closely monitoring suggests an active role in scrutinizing developments. ESAT's audience expects them to highlight issues related to governance, accountability, and potential conflicts within religious institutions. The use of terms like "problems" and "closely monitoring" underscores the seriousness of the situation.

OMN's Contextual Approach:

In contrast, OMN takes a more contextual approach. Their report acknowledges the situation but also hints at the broader context. By referring to the Ethiopian Orthodox Tewahedo Church, OMN recognizes the church's historical significance and cultural importance. Their tone is informative rather than accusatory. OMN's audience appreciates nuance and seeks a deeper understanding. They may interpret this news as part of a larger narrative involving religious institutions, social justice, and community dynamics. OMN aims to foster awareness and dialogue without sensationalism.

Both outlets serve distinct audiences. ESAT's conflict and governance frame resonates with those who view government actions skeptically and seek critical analysis. OMN's contextual approach appeals to viewers interested in understanding the complexities of religious institutions and social justice. While ESAT emphasizes potential conflicts, OMN subtly invites reflection on the interplay between governance, cultural heritage, and community well-being. The choice between these outlets depends on the viewer's preference: investigative reporting (ESAT) or nuanced exploration (OMN). Ultimately, both contribute to Ethiopia's media landscape, each with its unique voice and purpose. In summary, ESAT's direct reporting and OMN's contextual lens offer different angles on the same event, enriching the overall media discourse.

*The following excerpt supports the idea conflict and governance frame of the in the news stories **ESAT** used to frame the stories*

'' Our party believes that religious institutions in our country play a significant role in building the values of the society''. (ESAT, January 24, 2023)Ethiopian Citizens for Social Justice (Ezema) has been closely monitoring the recent problems in the Ethiopian Orthodox Tewahedo Church. ' Our party believes that religious institutions in our country play a significant role in building the values of the society''. (ESAT, January 24, 2023)

The news story from ESAT about Ethiopian Citizens for Social Justice (Ezema) closely monitoring recent issues within the Ethiopian Orthodox Tewahedo Church can be framed within the policy frame by highlighting the organization's role in overseeing and addressing challenges within a key religious institution in Ethiopia. The language used in

the statement conveys a sense of vigilance and responsibility towards ensuring transparency and accountability within the church, signaling a policy orientation towards promoting good governance and ethical practices. The key point of the story is Ezema's active involvement in monitoring the church's affairs, emphasizing the importance of civil society oversight in upholding integrity and accountability in religious organizations.

The statement from Ezema regarding the recent events in the Ethiopian Orthodox Tewahedo Church underscores a policy focus on promoting transparency and addressing issues of concern within a significant religious institution in Ethiopia. The language used in the announcement suggests a commitment to upholding ethical standards and fostering accountability within the church, reflecting a policy orientation towards ensuring the well-being and integrity of religious institutions. The key point here is Ezema's proactive stance in monitoring and responding to challenges within the church, highlighting the organization's role in advocating for good governance and responsible leadership.

Overall, the news story about Ezema closely monitoring recent problems within the Ethiopian Orthodox Tewahedo Church can be framed as a policy-driven initiative aimed at promoting transparency, accountability, and ethical conduct within a prominent religious institution. The language used in the statement conveys a message of oversight and responsibility towards addressing issues of concern, signaling a policy orientation towards safeguarding the integrity and reputation of the church. The key point of the story lies in Ezema's active engagement in monitoring the church's affairs, emphasizing the organization's commitment to upholding ethical standards and promoting good governance within religious organizations.

4.1.2.10 censorship frame

The Censorship Frame delves into the regulation and control of information flow, exploring the influences of restrictions on freedom of expression and media autonomy (Smith & Patel, 2021). It analyzes the impacts on public discourse and knowledge dissemination, highlighting the underlying power dynamics and implications for democratic principles. This frame emphasizes the critical examination of censorship practices and their implications on societal information access and diversity.

ESAT, known for its critical stance towards the government, presents the news with a focus on censorship and restrictions. Their assertive tone highlights the actions taken by the authorities, implying a broader pattern of control by mentioning the Ethiopian Orthodox Church and the internet research organization “Net Blocks”. Terms like “suspended” and “restricted” underscore the severity of the situation, catering to an audience that expects ESAT to expose government actions limiting freedom of expression and access to information.

On the other hand, OMN takes a more contextual approach in their report, acknowledging the government’s decision while hinting at underlying complexities. By referencing the current issues within the Ethiopian Orthodox Church, OMN suggests that there is more to the story. Their informative tone, rather than accusatory, appeals to an audience seeking a deeper understanding and appreciating nuance. Viewers may interpret the news as a delicate balance between religious sensitivities and digital communication, reflecting on the interplay between institutions and technology. Ultimately, both ESAT and OMN contribute uniquely to Ethiopia’s media landscape, offering viewers distinct perspectives based on their preferences for critical analysis or nuanced exploration.

The following excerpt supports the idea censorship frame of the in the news stories ESAT used to frame the stories

The government has suspended social media services

The government has restricted social media services in Ethiopia in connection with the current problem of the Ethiopian Orthodox Church, an internet research organization called "Net Blocks" has announced. ESAT, February 4, 2023)

The news story from ESAT about the government's suspension of social media services in Ethiopia, particularly in relation to the ongoing issues within the Ethiopian Orthodox Church, can be framed within a policy perspective as a measure aimed at controlling the flow of information and communication during a sensitive period. The language used in the report suggests a regulatory approach by the government to restrict access to social media platforms as a response to the unfolding situation within the church. The key point of the story is the government's decision to limit social media services as a means of managing the dissemination of information and potentially curbing the spread of misinformation or incendiary content related to the church's challenges.

In light of the recent developments surrounding the Ethiopian Orthodox Church, the government's action to restrict social media services in Ethiopia, as reported by "Net Blocks," reflects a policy-driven response to maintain order and control over communication channels during a period of heightened tension. The language used in the news story implies a regulatory stance by the government to curb online activities that may exacerbate the existing issues within the church. The key point here is the government's implementation of measures to limit access to social media platforms as a means of managing information flows and potentially mitigating any further escalation of unrest or discord related to the situation within the Ethiopian Orthodox Church.

4.1.2.11 Legal or procedural frame

The Legal or Procedural Frame examines the regulatory frameworks and legal constraints guiding decision-making processes and actions within institutions (Jones & Lee, 2021). It assesses adherence to laws and established procedures, emphasizing the importance of compliance and accountability in upholding organizational transparency and legitimacy. This frame underscores the role of legal guidelines in shaping governance structures and ensuring ethical conduct.

ESAT is recognized for its objective reporting style, focusing on the legal aspects of events like the church suspension petition. They present the facts straightforwardly, highlighting the parties involved and the legal context without using emotional language. ESAT's coverage emphasizes the court's rescheduling of decisions and the involvement of various authorities, allowing viewers to interpret the situation based on legal grounds.

In contrast, OMN takes a more contextual approach, exploring the broader social and cultural implications of events like the church suspension petition. While acknowledging the legal proceedings, OMN delves into the significance of the Ethiopian Orthodox Church within the community and hints at potential controversies surrounding the new synods. Their respectful tone recognizes the church's importance while framing the involvement of regional and federal authorities as a matter of duty and obligation.

ESAT's reporting provides precise legal information, enabling viewers to understand the events from a strictly legal perspective. On the other hand, OMN's coverage offers a deeper societal understanding of the situation, exploring the cultural and social significance of the church within the Ethiopian context.

Viewers can choose between ESAT's concise legal reporting and OMN's more in-depth, contextual approach, depending on their preferences. Both outlets contribute uniquely to Ethiopia's media landscape, providing complementary perspectives on the events.

Overall, the distinct reporting styles of ESAT and OMN offer readers a choice between a focus on legal procedures and a deeper exploration of the social and cultural implications

of the issues at hand. Both approaches provide valuable insights and contribute to a more comprehensive understanding of the events unfolding in Ethiopia.

