



**COLLEGE OF SOCIAL SCIENCES AND HUMANITIES
DEPARTMENT OF JOURNALISM AND COMMUNICATION**

**THE ROLE OF FM RADIO FOR SOCIAL DEVELOPMENT: THE
CASE OF YESILTI AGNOT PROGRAM AT ASELLA FANA FM**

90.0

MA THESIS

Prepared By: Halil Amza (GPJMCR/0005/12)

HAWASSA UNIVERSTIY, HAWASSA, ETHIOPIA

June 2023

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Advisor: Mengistu Dinato (PhD)

**MA THESIS SUBMITTED TO THE DEPARTMENT OF
JOURNALISM & COMMUNICATION, COLLEGE OF SOCIAL
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STUDIES, HAWASSA UNIVERSITY, HAWASSA, ETHIOPIA**

***IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTERS OF ARTS IN JOURNALISM AND
MASS COMMUNICATION***

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ADVISOR'S APPROVAL SHEET

This is to certify that the thesis entitled “The Role of FM Radio for Social Development: The Case of Asella Fana FM 90.0 Yesilti Agnot Program” submitted in partial fulfillment of the requirements for the degree of Master of Art, the Graduate School of Hawassa University has been carried out by Halil Amza ID No. GPJMCR/0005/12 under my supervision. Therefore, I recommend that the student has fulfilled the requirements and hence hereby can submit the thesis to the department.

_____	_____	_____
Name of advisor	Signature	Date

EXAMINER’S APPROVAL SHEET

SCHOOL OF GRADUATE STUDIES

HAWASSA UNIVERSITY

We, the undersigned, members of the Board of Examiners of the final open defense by Halil Amza have read and evaluated his thesis entitled “The Role of FM Radio for Social Development: The Case of Asella Fana FM 90.0 Yesilti Agnot Program” and examined the candidate. This is, therefore, to certify that the thesis has been accepted in partial fulfillment of the requirements for the degree.

_____	_____	_____
Name of Major Advisor	Signature	Date
_____	_____	_____
Name of Internal Examiner-I	Signature	Date
_____	_____	_____
Name of Internal Examiner-II	Signature	Date
_____	_____	_____
Name of External examiner	Signature	Date
_____	_____	_____
SGS Approval	Signature	Date

DECLARATION

I, Halil Amza, have carried out a thesis on “The Role of FM Radio for Social Development: The Case of Asella Fana FM 90.0 Yesilti Agnot Program” independently in partial fulfillment of the requirement of the Master of Art with the guidance and support of my research advisor, Mengistu Dinato (PhD). I also declared that this thesis is my original work and that all sources of materials used for the work have been duly acknowledged. I further confirm that the thesis has not been submitted either in part or in full to any other higher learning institution for the purpose of earning any degree.

Declared by:

Name of the Designate

Signature

Date

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Several people have helped me to achieve the completion of this research in time. It would have not been possible without the guidance, support and expertise of my advisor Mengistu Dinato (PhD). So, I would like to begin by thanking him for his constructive comments and outstanding help with this research.

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ACRONYMS

AMARC: World Association for Community Radio Broadcasters

FBC: Fana Broadcasting Corporation

FDRE: Federal Democratic Republic of Ethiopia

FGM: Female Genital Mutilation

HIV/AIDS: Human Immune Deficiency Virus/Acquired Immune Deficiency Syndrome

NGO: Non-Governmental Organization

UN: United Nation

UNESCO: United Nations Educational, Scientific and Cultural Organization

WDT: Women Development Team

YARP: Yesilti Agnot Radio Program

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ABSTRACT

This study aims to explore the role of FM radio in social development, focusing on the case study of Asella Fana FM 90.0 Yesilti Agnot Radio Program (YARP). The study draws upon communication for development, social change, and participatory communication theories to understand the impact of FM radio on development. A qualitative research method was employed, utilizing interviews and content analysis as data collection tools. The findings of the study reveal that YARP produces various social development programs. These programs play a crucial role in promoting social change and development within the community. FM radio serves as a powerful medium for disseminating information, fostering dialogue, and engaging the public in participatory processes. Through its programming, YARP addresses a wide range of social issues such as education, health, gender equality, political participation and the likes. The study highlights the significance of FM radio in facilitating social development by providing a platform for marginalized voices to be heard, promoting community engagement, and fostering social cohesion. It demonstrates how FM radio can contribute to empowering individuals and communities by providing access to information, promoting cultural diversity, and encouraging active citizenship. Overall, this study emphasizes the vital role of FM radio in social development and underscores the importance of utilizing communication for development approaches to maximize its potential. By harnessing the power of FM radio as a tool for social change, communities can be empowered to address their own developmental challenges and work towards sustainable development.