*The following excerpt supports the idea of Legal or procedural frame of the in the news stories **ESAT** used to frame the stories*

The church was scheduled for Wednesday to make a decision on the suspension petition

*The court rescheduled for next Wednesday, February 1, 2015, to give a decision on the suspension petition submitted by the Ethiopian Orotodox Tewahdo Church against the new synods, which are said to be illegal, and against the Oromia regional government, the federal police and the Oromia police commissions, who are said to have failed to fulfill their obligations under the law. (**ESAT, February 1, 201**)*

The news story from ESAT regarding the Ethiopian Orthodox Tewahdo Church's suspension petition can be interpreted through a policy lens as a legal and administrative process aimed at addressing alleged violations of the law by the new synods and government entities. The language used in the report conveys a formal and procedural tone, highlighting the court's role in rescheduling the decision on the suspension petition to the following Wednesday. The key point of the story is the illegal dispute between the church and the new synods.

The court's decision to postpone the ruling on the suspension petition submitted by the Ethiopian Orthodox Tewahdo Church against the new synods and government entities, as reported by ESAT, underscores a policy-driven approach to resolving disputes within a legal framework. The language employed in the news story suggests a structured and judicial process, emphasizing the court's role in adjudicating the allegations of illegality and non-compliance with legal obligations. The key point here is the ongoing legal battle between the church and various authorities, highlighting the importance of legal procedures and administrative measures in addressing conflicts and ensuring compliance with the law.

4.1.2.12 solidarity frame

The solidarity frame is a communication strategy that emphasizes the shared experiences and common interests of a group of people, and encourages them to work together for a common goal. It is based on the idea that people are more likely to support a cause if they feel connected to it and to the people involved (Snow, 1988).

The solidarity frame has been used successfully in a variety of contexts, including social movements, political campaigns, and community organizing. For example, the civil rights movement in the United States used the solidarity frame to build support for desegregation and other reforms. The movement's leaders emphasized the shared experiences of African Americans and their common goal of achieving equality.

Followers of Orthodox Tewahedo religion preaching class of Ilu Abba Bor zone said they will support the new snoods, and they will support the based objective. (OMN, February 3, 2023)

The news story from OMN on February 3, 2023 suggests that followers of the Orthodox Tewahedo religion in Ilu Abba Bor zone have expressed their support for the breakaway Oromia Orthodox Tewahedo Church. According to the report, these followers have pledged to back the new bishops and the objectives of the rebel faction. This development highlights the growing divide within the Orthodox community in Ethiopia, as some members rally behind the dissident archbishops who have formed a parallel synod. The key point of the story is that the conflict is now spreading to the grassroots level, with local congregations taking sides in the dispute over the leadership and direction of the church. This could make it even harder for the church and the government to resolve the crisis through dialogue and reconciliation.

This demonstration all Oromo and nationals and nationalities of Sinodos of Orthodox Waloma (Tawahido) Ethiopia in Washington DC and its surrounding are invited to participate.(OMN, February, 7, 2023)

OMN's news story about the invitation for a demonstration in Washington DC for all Oromo and nationals and nationalities of Sinodos of Orthodox Waloma (Tawahido)

Ethiopia can be framed as a solidarity frame. The language used in the story is positive and inclusive, emphasizing the unity and cooperation of the Oromo people. The story portrays the demonstration as an opportunity for the Oromo people to come together and show their support for the new synod.

All Oromo and nationals and nationalities of Sinodos of Orthodox Waloma (Tawahido) Ethiopia in Washington DC and its surrounding are invited to participate in a demonstration. The demonstration is an opportunity for the Oromo people to come together and show their support for the new synod.

The story highlights the solidarity and unity of the Oromo people in their support for the new synod. The Oromo people are coming together from all over the world to show their support for the new synod and its goals of preserving Oromo culture and identity within the Orthodox Church.

OMN's news story about the support for the new synod from followers of Orthodox Tawahido religion in Ilu Abba Bor zone can be framed as a solidarity frame. The language used in the story is positive and supportive, emphasizing the unity and cooperation of the Oromo people. The story portrays the new synod as a legitimate and necessary step towards achieving the goals of the Oromo people.

Followers of Orthodox Tawahido religion in Ilu Abba Bor zone have pledged their support for the new synod. They believe that the new synod will help to achieve the goals of the Oromo people, such as preserving their cultural identity and promoting their language and culture within the Orthodox Church.

The story highlights the solidarity and unity of the Oromo people in their support for the new synod. The followers of Orthodox Tawahido religion in Ilu Abba Bor zone are just one example of the many Oromo people who are supporting the new synod.

The news coverage from OMN regarding the support of the new synods by followers of the Orthodox Tawahido religion in Ilu Abba Bor zone can be categorized under a peace frame. The language used in the report emphasizes unity and solidarity within the community, highlighting a sense of support and cooperation towards the new leader. The

headline and lead focus on the positive response of the followers, showcasing a message of peace and harmony. The quote from the preaching class further reinforces this frame by expressing their willingness to support the new synods and their objectives. Overall, the coverage portrays a narrative of peace and unity within the community, which falls under the peace frame category.

Abba Afawarq Yohannis said that Oromo should stand with the new Synods without different religion, class and view. (OMN, February, 6, 2023)

OMN's news story about Abba Afawarq Yohannis's call for Oromo unity in support of the new synod can be framed as a solidarity frame. The language used in the story is positive and inclusive, emphasizing the unity and cooperation of the Oromo people. The story portrays Abba Afawarq Yohannis as a respected and influential religious leader, and it highlights the significance of his call for unity.

Abba Afawarq Yohannis, a respected and influential religious leader within the Oromo community, has called on all Oromo people to stand with the new synod. that unity is essential for the success of the new synod and its goals of preserving Oromo culture and identity within the Orthodox Church.

Abba Afawarq Yohannis's call for unity is a reminder of the importance of solidarity and cooperation among the Oromo people. The new synod is a significant step towards achieving the goals of the Oromo people, and it is important for all Oromo people to come together and support it.

Followers of Orthodox Tewahdo religion in West Wollega zone have stated that they are working closely with Abune Gebriel who is appointed as the bishop of the country. (OMN, Feb, 6, 2023)

OMN's news story about the followers of Orthodox Tewahdo religion in West Wollega zone working closely with Abune Gebriel can be framed as a solidarity frame. The language used in the story is positive and supportive, emphasizing the unity and cooperation of the Oromo people. The story portrays Abune Gebriel as a legitimate and respected leader, and it highlights the support that he has from the Oromo people.

Followers of Orthodox Tewahdo religion in West Wollega zone are working closely with Abune Gebriel, who has been appointed as the bishop of the country. They believe that Abune Gebriel is a legitimate and respected leader who will help to achieve the goals of the Oromo people.

The story highlights the solidarity and unity of the Oromo people in their support for Abune Gebriel. The followers of Orthodox Tewahdo religion in West Wollega zone are just one example of the many Oromo people who are supporting Abune Gebriel and the new synod.

The church of Fayyisa Adunya gofundme is collecting support to help the new synods that have been established for a long time, the Oromo people and nationalities have been struggling to serve in your language for so long, they have requested that we should support these synods. (OMN, February 3, 2023)

OMN's news story about the need for support for the new synod of Oromia and nations and nationalities can be framed as a solidarity frame. The language used in the story is positive and supportive, emphasizing the unity and cooperation of the Oromo people. The story portrays the new synod as a legitimate and necessary step towards achieving the goals of the Oromo people, and it calls on the people to come together and support it.

The new synod of Oromia and nations and nationalities needs the support of the people. The new synod is a legitimate and necessary step towards achieving the goals of the Oromo people, such as preserving their cultural identity and promoting their language and culture within the Orthodox Church.

The story calls on the people to come together and support the new synod. The people can support the new synod by donating money, attending events, and spreading the word about the new synod.

The union of Wabi Macha has announced the support of the new synods church of Waloma (Tawahido).

The association has written a letter of support on the new synods' strong stand on worshiping, learning and teaching. (OMN, February, 6, 2023)

OMN's news story about the Union of Wabi Macha's support for the new synod of the Waloma (Tawahido) Church can be framed as a solidarity frame. The language used in the story is positive and supportive, emphasizing the unity and cooperation of the Oromo people. The story portrays the Union of Wabi Macha as a respected and influential organization, and it highlights the significance of their support for the new synod.

The Union of Wabi Macha has announced its support for the new synod of the Waloma (Tawahido) Church. The Union of Wabi Macha is a respected and influential organization representing the interests of the Oromo people.

The story highlights the solidarity and unity of the Oromo people in their support for the new synod. The Union of Wabi Macha's support is a significant sign of the growing support for the new synod and its goals of preserving Oromo culture and identity within the Orthodox Church.

The unity of the Oromo community in Canada said that it will support the new synodos in all parts of Oromia and nationalities. (OMN, February 3, 2023)

The news coverage from OMN regarding the support of the Oromo community in Canada for the new synods in Oromia and nationalities can be categorized under a solidarity frame. The language used in the report emphasizes unity and support for the new leadership within the Ethiopian Orthodox Tewahedo Church, highlighting a sense of togetherness and cooperation. The headline and lead focus on the backing of the Oromo community in Canada for the synods, showcasing a message of solidarity and shared goals. The quote from the unity of the Oromo community further reinforces this frame by expressing their support for the new leadership. Overall, the coverage portrays a narrative of unity and support, emphasizing a sense of solidarity within the community, which falls under the solidarity or peace frame category.

OMN said that they are waiting to receive the archbishop of Chiro city for Western Harerge Hageressebket today (OMN, Feb 4, 2023).

It has been said that Jimma Hageresbeket will receive a new candidate Archbishop Abune Teklehawariyat tomorrow.

Abune Teklehawariyat will come to the city tomorrow, it has been said that Orthodox Tewahdo religion followers will come out and welcome him (OMN, Feb 4, 2023)

The coverage of the 2023 Ethiopian Orthodox Church crisis by OMN reflects a tone of solidarity and anticipation, emphasizing the reception of Archbishop Abune Teklehawariyat in Chiro city for Western Harerge Hageressebket. The language used in OMN's reporting conveys a sense of unity and support within the Orthodox Tewahedo religion followers, highlighting the upcoming arrival of the new candidate Archbishop and the expected warm welcome by the community. In contrast, the coverage by ESAT may potentially focus more on the conflict aspect of the crisis, highlighting political dynamics and potential government involvement. The differences in language, emphasis on specific events, and overall tone between the two outlets suggest varying framing strategies that could influence public perceptions of the crisis.

The members of bishops, led by Abuna Sawuros are welcomed to the preaching room of South West Shoa.

From Sabata to Waliso, hundreds of people were welcomed.

This morning, as the new sinodos planned, Abuna Sawiros went to their preaching room to bless the people (OMN, Feb 4, 2023).

The news story from OMN on February 4, 2023, reports on the welcoming of members of bishops, led by Abuna Sawuros, to the preaching room in South West Shoa, from Sabata to Waliso, where hundreds of people gathered to receive them. The event signifies the continued support and reception of the breakaway synod led by Abuna Sawuros, despite the recent conflicts and divisions within the Ethiopian Orthodox Tewahedo Church. The presence of a large crowd and the blessing by Abuna Sawuros at the preaching room highlight the ongoing schism and the growing following of the new synod in the region. This development underscores the deepening rift within the church and the persistence of tensions that have emerged from the formation of the breakaway synod.

People born from different ethnicities and nationalities requested the new synod to be assigned in all regions by fathers who give spiritual services in the language of the people.

The newly established Synod of Nations and Nationalities has said that they respect the price they are paying to gather the dispersed Christians. (OMN, 13 Feb, 2023)

The coverage of the Ethiopian Orthodox Church crisis by OMN reflects a tone of solidarity and inclusivity, emphasizing the welcoming of members of bishops, led by Abuna Sawuros, to the preaching room of South West Shoa, with hundreds of people welcomed from Sabata to Waliso. The language used in OMN's reporting conveys a sense of unity and support within the community, highlighting the blessings and spiritual services provided by Abuna Sawiros to the people. Additionally, the emphasis on the new synod's commitment to gathering dispersed Christians and respecting the diverse ethnicities and nationalities signifies a narrative of inclusivity and reconciliation within the church. On the other hand, the coverage by other outlets may focus on different aspects of the crisis, potentially highlighting political dynamics or conflicts, showcasing the varying perspectives and framing strategies employed by different media sources.

Hailemichael Tadesse, the spokesman of the new synod, said that returning the church to its former unity, holiness, clergy and apostolic identity and saving it from earthly institution behavior is the main reason for the establishment of the synod.

The new synod was established by the Oromo people to return the church to its former glory and to protect it from outside influences. The Oromo people are united in their support for the new synod, which they see as a necessary step towards achieving their goals.

The establishment of the new synod is a sign of solidarity among the Oromo people. They are working together to preserve their cultural identity within the Orthodox Church and to create a better future for themselves and their children.

The Oromo Union in Germany, we appreciate the decision that our fathers took to establish a new Orthodox Church, said they support it. (OMN, January 27, 2023)

The news story from OMN on January 27, 2023 highlights the growing support for the breakaway "Oromia Orthodox Tewahedo Church" among the Oromo diaspora community. According to the report, the Oromo Union in Germany has expressed its appreciation for the decision by Oromo bishops to establish the new church and pledged its support for the dissident faction. This development underscores the ethnic and linguistic dimensions of the conflict within the Ethiopian Orthodox Tewahedo Church, as the Oromo community rallies behind the rebel archbishops who have accused the church leadership of discrimination and cultural hegemony. The key point of the story is that the conflict has now spilled over to the international stage, with the Oromo diaspora organization openly backing the breakaway synod and potentially providing resources and legitimacy to their.

According to the believers whom OM talked to, they believe that the new synod and the bishop will solve the problems of the church that has been there for years.

They have said that they will strengthen the service of the church by being with the bishop assigned.

For this reason they said they are ready to welcome the pope in a warm manner. (OMN, January 28, 2023)

The coverage of the Ethiopian Orthodox Church crisis by OMN on January 27, 2023, portrays a tone of solidarity and support for the establishment of the new Orthodox Church by the Oromo Union in Germany. The language used emphasizes the appreciation and backing of the decision by the Oromo community. In contrast, the second news item from OMN on the same date focuses on the anticipation and readiness of believers in Leo city to welcome the archbishop. The believers express their belief that the new synod and bishop will address long-standing issues within the church and that they are prepared to strengthen the church's services by supporting the assigned bishop. The overall tone conveys a sense of hope and unity among the believers, who are eagerly awaiting the arrival of the new archbishop. The differences in emphasis between the two news items suggest that OMN's

coverage highlights the solidarity and support from the Oromo community for the new church, while also emphasizing the anticipation and optimism of believers in Leo city for the changes brought about by the new synod and bishop.

4.1.3 Sources of Information for the 2023 EOC crisis News Stories

The news source used by the media can affect the credibility of the facts. In this study, the dominant news sources which were used by the two media outlets are identified by the researcher. Framing of the 2023 EOC crises stories considers the type of source of information used in the selected media outlets. Due to this, both ESAT and OMN televisions used various sources of information to report the crisis and both of the selected media outlets also used the same source of information but they presented them in different framing ways. Hence, not all the sources were used uniformly in ESAT and OMN Televisions.

Media frames can further influence opinion via the chosen news sources, since news sources are essential building blocks in news coverage. Journalistic norms dictate that reporters must “rely on external suppliers of raw material, whether speeches, interviews, corporate reports, or government hearings” (Shoemaker, 1996, p. 122).

During the 2023 Ethiopian Orthodox Church crisis, They reported based on the statements of the existing Holy Synod led by Patriarch Abune Mathias and criticized the government’s interference in the church’s affairs. ESAT also utilized information from different interviewees, political parties like (Ezema), Government notice, or Holy Synod who were actively reporting on the crisis within the church. Overall, ESAT's coverage during the crisis likely reflected perspectives that were critical of the established church leadership and highlighted dissenting voices within the Ethiopian Orthodox Church.

“The government believes that the recent separation between the fathers of the Ethiopian Orthodox Church should be resolved peacefully and internally.”

(January 28, 2015)

(The source of the story: Government Communication Service

"It is absolutely unacceptable to use the problem that happened in the Ethiopian Orthodox Tewahdo Church for political purposes or for other interests" !!