Key Words: FM Radios, Social Development, YARP

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

The power of the media to inform, educate, influence, sensitize, and mobilize people is central to their role in development. According to the agenda-setting idea, the media also direct public opinion, implanting priorities such as development initiatives in the minds of the general public. By defining values for the society or nation and fostering an environment of change within, the media contribute to the establishment of behavioral change. In order to satisfy the "right to know," which is a fundamental human need, this entails the broadcast of news and information (Lang, 2001). The more powerful and knowledgeable the public is, the more responsive politicians are compelled to be. Additionally, the media offer ways for individuals to voice their opinions on issues that concern them. Community members can improve both personally and collectively by participating in a development initiative with full awareness of its goal (Park, 2014).

Citizens must actively engage in the decisions that affect their lives for development to be equitable and sustainable. Citizens must be informed in order to participate. Citizens who have access to free and independent media can modify their behavior and call for society to adhere to better social norms by receiving timely and pertinent information. By making information readily available to consumers of public services, access to information encourages citizens to hold their governments responsible and the media equips citizens to demand excellence and accountability from their governments (Lang, 2001).

By disseminating knowledge that shapes public opinion, the media help society undergo constructive transformation. The media increased knowledge and altered behavior on social issues. Over the past 40 years, several studies from around the globe have revealed proof of the media's catalytic function in giving information that shapes public opinion and brings about societal change. The effects can be felt in a variety of societal concerns, including climate change, public health, and mother and child behavior. Media campaigns that are well-done target people in a medium that

they are interested in, which results in greater knowledge and altered behavior. Higher engagement and environmental awareness raising are likely if information access and the target audience have a beneficial relationship (levels of literacy, information access, and equality, etc.) (Lang, 2001). According to Steeves (2008), the media's contribution to social development in Third World nations like Ethiopia offers a great way to combat poverty and its associated causes, including illiteracy, hunger, sickness, injustice, and exploitation. Communication and attitudinal change, which are extremely important in the process of social development, depend on the use of mass media and its efficacy.

The need to produce programs on a limited budget in Africa is one of the major obstacles to the development of radio content. This has an impact on educational programs like dramas, which demand the retention of devoted teams of writers, technicians, and editors. The culture of African radio is one of live broadcasting, so vehicles, etc. - are housed and funded by donor aid. These are made at various industrial facilities with donor funding. This method is used to generate a lot of development-related material, with NGOs and other civil society groups paying for airtime to broadcast their programs. Due to this, the researcher anticipates that substantial coverage of developmental concerns will not be given on the radio due to a lack of funding, which might have an impact on both those issues and the efficacy of media. The preparation of journalists for media material, on the other hand, influences how effective the media is (Mayers, 2008). These have an impact on media effectiveness.

Similar to this, media effectiveness is occasionally improving, but there is still more work to be done on this topic. According to Servaes (2008), the primary reasons why Ethiopian media is effective are that they lead to better social, economic, and political outcomes, yet there is still a communication gap with the public as a result of inadequate infrastructure for information access. There are very high expectations for radio to play a key role in the communication of development information to urban and rural residents in Ethiopia's mass media landscape because, in comparison to other mass media (television, newspapers, or the internet), "Radio is much more pervasive, accessible, and affordable." However, there are several fundamental issues in Ethiopia that might prevent the effective and efficient use of radio for social development.

Ethiopia's broadcasting business has had a tremendous expansion over the past ten to twelve years as a result of media development. The forces of globalization, particularly liberalization, privatization, and the free market economy, are largely to blame for the trend. The government appoints the regulatory organizations, which are also tasked with upholding a broadcasting code of ethics, to oversee the operation of the electronic media. While some FM radio stations provide programming about problems and issues in the local community, many rely solely on entertainment. The Ethiopian administrations, who have long held a monopoly on the airwaves, have always seen radio as a crucial tool for promoting national unity. Radio was/is considered to be a means of fostering national awareness in this country where there are differences between the literate and uneducated in both rural and urban regions (Tadesse, 2005).

The goal of the broadcasting media is to generate the essential ethical sensitivities while also informing, educating, and entertaining the public. It also aims to create a positive feeling of shared national purpose and a healthy national consciousness. It is the duty of the broadcasting media, both public and private owned, to air public interest programs, including those of an educational and informative nature. These programs should support development in fields such as human rights, life skills, the economy, health, gender, agriculture, nutrition, civic education, and environmental and consumer protection. In order to hold people in authority responsible to the public, they are also expected to carry news and current affairs that cover local, regional, national, and worldwide concerns and events. They should also offer debate and participation programs where various viewpoints may be expressed and exchanged, as well as activities that represent the country's diversity in terms of culture and language.

Fana Broadcasting Corporate S.C. the Nation's first commercial National Broadcaster and multi-lingual Radio Station, used to be a clandestine anti-Dergue voice of Liberation (Voice of EPRDF) before its establishment as "Radio Fana S.C." in 1994. With the defeat of the notorious military regime by the EPRDF led popular struggle, Radio Fana has been re-organized under the ownership of the four Regional Endowments. The major shareholders of the company are: EFFORT, TIRET, Tumsa and Wondo (Dejene & Musheman, 2022).

As of January 2011, Radio Fana S.C. expand to Fana Broadcasting Corporate S.C. So as to enter into the TV business. FBC's current capital is ETB 100 million and operates three SW, one MW and 7 FM transmitters Nation-wide. FBC has incorporated commercial and public service values and advocates developmental journalism to foster nation building and fight against poverty. Currently FBC have around 640 employees in the main branch and 360 employees in the regional stations, a total of 1000 very strong employees. It is reached 12 stations. So, Asella branch is one of the regional stations it is established since November 21, 2006 E.C. It transmits the program with Amharic and Oromic languages. FBC Asella Branch is located in Asella town on Ethiopian Insurance company building in the East Arsi Administration Zone of the Oromia Regional State, 175 km East of Addis Ababa, the Capital city of Ethiopia. The production process goes through three sections administration, workstation and on-air studio section and each section has its own responsibility (Ibid).

Therefore, the purpose of this study is to evaluate the role of FM radio on social development using a case of Asella Fana FM 90.0's 'Yesilti Agnot' 2022 radio program in Silti Woreda. The word '*Yesilti Agnot*' comes from *Siltigna* language and it means '*the development of Silti*'. The program started since 2008 E.C. The objective of the program is: to create awareness on issues of education to create educated community, to create awareness on the whole development issues, democracy and good governance. Yesilti Agnot Radio Program is a program sponsored by Silti Woreda Government Communication Affairs Office and broadcasted in Asella Fana FM 90.0 Radio in Amharic language. The program broadcasts different social and developmental issues for 40 minutes once a week it has been on air for 8 years and still continuing based on a monthly planned schedule. The program implements its schedule unless urgent matters come in between.

1.2. Statement of the Problem

More people than ever before are interested in using the media to promote social progress and democracy today. Therefore, mass media play a multidimensional function that will continue to change dramatically in the next years. Thus, mass media are now regarded as the most effective means of educating, informing, and motivating

people to create a country where spiritual richness and material comfort may coexist in harmony, especially in emerging nations like Ethiopia. Therefore, the degree of any mass media output's effect on society, or in other words, its educational value, is a key factor by which the general public assesses it (Nigussie, 2008).

In this situation, Birhanu Olana (2006) contends that Ethiopian mass media should be tasked with disseminating information of public importance. As the nation faces serious development issues, one would anticipate that the media would support and promote the process of creating informed citizens; citizens who can make decisions and take action based on development information in order to contribute to the transformation of the country. Consequently, the Ethiopian mass media system in general and the broadcasting media in particular should work to create a benign media system that supports the key public issue development.