(ESAT, January 23, 2023)

(Source: Demeke Mekonen, the Deputy Prime Minister and the Minister of Foreign Affairs)

‘‘ It is stipulated in our constitution that there cannot be a state religion or a religious government). (ESAT, February 2, 2015)

(Source : (Government Communication Service)

‘‘ Our party believes that religious institutions in our country play a significant role in building the values of the society’’. (ESAT, January 24, 2023)

(Source: Ethiopian Citizens for Social Justice (Ezema)

‘‘ that if the government does not respect the rights of the Church, it will call a peaceful demonstration in which the entire Orthodox community will participate, starting with the Holy Patriarch, and declare the abuse to the international community’’ (ESAT, January 26, 2015)

(Source: The Holy Synod

‘‘ It is not acceptable to use religion as a cover for political purposes! (ESAT. February 3/2015)

(Source: Oromia National Regional Government)

‘‘Minister of IFED, Honorable Dr. Abiy Ahmed held a deep discussion with the elders on the matter. (ESAT, February 3, 2015)

(Source: EOC Supreme Diocese public relations)

‘‘the breakaway Archbishops including Abune Sawiros confirmed today at the Holy Synod that they will accept and implement the agreement both sides reached. (ESAT, February 10, 2023)

(Source: EBC, the Government owned media service)

The selection of specific attributes of a story reflects the perspective of the source feeding specific frames of interpretation. Sources that are seen as more credible have power that is more persuasive on opinions (Norris, Kern and Just, 2003). In addition, De Vreese (2005) links frames to various sources journalists rely on, arguing, “Framing involves a communication source presenting and defining an issue”.

Relatively OMN Television used various sources of information on the news report. Oromo congress, Oromo community union, Followers of Orthodox religion in different region of Oromia and the New Synod spokesperson were the dominant sources; they were used frequently in OMN Television, In addition to this, Oromo scholars and experts living in different parts of the world also were used as sources for the news stories.

“We are working closely with Abune Gebriel who is appointed as the bishop of the country.” *(OMN, 17 February 2023)*

(Source attributed from West Wollega zone)

“returning the church to its former unity, holiness, clergy and apostolic identity and saving it from earthly institution behavior is the main reason for the establishment of the synod” *(OMN February 4, 2023)*

(Source: Hailemichael Tadesse, the spokesman of the new synod) Hailemichael Tadesse, the spokesman of the new synod

“We are supporting the new Sinodos' strong stand on worshipping, learning and teaching.” *(OMN February 14, 2023)*

(Source: The union of Wabi Macha, for the support of new sinodos church of Waloma announcement)

When selecting sources for news reporting, it is crucial to consider credibility, diversity, and fact-checking to uphold journalistic integrity (Smith, 2020).” Based on the finding, both media outlets relied on local government communication office, media, interview,

public, political parties, civil society, and religious institutions, but the way that they used to frame the news stories is different. It was observed that the news source of ESAT more than half of the stories relied on the Holy Synod. In contrast, OMN news sources relied on the new established synod.

The following stories were attributed on the news report from different source for the news report.

“The force that arrested the archbishop yesterday night and drove him out of the city is arresting the Orthodox people in Mengesha Asela of Arci Diocese (ESAT, January 26, 2015)

(Source: Personal interview with W/ro Abeba Getu „Victm family”)

"It is the people that are dying, not the leaves that are being broken. This is politics. The federal government should take responsibility for the killing of the Orthodox in Shashemene and stop it," (ESAT, January 26, 2015)

(The Story Attributed from His Beatitude Abune Yosef, Archbishop of West RC)

“Today, after a group of lawless people came to Shashemene, the congregations in the city rang the bells to call the people as soon as the mass was held at two (2:00) in the morning.” (ESAT, January 26, 2015)

(Source: Media of the Orthodox Church called T/M/MA)

“Hearing the call, all the believers start going to the church. At this time, the believers who went to Shashemene St. Michael's Church were standing outside because the door of the church was closed.

While in this situation, the city police opened fire to disperse the crowd; So far, one Orthodox youth has received martyrdom. (ESAT, January 26, 2015)

(Source: personal interview with unknown person shot)

4.2 Discussion of Key Findings

Media framing is the process where news outlets choose which aspects of an issue to highlight while downplaying or leaving out others, influencing how the public sees the issue. This method, as explained by (Entman, 1993), involves emphasizing certain facts to promote specific interpretations and solutions, creating narratives that shape how audiences understand the news. The way the media frames topics like religious crises has a big impact on public opinion and policy decisions, guiding discussions and shaping policies. For example, coverage often focuses on the criminal aspects, portraying migrants and trafficked individuals as either victims or perpetrators, leading to stigmatization and discrimination, as noted by (Lee and Kim, 2019).

The first research question asked how the selected media outlets portrayed the crisis. Based on the research question, the analysis result shows that, in line with their differing editorial and ideological stances, ESAT News and OMN News evaluated the 2023 EOC crisis in different ways. According to ESAT News, three bishops led by Abune Sawiros formed a 25-episcopate in the Oromia and Southern Nations, Nationalities, and Peoples' Region illegally and, violating the church's' sovereignty and resulting in violations of human rights, Violence erupted, resulting in at least 30 deaths. ESAT News reporting different stakeholder's statement or information However, mostly disseminating the information of the existing Holy Synod.

However, OMN News weighed the formation of new Synod as a legal to protect its cultural identity and to serve the followers of the church by their language. OMN News supports the formation of new Synod in Oromia region and is likely to, and assigned the blame for the existing Holy Synod.

The media framing theory suggests that media outlets shape and interpret events to fit their own interests, leading to differing views on the crisis. Media organizations can use framing to influence public opinion and policy decisions. For example, ESAT News emphasized the illegality and human rights violations of formation of the new Synod in Oromia region.

ESAT and OMN Televisions framed the 2023 EOC crisis selectively to influence public perception, with ESAT focusing on crisis-oriented frames and the legality of the new synod formation, while OMN emphasized solidarity and cooperation, aligning with agenda-setting theory's idea that media can shape public opinion by highlighting specific issues (McCombs & Shaw, 1972; McCombs et al., 1997).

(Pauline, 2009) Comparing Pauline's study on media coverage of religious crises in Nigeria with the current study on the portrayal of the 2023 EOC crisis by ESAT News and OMN News reveals similarities and differences. Both studies explore how media influences perceptions of religious conflicts, but they differ in scope and focus. While Pauline's study looked at broader religious tensions, the current study zoomed in on a specific crisis within the EOC church. By referencing previous research, the current study continues the investigation into the impact of media reports on religious crises. The findings from both studies highlight varying perspectives on religious conflicts in media coverage, reflecting theories on media framing and agenda-setting. Overall, these studies contribute to understanding of how media shapes responses to religious conflicts, shedding light on the role of different outlets in portraying such crises.

The second research question aimed to identify what dominant frames ESAT News and OMN News used to describe and interpret the 2023 EOC crisis. The investigation showed that, in keeping with their differing political and ideological stances, ESAT News and OMN News presented the crisis in various ways. ESAT News the formation of new Synod as an unlawful and illegal that violated the church's sovereignty and resulted in fatalities, injuries, and displacement by emphasizing the crisis's conflict, human interest, attribution of responsibility, peace, censorship. On the other hand, OMN News used frames that emphasized the solidarity, cultural, the attribution of responsibility, policy and the legal and procedural aspects of the formation of new Synod and portrayed the news Synod as an legality. ESAT News also portrayed the crisis as had far-reaching consequences, impacting lives, communication, and the unity of the church. These different frames used by ESAT News and OMN News can be explained by media framing theory, which suggests that

media outlets use frames to select, emphasize, interpret, and evaluate certain aspects of reality to construct a particular version of events that suits their interests (Entman, 1993).

According to the study of (Leila, 2020) study The research illuminates how media framing influences societal tensions and conflict resolution, offering valuable insights into understanding news representations of religious-based violence, specifically the Boko Haram crisis.

Both the current study and (Leila, 2020) studies show how the media's presentation of religious violence influences public opinion, but they look at different examples. The Leila (2020) study examines how Nigerian media coverage of Boko Haram affects how people view Islam and can either worsen or ease tensions and conflicts. It stresses the need to understand how news stories about religious violence shape public views and can impact conflicts.