Radio can indeed play a significant role in resolving developmental problems and altering people's behavior. Here are some examples of how radio has been used to achieve these goals: Education: Radio has been used as a tool for education, particularly in developing countries where access to formal education is limited. Studies have shown that radio can be an effective way to improve literacy rates and increase knowledge retention among students (Kirby & Fussell, 2007). In addition, radio programs have been designed specifically to address developmental issues such as malnutrition, hygiene, and health care (Akresh et al., 2013). Health: Radio has also been used to promote healthy behaviors and improve health outcomes. For example, radio campaigns have been successful in promoting handwashing with soap, which has led to a reduction in diarrheal diseases in children under five years old (Bhutta et al., 2014). Furthermore, radio has been used to disseminate information about HIV/AIDS, malaria, and other health issues, which has helped to raise awareness and reduce the spread of these diseases (Puller, 2015). While McAnam (1980) may argue that radio cannot resolve developmental problems or alter people's behavior, the evidence suggests otherwise. Radio has been used effectively to improve education, health, and agriculture, all of which are critical components of development. By providing access to information and promoting positive behaviors, radio has the potential to make a significant impact on developmental issues around the world.

Most of the studies are conducted on the issue of community radios' role on social development in Ethiopia and around the globe specially developing countries. Regarding the role of FM radios on social development, only two researches are conducted as the researcher's knowledge. The first study is the one that conducted by Milkissa Chimdessa (2010). He argued that educational and development contributions and social analysis have been disseminated /aired through many popular programming formats such as talk shows, chat shows, commentaries, the magazine reports, radio drama news, phone-ins and music and special thematic programs. Of course, there are some weaknesses for which the FM radios are accused very often. Because of its Private FM radios, their profit motives, they feed the audience with too many advertisements, music and DJ jokes. In fact, these privately owned radio stations rely on local and nationally significant businesses for ad revenue. The researcher recommends that analyzing the content of FM radios in quantitative research is better to reach good performance and fill the gaps.

Similarly, in the recent study of Zerihun (2012), the problem addressed about effectiveness, challenge and prospect of electronics media in SNNPR. There has been an argument regarding the problem of accessibility of media to the public and the context in which information is disseminated by electronic media to the public especially in common consensus and democratic society building. There has been a suggestion concerning media in the region in the quality of content, professionalism, understanding the environment in which the message is transmitted, etc. Based on this, the researcher recommends that audience analysis of FM 100.9 radio needs to assess and fulfill the problem is preferable.

None of the studies discussed above are conducted in Fana FM. The very few previous studies show us that FM radios' contribution to social development has not yet been extensively studied, mapped, or given much thought. Considering its expansions in different area of the country with diversified language of societies, it is worth studying the issue in the FM Radio Broadcasting of Fana Broadcasting Corporate. Therefore, in my opinion, there is a great gap to research how Fana FM specifically Asella Fana FM 90.0 contributes to Silti Woreda's societal development and to examine its actual effects on information access and diffusion in the nation specifically analyzing 'Yesilti Agnot' program in Silti Woreda.

1.3. Objectives of the Study

1.3.1. General Objectives

The general objective of the study is to explore the contribution of Yesilti Agnot Program of Asella Fana FM 90.0 FM radio to the social development in Silti Woreda.

1.3.2. Specific objectives

The study has tried to achieve the following specific objectives:

1. To describe how well the Yesilti Agnot Radio Program is designed in a way that can contribute to social development for the society.
2. To identify the main contributions of Asella Fana FM 90.0 radio to social development issues in Silti Woreda.
3. To assess the extent to which the public participate in the production of Asella Fana FM 90.0 radio's educational and development programs.

1.4. Research Questions

The study has attempted to find out answers for the following research questions.

1. What are the main contributions of Yesilti Agnot Radio Program to social development in Silti Woreda?
2. How well are those social development contributions of Yesilti Agnot Radio Program in bringing social development for the public?
3. To assess the extent to which the public participate in the production of Asella Fana FM 90.0 radio's social development programs?

1.5. Significance of the Study

This research attempted to study how Asella Fana FM 90.0 radio address social development issues that best meet the aspirations and the needs of the people in Silti Woreda. As a result, it may lay the foundation for other studies on the role of FM Radio in enhancing and assisting social development agendas. In addition, it can show

how FM radios are mobilizing the public for nation building, prepare them mentally for the changes that accompany development and reinforce national unity.