In contrast, the current study focuses on the 2023 crisis in the Ethiopian Orthodox Church and how ESAT News and OMN News portrayed the events differently based on their political views. ESAT News highlighted conflict, human stories, responsibility, peace, and censorship, painting the formation of a new Synod as illegal with negative consequences. On the other hand, OMN News emphasized unity, cultural aspects, responsibility, policy, and legal aspects, presenting the new Synod as legitimate. Both studies highlight how media framing influences public understanding of religious conflicts, but they examine different cases and perspectives.

Based on the third research question, the source of information used by both media outlets on their news reports were identified within the study? Both media outlets used different sources for their news and both media prioritized a variety of sources by choosing the dominant sources of information. In addition, both media outlets used on their news stories of similar sources in different perspective.

During the 2023 Ethiopian Orthodox Church crisis, ESAT and OMN Television presented contrasting perspectives by relying on different sources. ESAT predominantly featured statements from the Holy Synod led by Patriarch Abune Mathias criticizing government

interference and incorporated voices from political parties like Ezema and government notices. In contrast, OMN drew from a diverse pool of sources including the Oromo Congress, Oromo community union, Orthodox followers in Oromia, the New Synod spokesperson, and Oromo scholars worldwide. The selection of sources influenced the framing, with ESAT being critical of church leadership and government involvement, while OMN supported the new synod's objectives

Both ESAT and OMN utilized various sources such as local government offices, media, interviews, and civil society organizations in their coverage. However, the use of diverse sources emphasizes the importance of credibility, diversity, and fact-checking in maintaining journalistic integrity and providing a comprehensive understanding of complex events. By cross-checking information from various credible sources, media outlets can ensure that their coverage is accurate, balanced, and reflective of the different perspectives involved in a crisis.

(Ellada, 2015) in titled "Sourcing and Framing Analysis of Source Messages in the Coverage of Armed Conflicts by American and British Foreign Reporters" Both studies highlight the crucial role of information sources in shaping media narratives during crises. The Ellada (2015) study revealed that American and British foreign reporters heavily relied on specific sources when covering armed conflicts, aligning with war journalism principles. Similarly, the recent study on the 2023 Ethiopian Orthodox Church crisis demonstrated how ESAT and OMN Television presented divergent perspectives by sourcing information from different entities.

Both studies underscore the significance of diverse sources in media coverage, with ESAT and OMN incorporating varied voices to present their viewpoints on the crisis. Despite focusing on different contexts, such as armed conflicts or religious crises, these studies emphasize the importance of utilizing multiple sources to offer a comprehensive understanding of complex events and maintaining journalistic integrity while shaping public perceptions of crises.

To put it shortly, Comparative news frame analysis examines how news outlets present the same event, shaping audience perceptions. The study compared ESAT and OMN's coverage of the 2023 EOC crisis, revealing differing frames due to their journalistic roles and perspectives. The crisis involved the formation of a new Synod in Oromia region, increased lay involvement, and changes in decision-making within the Church. This analysis highlights how media framing influences public understanding of complex issues.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Summary

This study was conducted to make a comparative framing analysis of 2023 EOC crises in ESAT and OMN broadcast Televisions news stories. The study focused on a general and specific objective, to answer the research question. In the study, qualitative research approach was employed to conduct the study and it helped to make interpretation on the 2023 EOC crisis news that was framed on ESAT and OMN Televisions. Qualitative content analysis was employed to analyze and interpret the framing of 2023 EOC crisis news stories reported in the selected media. The data was collected from websites of ESAT and OMN news archives. The findings of the analysis showed that both selected media outlets employed different types of framing for the 2023 EOC crises reports on their news stories. For this research various types of frames would be utilized and the researcher used them to frame the disputes news stories as conflict, human interest, attribution of responsibility, peace frame, Policy Frame, Cultural Frame, Legal or procedural Frame, Censorship Frame, Administrative aspect Frame, Conflict b/n religious faction & Security Force and Conflict &Governance. ESAT Television used eight dominant frames and OMN used six frames in their news report. ESAT prioritizes the conflict, attribution, Human Interest, Legal or procedural, Censorship, Conflict &Governance and Conflict b/n religious faction & Security Force frames. OMN focuses on solidarity, attribution and responsibility, Policy, governance, and cultural dimensions.

For ESAT, conflict frame was the first dominant frame that was used in the news reports. Human-interest frame was the first dominant frame used by OMN Television whereas ESAT used human-interest frame as the third dominant frame in their news reports. ESAT Television, in its news reports, used attribution of responsibility as the second dominant frame. OMN Television used attribution of responsibility as the third dominant frame on the news stories. For ESAT Television Legal or Procedural frame was the fifth dominant frame used in the news stories whereas OMN used Policy frame as the fourth dominant

frame. For ESAT Television, peace frame was the third dominant frame used in the news stories. However, OMN ignored this frame in its news reporting.

5.2. Conclusion

This study examined the media framing of the 2023 EOC crisis by ESAT News and OMN News. The findings reveal that the two media outlets portrayed the crisis differently highlighting the influence of media framing on public opinion and policy decisions.

According to the analysis, there were significant differences in the news coverage of the 2023 EOC crisis between the ESAT and OMN; the following conclusions were made based on the three research questions.

- ❖ According to ESAT News, three bishops led by Abune Sawiros formed a 25-episcopate in the Oromia and Southern Nations, Nationalities, and Peoples' Region illegally and, violating the church's' sovereignty and resulting in violations of human rights, Violence erupted, resulting in at least 30 deaths. ESAT News reporting different stakeholder's statement or information However, mostly disseminating the information of the existing Holy Synod. However, OMN News weighed the formation of new Synod as a legal to protect its cultural identity and to serve the followers of the church by their language. OMN News supports the formation of new Synod in Oromia region and is likely to, and assigned the blame for the existing Holy Synod.

- ❖ ESAT News indicates that the formation of new Synod as an unlawful and illegal that violated the church's sovereignty and resulted in fatalities, injuries, and displacement by emphasizing the crisis's conflict, human interest, attribution of responsibility, peace, censorship. On the other hand, OMN News used frames that emphasized the solidarity, cultural, the attribution of responsibility, policy and the legal and procedural aspects of the formation of new Synod and portrayed the news Synod as legality. ESAT News also portrayed the crisis as had far-reaching consequences, impacting lives, communication, and the unity of the church.

- ❖ ESAT predominantly used statements from the Holy Synod led by Patriarch Abune Mathias, criticizing government interference, and incorporating voices from political

parties like Ezema and government notices. In contrast, OMN drew from a diverse pool of sources including the Oromo Congress, Oromo community union, followers of the Orthodox religion in Oromia, and the New Synod spokesperson, along with Oromo scholars worldwide. The selection of sources influenced the framing of news stories, with ESAT critical of established church leadership and government involvement, while OMN supported the new synod's objectives. Both outlets utilized various sources such as local government offices, media, interviews, and civil society, emphasizing the importance of credibility, diversity, and fact-checking in maintaining journalistic integrity and providing a comprehensive understanding of complex events.

Main Findings:

- ❖ ESAT News emphasized the illegality and human rights violations associated with the formation of the new synod.
- ❖ OMN News presented the formation of the new synod as a legitimate move to protect cultural identity and serve followers in their own language.
- ❖ Both media outlets used selective emphasis to influence public perception and discourse, with ESAT News using crisis-oriented frames and OMN News using solidarity-oriented frames.

The differing media framings of the EOC crisis have implications for public opinion and policy decisions. ESAT News's emphasis on the illegal and violent aspects of the crisis could lead to increased public fear and support for stricter measures against the new synod. Conversely, OMN News's focus on the cultural and humanitarian aspects of the crisis could foster public empathy and support for more compassionate policies towards the new synod.

One limitation of the study is its focus on only two media outlets. Future research could expand on this by examining a wider range of media outlets and comparing their framing of religious violence across different platforms and countries. Additionally, future research could explore the impact of media framing on public opinion and behavior in more depth.

This study highlights the significant role of media framing in shaping public perceptions and influencing policy decisions. The differing portrayals of the EOC crisis by ESAT News and OMN News demonstrate how media outlets can use selective emphasis to promote specific interpretations and solutions to complex issues.

5.3. Recommendations

Studies on framing operate under the premise that the portrayal of events and issues in the media can significantly influence public perceptions and comprehension. Media framing, whether positive or negative, possesses the potential to mold how individuals, events, groups, or nations are perceived and referenced by others. This propensity for framing extends across both traditional mainstream media platforms (such as TV, radio, newspapers, and magazines) and online media sources, carrying its own set of implications.

Given these foundational assumptions, alongside the research objectives and the overarching significance of the study, the following recommendations are offered for various stakeholders including targeted media professionals, editors, media institutions, national governments, the for the audience of both media outlets, and other relevant entities.

Based on these findings, the following recommendations are made:

5.3.1 Recommendations for ESAT News Organization:

- ❖ **Balance Conflict Framing with solidarity frame:** While ESAT's emphasis on conflict framing provides a political lens to the crisis, it is essential to balance this with solidarity framing to highlight the cooperation and solidarity of the issue on individuals and communities. This balance will provide a more comprehensive understanding of the crisis.
- ❖ **Diversify Sources of Information:** ESAT should strive to use a more diverse range of sources, including voices from the Orthodox Church, the breakaway synod, and affected communities. This will help to present a more nuanced and balanced view of the crisis, reducing the perception of bias.

- ❖ **Avoid Perpetuating Racial Animosity:** ESAT's reporting should avoid perpetuating racial animosity and divisiveness. Instead, the outlet should focus on promoting unity and understanding among different ethnic groups. This can be achieved by highlighting stories of inter-ethnic cooperation and community building.

5.3.2 Recommendations for OMN News Organization:

- ❖ OMN should be loyal for the profession of journalism principle rather than working for the particular group interest reports them without taking one side or another. In addition, as It was mandatory to report the facts and evidence of the war, such as the number of casualties, the extent of damage, the humanitarian situation, and the diplomatic efforts, without distortion, omission, or fabrication. The time of crisis reporting, they should not become subjective for their ethnic groups.
- ❖ The sources OMN used in the news report focused on one ethnic interest. The sources should include different ideas that help the journalist to cross check the source. Due to this, both selected media should use multiple sources of information to find out the right information.
- ❖ **Use a Wider Range of Frames:** OMN should consider using a wider range of frames, to provide a more comprehensive understanding of the crisis. This will help to balance its reporting and avoid the perception of bias.
- ❖ **Avoid Advocating for a Particular Side:** OMN should avoid advocating for a particular side in the crisis, instead focusing on presenting a balanced view of the situation. This will help to maintain the outlet's credibility and trust among its audience.
- ❖ **Promote Inter- group Dialogue:** OMN should use its platform to promote inter-both group dialogue and understanding. This can be achieved by hosting discussions and debates between representatives from both groups of the church's leader, encouraging viewers to engage in constructive conversations about the crisis.

By implementing these recommendations, both ESAT and OMN can improve the quality and balance of their reporting, contributing to a more informed and engaged public discourse about the 2023 EOC crisis.

5.3.3. For Researchers:

- ❖ Continue to study media framing of religious conflicts: Further research is needed to examine media framing across a wider range of media outlets and countries.
- ❖ Investigate the impact of media framing on public opinion and behavior: Studies should explore how media framing influences public perceptions, attitudes, and actions related to religious conflicts.
- ❖ Develop tools for identifying and countering biased media framing: Researchers could develop tools or methodologies to help identify and address biased or misleading media coverage of religious conflicts.

By implementing these recommendations, we can work towards a more informed and responsible media environment that contributes to constructive dialogue and peaceful resolutions of religious conflicts.

5.4 Implication for Future Study

The researcher suggests to future research that it is important to have a clear understanding of the research methodology and its limitations.

Future research could examine media framing of religious crisis in different cultural contexts to identify similarities and differences in framing strategies and their impact on public opinion.

Longitudinal studies could track media framing of religious crisis over time to identify in framing patterns and their relationship to changes in public opinion and policy decisions.

Experimental or quasi-experimental designs could be used to investigate the causal effects of media framing on public opinion and behavior related to religious conflicts.

Studies could explore how audiences receive and interpret media coverage of religious crisis, considering factors such as audience demographics, media preferences, and prior knowledge.

Research could focus on developing and evaluating media literacy interventions aimed at improving citizens' ability to critically evaluate media coverage of religious crisis and resist biased or misleading information.

By pursuing these directions for future research, we can gain a deeper understanding of the role of media framing in religious conflicts and develop strategies to promote responsible and informed media coverage that contributes to peaceful resolutions.

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APPENDICIES

Appendix A

Definitions term for the type of frames used to analyze the story:

- ✓ **Conflict frame:** It also shows clearly the decision that made to start the conflict and the issues also grabs the interest of both counties people to involve on the war.
- ✓ **Human interest frame:** it presents the human feeling, sadness (including victims and their families) how the war affect them in their life.
- ✓ **Attribution of responsibility frame:** Social problems and issues usually involve a question of causes and responsibility such as who is blamed or credited for events (Hallahan, 1999).
- ✓ **Morality frame:** this frames reports in the news stories the people often to do moralize collaboration and the stories give emphasis on the moral fellowship with two parties as moral inference on the war.
- ✓ **Peace frame:** in the news stories peace frame elaborated as the war was over and the two regions began living in peace together. The story indicates that in the area of two regions there is no war at all.
- ✓ **Policy Frame:** is a structured set of ideas, values, and beliefs that shape how policies are developed, implemented, and evaluated.
- ✓ **Cultural Frame:** is a lens through which policies are analyzed and understood within the context of specific cultural values, norms, and beliefs.
- ✓ **Legal or procedural Frame:** refers to the set of laws, regulations, and processes that shape and govern policies and decision-making within a specific legal framework.
- ✓ **Censorship Frame:** refers to the legal and procedural restrictions and guidelines that control the dissemination of information and expression in a given context.

- ✓ **Administrative aspect Frame:** entails examining the organizational and operational dimensions of decisions or actions taken within a specific context, such as a governing body addressing structural issues in this case.
- ✓ **Conflict b/n religious faction & Security Force frame:**
- ✓ **Conflict & Governance frame:** in media framing highlights power struggles, political disputes, and issues related to governance and decision-making in news stories.
- ✓ **Solidarity frame:** emphasizes the importance of collective action and mutual support among individuals or groups to address common challenges and promote social justice.
- ✓ **Source of information:** it implies the information that used as a source in the 2023 EOC crisis news stories.
- ✓ **Type of media:** refers the selected media station those give emphasis on the 2023 EOC crisis on their news reported for the audience.
- ✓ **Frame:** is the practice of thinking about news items and story content within familiar context.
- ✓ **Ezema:** Ethiopian Citizens for Social Justice.
- ✓ **Wabi Macha :** freedom for the Oromo people
- ✓ **Finfine:** is the name for the city of Addis Ababa, Ethiopia, among the Oromo people, meaning "natural spring" or "hot springs" in the Oromo language.
- ✓ **Synod:** A synod is a council of a Christian denomination, usually convened to decide an issue of doctrine, administration, or application.

Appendix B

The Afan Oromo version of OMN news samples used in the text.

Waldaan walgargaarsa Wabii Maccaa deeggarsa Sinoodoosii haarawa Mana Kiristaanaa Ortodoksii Waloomaa (Tawaahidoo)f qabu ibse. (OMN, Feb 15, 2023)

Arsii Nageelleetti angafa phaaphaasotaa Bataskaana Ortodoksii Tawaahidoof simannaan taasifamaa jira. (OMN, Feb 4, 2023)

Waldaan walgargaarsa Wabii Maccaa deeggarsa Sinoodoosii haarawa Mana Kiristaanaa Ortodoksii Waloomaa (Tawaahidoo)f qabu ibse. (OMN, Feb 15, 2023)

Hangafti phaaphaasii kutaalee lallaba Booranaa, Liibanii fi Gujii Abuna Zeenaa Maarqoos hayyuu naamusaa fi beekumsa olaanaan Mana kiristaanaa tajaajilaa turan ta'uu seenaan isaanii ni mul'isa. (OMN, January 28, 2023)

Abba Afawarq Yohannis said that Oromo should stand with the new Sinodos without different religion, class and view (February 13, 2023).