1.6. Scope of the Study

The study analyzed the role of FM radio on social development in the case study of Asella Fana FM 90.0. Therefore, it delimited in Asella Fana FM 90.0. It also geographically limited to the stations broadcasting in Silte Zone, Silti Woreda. Besides, the study is conceptually delimited in analyzing the role of FM radios on social development. Methodologically the study is delimited in qualitative method.

1.7. Definition of Key Terms

Educational Development Programs:

The educational, instructional or informational radio programs concerning socioeconomic problems based on identifiable audience needs.

FM Radios:

Frequency Modulation (FM) radio stations which have narrow and localized broadcasting, normally covering a radius of not more than 100 miles.

Social Development:

is a type of social change in which new ideas are introduced in social systems. It refers to the improvement of human life condition of individual and social levels.

1.8. Organization of the Study

The research thesis has five chapters including the introductory chapter. Chapter two of this study establishes the discourses, paradigms and concepts set forth by various scholars in explaining the relationship between social development and mass media. Chapter three of the study discusses the methods used in the data collection and the analysis of these data, their strengths and weaknesses, description and criteria for the selection of the samples, and the nature of empirical materials that were gathered. Chapter four presents the findings, analysis and discussion and interpretation of the data. Finally, chapter five presents the conclusion and recommendation of the thesis.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURES

2.1. Introduction

This section focuses on the literature review and the theoretical framework used to contextualize the research. Literature review helps us to interrogate the state of the art in terms of scholarship so as to situate our own work within the prevailing discourse. The purpose of this literature review is to critically engage existing scholarship on the FM radios' role in the development of Ghana.

2.2. Modernity and Development

The theoretical conclusion to discussing social transformations in the context of Western theory's dominant worldview is to assume that all societies, apart from the "uncontacted" (Survival International 2009), should be progressing towards post-industrial, 'modern' or 'post-modern' social forms, depending on terminological preference, that are information-based and catalyzed. This is the analytical trajectory of anthropological studies concerning social evolution that established the stereotyping of African peoples and cultures and set them in a primordial context (Davidson 1969). The narrative established Africa as a continent lacking and lagging, in developmental terms, the quality of humanity, enterprise and culture that a human "race" should possess (Davidson 1969, pg. 24), and its effects continue to persist in narratives of African culture to date (Ansu-Kyeremeh 1997). Some modern African academics also continue to discuss modernity in Africa in Western socio-economic and political constructs and find Africa wanting. Lushaba (2009) categorically states that Africa is under-developed when examined under any set of development "socio-economic indicators", and further states:

"Despite the diversity of debate about development in Africa, one fact remains indisputable: the continent remains underdeveloped after five decades of development efforts" (Lushaba 2009, pg. 1).

The error in such an argument is that it fails to concede historical factors, nor does it propose an evaluation on the basis of local determinations and goals; it achieves its

outcome from a rigid comparative framework. However, it becomes necessary for the purposes of this thesis, therefore, to understand the correlative issues that are salient in framing development, and how media and television, specifically, may contribute to such a process.

Modernity is understood to be a reference to the time-frame signified by the Enlightenment project; beginning in the dynamic era of the eighteenth century in which advances in industrial technology, the extension and export of capitalism, significant changes in social relations, primarily changes in European societies, interacted to create a contraction in time-space to the extent that events in geographically dispersed places had trans-national effect (Giddens 1991; Lushaba 2009). Giddens, states further that the interlocking of global industry and the use of capital created trans-national capitalist institutions and organizations, which driven by the profit motive, rationalized trade into the promotion of consumerism. He also points to significant shifts in the network of political relations between states, globally, that produced degradations in the political ability of states to wholly self-determine national purposes; States became inter-dependent. The Enlightenment project created a body of knowledge to address the changing relations between man and his environment, promoting rationality and science over theological explanations for existence that were a product of Europe, yet deemed universal and “homogenous” (Lushaba 2009, pg. 12).