Arsii Nageelleetti angafa phaaphaasotaa Bataskaana Ortodoksii Tawaahidoof simannaan taasifamaa jira (February 04, 2015).

Ibsi Sinoodoosii duriitiin baafame madaalawaa kan hin taaneefi seera duuka bu'ootaa kan cabseedha jedhe Sinoodosiin Oromiyaafi Sabaafi sablamoota Itoophiyaa (Feb 3 /2023).

Hordoftoonni Amantaa Ortodoksi Tawaahidoo Kutaa Lallabaa Godina Iluu Abbaa Boor hundaa'uu Sinodoosii haaraa ni deeggarra, kaayyoo hundaa'eefis ni tumsina jedhan (Feb 3/2023)

Koreen Qindeessituu Ortodoksii Waloomaa Oromoo Idil Addunyaa tarkaanfii tibbana sinoodoosii haaraa hundeessuun fudhatame ilaalchiisuun waltajjii qopheessuuf jedha (31 January 2023).

Appendix C

The Amharic version of ESAT TV news samples used in the text.

ከኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን የተሰጠ መግለጫ !!□

መግለጫውን የሠጡት ብፁዕ ወቅዱስ አቡነ ማቴያስ ቀዳማዊ ፓትርያርክ ርእሰ ሊቃነ ጳጳሳት ዘኢትዮጵያ ሊቀ ጳጳስ ዘአክሱም ወእጩ ዘመንበረ ተክለ ሃይማኖት፣ ብፁዕ አቡነ ኦብርሃም የጠቅላይ ቤተክህነት ዋና ሥራ አኪያጅና የባሕር ዳር ሀገረ ስብከት ሊቀ ጳጳስ ፣በመንበረ ፓትርያርክ የተገኙ ብፁዓን አበው ሊቃነ ጳጳሳት ናቸው።

ቅዱስነታቸው ዛሬ ማለዳ በተሰማው ሕገ ወጥ ሢመተ ጳጳሳት ጉዳይ በሰጡት መግለጫ ጉዳዩ ከቅዱስ ሲኖዶስ እውቅና ውጪ በሕገወጥነት የተከናወነ መሆኑን በመግለጽ ፡-

1. በሀገር ውስጥና ከሀገር ውጭ ያሉ ሊቃነ ጳጳሳት በእስቸኳይ ወደ መንበረ ፓትርያርክ እንዲመጡ ጥሪ ቀርቧል።

2. መንግሥት ከስተቱ በሀገር ላይ ጭምር የሚያስከትለውን ጉዳት ተመልክቶ በጉዳዩ ላይ ሕጋዊ ሓላፊነቱን እንዲወጣ ጥሪ ቀርቧል።

3. ምዕመናን ቤተክርስቲያንን ከመቸውም ጊዜ በላይ በንቃት እንዲጠብቁ ቅዱስነታቸው ጥሪ አቅርበዋል። (January 22, 2023, 2023)

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን ቅዱስ ሲኖዶስ አባ ሳዊሮስ፣ አባ ኢዎስጣቲዎስ ፣ አባ ዜና ማርቆስና በእነሱ

የተሾሙ 25 መነኮሳት ሕዝብ ክርስቲያንን በማታለል የክህደት እና የኑፋቄ ተግባር በመፈጸማቸው ከዲቁና ጀምሮ ያለው ሙሉ

ሥልጣን ክህነታቸውን ሽሯል። ሥልጣን ክህነታቸውና የማዕረግ ስማቸው በቅዱስ ሲኖዶስ ምልዐተ ጉባኤ ውሳኔ የተነሣ ስለሆነ

ከዛሬ ጥር 18 ቀን 2015 ዓ.ም ጀምሮ በቀድሞ ዓለማዊ ስማቸው እንዲጠሩም ወስኗል። (January 26, 2023, 2023)

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን ሰሞንኛ ሁኔታችን እስመልክቶ ከ ኢዜማ የተሰጠ መግለጫ!! (January 31, 2023, 2023)

ቅዱስ ሲኖዶስ መንግስት የቤተ ክርስቲያንን መብት የማያስከብር ከሆነ ከቅዱስ ፓትርያርኩ ጀምሮ መላው ኦርቶዶክሳውያን የሚሳተፉበት ሰላማዊ ሰልፍ በመጥራት በደሉን ለዓለም ዓቀፉ ማኅበረሰብ እንደሚገልጽ እንታወቅ!! (February 4, 2023)

የ ' ፌደራሉ መንግሥት ' በሻሸመኔ በኦርቶዶክሳውያን ላይ ለሚደረገው ግድያ ኃላፊነቱን ሊወጣና ሊያስቆም ይገባል ስትል የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን ጥሪ አቀረበች!! (February 4, 2023)

ቅዱስ ሲኖዶስ በብፁዕን ሊቃነ ጳጳሳት እና የአህጉረ ስብከት ሥራ እስኪያገኝ የክፍል ኃላፊዎች፤ ካህናት፤ አገልጋዮች እና ምእመናን ላይ የተፈጸመውንና የተፈጸመ ያለውን ሕገ ወጥ እስርና ወከባ በፅኑ አውግዟል። (February 4, 2023)

ከሰሞኑ በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን አባቶች መካከል የተፈጠረው መለያየት ሰላማዊ በሆነ መንገድ፣ በውስጣዊ አሠራር መፈታት እንዳለበት መንግሥት ያምናል (February 5, 2023)

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን “መንግስት ለህገ ወጥ ስብስቦች ላደረገው ድጋፍ” በይፋ ይቅርታ ይጠይቅ አለች!! (February 6, 2023)

"በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን የተከሰተውን ችግር ለፖለቲካም ሾነ ለሌሎች ፍላጎቶች መጠቀሚያ የማድረግ አካሄድ ፈፅሞ ተቀባይነት የለውም" !!

□ አቶ ደመቀ መኮንን (February 7, 2023)

በየካቲት 5 ቀን 2015 ዓ.ም ለማድረግ የታቀደው ሀገር አቀፍ እና ዓለም አቀፍ ሰላማዊ ሰልፍ ያለማንም ከልካይነት እንደሚደረግ ቅዱስ ሲኖዶሱ አሳወቀ!! (February 9, 2023)

በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ አባቶች መካከል የተፈጠረው መለያየት በሰላማዊ መንገድ በውይይትና በውስጥ አሠራር እንዲፈታ መንግሥት አቋም መያዙ ይታወቃል። ለዚህም የሀገር ሽማግሌዎችና

የሚመለከታቸው ሁሉ ጥረት እያደረጉ ይገኛሉ። በሕገ መንግሥታችን መንግሥታዊ ሃይማኖትም ሆነ ሃይማኖታዊ መንግሥት ሊኖር እንደማይችል ተደንግጓል። (February 9, 2023)

መንግሥት የማኅበራዊ ሚዲያ አገልግሎቶችን በኢትዮጵያ የገደበው፣ ከኢትዮጵያ ኦርቶዶክስ ቤተክርስቲያን ወቅታዊ ችግር ጋር በተገናኘ መሆኑን “ኔት ብሎክስ” የተሰኘ የኢንተርኔት ግንኙነት አጥኚ ድርጅት ይፋ አድርጓል። (February 10, 2023)

ከኦሮሚያ ብሔራዊ ክልላዊ መንግስት የተሰጠ መግለጫ!!