In contemporary terms, modernity is described by Robertson as “the standard of “civilization”” (Robertson 1992, citing Gong 1984 in Sreberny-Mohammadi et al, 1997). He positions communism and democratic capitalism (citing Parsons 1964) as opposing sides seeking resolution to the problem of ‘emancipation’ (Garnham 2000), or simply, human social development. The term modernity, itself, further carries with it the concept of globalization; in so far as that concept refers to the ability for communication to happen between spatially distanced parts of the world and to create a unity of commune, or the inter-locking of world trading and resources and the inter-dependence of sovereign States on governing treaties that bind and constrain their unilateral actions, although some academics argue that this is an overly-simplistic conception (Milward 2003). The crumbling of communism in the last twenty years; the joining into the system of world trade of erstwhile communist social systems, appears to validate ‘democratic capitalism’ (Parsons, 1964) or ‘capitalist modernity’

(Barker 1997; Garnham 2000) as the more progressive and modern paradigm. Thus, communism accedes to capitalism not only the economic war but the war for cultural and ideological domination in global geo-politics (Jayyusi 2005), as neo-liberal arguments dominate the ideologies backing the structuring of international relations, and all counter-points are dismissed (Milward 2003).

In an historic sense, modernity is seen as an unfolding progress of ‘civilization’ from east to west and hence locates the contemporary energy of ‘civilization’ and its avant-garde manifestations in western economies (Morley 2007, citing Sakai 1988). Consequently, the icons of ‘modernity’ are given as the cultural products of the West, and are strongly cast in a “specifically American character” (Morley 2007 pg. 136, citing Huyssen 1986). Other academics are therefore calling for a location-based contextualization of modernity (Morley 2007, citing Beverley and Oviedo 1993).

The converse is that in a region of the world such as Africa, outside of the nexus of the neo-liberal exchange, yet no less affected by it, modernity has been constructed as being largely absent in contemporary times, any forms of its existence being in the Western “African Diaspora”, which exhibits a cultural-hybridity, since “modernity” is essentially “an European project” in “timescale” and “geography”, and Africa is constructed as “traditional, dysfunctional” and “pre-Newtonian” (Uduku and Zack-Williams 2004, pg. 20 - 21). Within Africa, also, modernity appears to be constructed in terms in similar opposition to traditional cultures, and referenced in terms reflective of its European encounter (Falola 2004).

Thus, it becomes important to locate a theoretical understanding of ‘modernity’ in the terms that relate to its influence on a society, and from there to develop theoretical tangents that explain its dominant ideological manifestations in the cultural and communicative workings of media systems, in order to understand their impact on society. And further, to locate a post-colonial historicity that accounts for African social change and social development in relation to the role of the media in its history.

2.3. Social Change and Social Development

Nisbet (1969) argues that, in essence, the concept of change has been with us from even before the Enlightenment, from the times of the ancient Greeks and Romans, cir. 750 to 100 BC. His historical analysis shows that ancient philosophy and language from that region reflected concepts of progression. It developed definitive uses of

“metaphor” that alluded to change seen in society, social change, as to those in organic “life-cycle”; “death”, “decay”, etc., and though these were not empirically evidenced facts were seen to be realities all the same. Even more importantly, he suggests that “growth” and “development” are phenomena that were attributable to discrete entities - human society, a nation, a person, or a plant (pg. 3 - 29).

In later writing, Nisbet (1972) addressed the concept further. He pointed to three principles that must come together in any attempt to evaluate and describe a change process - evidence of ‘differences’ that can be measured or observed, and that has occurred over ‘time’. These first two elements, he argued, must coincide and happen to a singular ‘identity’ / ‘entity’ / ‘social structure in order for ‘change’ as a concept of marking difference to be empirically valid (pg. 1 - 4; 15). His argument was that change is the result of both intrinsic and extrinsic tensions causing a transformation of the state of being.

Thus societies ‘change’ or ‘develop’ from one state to another; since ‘under-development is not a term that denotes negative change but comparatively retarded change. Haferkamp and Smelser (1992) therefore, sets out three key points that theories of social change must account for: change to the “structural” composition of a given society that cause imbalances or tensions that trigger change, “processes” or “mechanisms” by which change occurs, and the “consequences” or resultants of change. They agree with Nisbet, critically, that social change, as taxonomy, is applicable to change in condition over a period. Its attributes are that it is directional; “cumulative’ of previous achievements or “growths” (Nisbet 1969, pg. 1 - 11); is purposeful, for example, shifting states of existence from a lower to a higher order; and should happen through instigating mechanics. This essay will argue that the media, as a channel of communication, plays a part in both the ‘trigger’ and ‘process mechanisms’ of social change, and effectually plays a part in the determination of the directional results of social change; anarchy, order, democracy, authoritarianism, etc. Media, also, plays a part in maintaining the social status quo, and is therefore also a structural element of modern society (Demers and Viswanath 1999).