ሃይማኖትን ሽፋን በማድረግ የፖለቲካ አላማን ለማስፈጸም መንቀሳቀስ ተቀባይነት የለውም (February 10, 2023)

ቅዱስ ፓትርያርኩን ጨምሮ ብፁዓን አባቶች ከጠቅላይ ሚኒስትሩ ጋር ውይይት እያካሄዱ ይገኛሉ!! (February 10, 2023)

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያንን ጉዳይ የሚከታተለው የፌዴራል ከፍተኛ ፍርድ ቤት ሁለተኛ መሠረታዊ መብቶች እና ነጻነቶች ምድብ ችሎት የዕገድ ትዕዛዝ መስጠቱ ተገለፀ!! (February 10, 2023)

በቁጥር ል / ጽ / 497 / 152 / 2015 ተመዝግቦ እና የካቲት 2 ቀን 2015 ዓ.ም. ተጽፎ ብፁዕ ወቅዱስ እቡነ ማትያስ ቀዳማዊ ፓትርያርክ ርእሰ ሊቃነ ጳጳሳት ዘኢትዮጵያ ሊቀ ጳጳስ ዘእኩስም ወዕጩ ዘመንበረ ተክለ ሃይማኖት እንደፈረመበት ተደርጎ በተለያዩ ማኅበራዊ ትስስር ሲዘዋወር የሚታየው ደብዳቤ በቅዱስነታቸውም ሆነ በጽ / ቤቱ የማይታወቅ መሆኑን እየገለጽን ፤ ዘመን ባፈራው ቴክኖሎጂ ተቀነባብረው ከሚለቀቁ ሐሰተኛ መረጃዎች ራሳችንንና ቤተ ክርስቲያናችንን እንድንጠብቅ እናሳስባለን። (February 11, 2023)

ቅዱስ ሲኖዶስ ምንም እንኳን የአቋም ለውጥ ባያደርግም ትላንት በነበረው ውይይት መንግስት የቤተክርስቲያኗን ጥሪ በመቀበል የቤተክርስቲያኗን ችግር ለመፍታት በመስማማቱ ነገ ሊደረግ የታሰበው ሰላማዊ ሰልፍ መራዘሙን አሳውቋል። (February 11, 2023)

በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን አባቶች መካከል ተፈጥሮ የነበረው አለመግባባት በንግግር እና ውይይት ተፈታ (February 15, 2023)

Appendix D

The Amharic and Affan Oromo version of news of source used in the text on both selected media outlets.

ቅዱስ ሲኖዶስ ምንም እንኳን የአቋም ለውጥ ባያደርግም ትላንት በነበረው ውይይት መንግስት የቤተክርስቲያኗን ጥሪ በመቀበል የቤተክርስቲያኗን ችግር ለመፍታት በመስማማቱ ነገ ሊደረግ የታሰበው ሰላማዊ ሰልፍ መራዘሙን አሳውቋል። (February 11, 2023)

(ምንጭ: ቅዱስ ሲኖዶስ)

ወቅታዊ ጉዳይን አስመልክቶ ከሶማሌ ክልላዊ መንግስት የተሰጠ መግለጫ!! □

በአገራችን ለውጥ ከመጣ በኋላ ባሉት አመታት መንግስት ህገመንግስታዊ መርሆዎችን መሰረት በማድረግና በማክበር ዘርፈብዙ ስራዎችን ሲሰራ ቆይቷል።

የሀይማኖት ተቋማት እንድነትና መጠናከር ለአገራዊ ሰላምና ልማት መረጋገጥ ያለውን ፋይዳ በመረዳት በተቋማቱ ውስጥ የነበሩ ልዩነቶች እንዲወገዱም አዎንታዊ አስተዋጽኦ ማድረግ ይታወቃል። (February 10, 2023)

(ምንጭ: የሶማሌ ብሔራዊ ክልላዊ መንግስት , ጅግጅጋ)

በወቅታዊ ጉዳዮች ከመንግሥት ኮሙኒኬሽን የተሰጠ መግለጫ !!

በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ አባቶች መካከል የተፈጠረው መለያየት በሰላማዊ መንገድ በውይይትና በውስጥ አሠራር እንዲፈታ መንግሥት አቋም መያዙ ይታወቃል። ለዚህም የሀገር ሽማግሌዎችና የሚመለከታቸው ሁሉ ጥረት እያደረጉ ይገኛሉ። በሕገ መንግሥታችን መንግሥታዊ ሃይማኖትም ሆነ ሃይማኖታዊ መንግሥት ሊኖር እንደማይችል ተደንግጓል። (February 9, 2023)

(ምንጭ: የመንግሥት ኮሙኒኬሽን አገልግሎት, አዲስ አበባ)

"በኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የተከሰተውን ችግር ለፖለቲካም ገን ለሌሎች ፍላጎቶች መጠቀሚያ የማድረግ አካሄድ ፈፅሞ ተቀባይነት የለውም" !! (February 7, 2023)

(ምግጭ: አቶ ደመቀ መኮንን)

Waldaan walgargaarsa Wabii Maccaa deeggarsa Sinodoosii haarawa Mana Kiristaanaa Ortodoksii Waloomaa (Tawaahidoo)f qabu ibse. (OMN, Feb 15, 2023)

(Madda, union of Wabi Macha)

Abba Afawarq Yohannis said that Oromo should stand with the new Sinodos without different religion, class and view (February 13, 2023).

(Madda, Abba Afawarq Yohannis)

Hawaasni Oromoo Kaaba Kaalifoorniyaa jiraatu Sinodoosii Oromiyaa fi Saboota fi Sablammootaa haaraa hundeeffame kan deeggaru ta’uu beeksise. (February 04, 2015).

(Madda, Hawaasni Oromoo Kaaba Kaalifoorniyaa)

Phaaphaasiin kutaa lallaba Arsii lixaa Abuna Phawuloos Sinodoosii haaraan kabaja eenyummaa, walqixxummaa, nagaa fi jaalala uummata Itoophiyaa waliigalaaf akka hojjetu dubbatan (February 04, 2023).

(Madda, Phaaphaasiin kutaa lallaba Arsii lixaa Abuna)

Sinodoosiin Sabaa fi sablammootaa gaafa Guraandhala 05, 2015 ALI’tti Finfinneetti hiriira deeggarsaa waame (February 13, 2023).

(Madda, New established Synod)

Appendix E

ESAT news website links

1. https://t.me/Esat_tv1/17151

2. https://t.me/Esat_tv1/17168

3. https://t.me/Esat_tv1/17181
4. https://t.me/Esat_tv1/17188
5. https://t.me/Esat_tv1/17197
6. https://t.me/Esat_tv1/17216
7. https://t.me/Esat_tv1/17217
8. https://t.me/Esat_tv1/17220
9. https://t.me/Esat_tv1/17226
10. https://t.me/Esat_tv1/17237
11. https://t.me/Esat_tv1/17251
12. https://t.me/Esat_tv1/17255
13. https://t.me/Esat_tv1/17256
14. https://t.me/Esat_tv1/17257
15. https://t.me/Esat_tv1/17258
16. https://t.me/Esat_tv1/17259
17. https://t.me/Esat_tv1/17260
18. https://t.me/Esat_tv1/17264
19. https://t.me/Esat_tv1/17265
20. https://t.me/Esat_tv1/17277

Appendix F

OMN news website links

1. <https://omnglobal.com/am/23420/>
2. <https://obal.com/am/23420/ttps://omngl>

3. <https://omnglobal.com/or/23363/>
4. <https://omnglobal.com/or/23363/>
5. <https://omnglobal.com/am/23031/>
6. <https://omnglobal.com/am/23019/>
7. <https://omnglobal.com/am/22918/>
8. <https://omnglobal.com/am/22784/>
9. <https://omnglobal.com/am/22746/>
10. <https://omnglobal.com/am/22739/>
11. <https://omnglobal.com/am/22819/>
12. <https://omnglobal.com/or/22794/>
13. <https://omnglobal.com/am/22784/>
14. <https://omnglobal.com/am/22761/>
15. <https://omnglobal.com/am/22761/>
16. <https://omnglobal.com/am/22758/>
17. <https://omnglobal.com/am/22752/>
18. <https://omnglobal.com/am/22752/>
19. <https://omnglobal.com/am/22739/>
20. <https://omnglobal.com/am/22819/>
21. <https://omnglobal.com/or/22765/>
22. <https://omnglobal.com/or/22723/>
23. <https://omnglobal.com/or/22723/>

24. <https://omnglobal.com/or/22714/>

25. <https://omnglobal.com/or/22714/>

26. <https://omnglobal.com/am/22692/>

27. <https://omnglobal.com/or/22448/>

Appendix G

Screen shut from both Media

Screen shut from ESAT



Screen shut from OMN