Hans Haferkamp and Neil Smelser (1992), further, lay out some key contributions to the debate on causes and trends in studying social change. The editors suggest that change has emerged as a significant part of social reality and has grown from being

regarded, in the modern era, as the “exceptional” to becoming “continual” in post-modern theory (pg. 2) and, more importantly, they opine that change has become a lens for re-interpreting ancient and historical social development. They explain that the term ‘social change’ encapsulates, and is therefore much more preferred to, other terms such as “‘progress’” and “‘development’” in that it overlooks the constraints those terms impose due to their implicit links with “mechanisms, processes and directions of change” (pg. 1). This analysis contravenes Nisbet’s argument that ‘change’, as a social phenomenon, has always been recognised historically.

Haferkamp and Smelser (1992.) trace social change theory to the Enlightenment years and suggest that the theories proposed then were founded on hopefulness for greater social achievements. The Enlightenment spawned a growth in Libertarian political ideologies and fueled the “optimism” (ibid, pg. 2) that, with advancements in industrialization and modernization, humanity would achieve a fulfilment of greatness in potential and social order. Key theories of the time were concerned with questions of human determinism vis-a-vis the control of society by Theo-political institutions; these debates running through the writings of Luhmann (1984), Habermas (1976, 1981)^{1 2} and Locke (1689). They further argue that the term social change is all encompassing of various aspects that transform the human and social condition, whereas “social development’ refers to a more mechanistic change in the fundamental relationships governing power, money, education and aspiration within a given society. Within the context of change that affects the structural forms of a society, therefore, the term ‘social development becomes a more adequate and specific utilization of social change analysis due to its links with mechanisms, processes and directions. It can be understood that development is a social phenomenon that can be observed in terms relating to an ‘intentional’ transformation of a society, community, nation or country, that achieves aspirational and emancipatory ends, and that can affect social attributes such as wealth, material goods, well-being, and cultural and/or civic activity. Utilized from such a perspective, the terminology of social development becomes interchangeable with the term “national development’, when

the unit of society under consideration becomes the nation, or more appropriately, the nation state (Gupta 1999, pg. 120-124).

Often defined in economic terms (Rodney 1982), social development therefore refers to the transforming of a society with a view to making better the lives of its under-privileged population, preserving its ecology, strengthening its social systems, governance and participation in governance (World Bank 2009). Current understandings of the term social development now reflect Rodney's critique above. It now recognizes an integration of social welfare principles with planned economic emancipation (Midgley 1986; Midgley 1995) and emphasizes the integration of community participation in an emancipatory process (Gupta 1999). National development, as a term, also recognizes these new indices of measurement but emphasizes more the role of the State in a planned process to achieve the material and social-wellness of its citizens; the expressed 'political will' (Gupta 1999). Thus 'national development' is the term favored by government planners, and 'social development' is preferred by social scientists and community-based nongovernmental agencies. National development is specifically defined as:

"The process of social change resulting in an increase in the capacity for a social system to fulfil its own perceived needs at progressively higher levels of material and cultural well-being" (Osabuohien P. Amienyi 2004, citing Tehranian 1994. pg. 105).

This definition considers the nation-state as a self-regulating, self-emancipating, system with aspirational end goals requiring the application of resources and forms of enterprise and skill by which to fulfil such end goals. Similarly, Madzingira (2001, pg. 5) presents a conceptual definition for development:

"Todaro (1992) noted that development implies the multidimensional process involving changes in structures, attitudes and institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty".

Todaro's interjection connects a definite interdependence of two kinds of social realities: the empirically measurable facets of economic progress and non-empirical psycho-social phenomena. There is thus an interlocking of these mutual dependencies such that changes in one affect the other. Psycho-social phenomena are products of

community and culture and thus infer the importance of culture-reflective social processes in the resultants of social changes that are implicated in measures of development. As such, the media are a product of psycho-social phenomena; events, experiences, history, culture, etc., and thus infer a participatory role in society, being at once a product and reflection of social psychologies. It is thus understandable that media theory is concerned with the affective role of media on society and socio-psychological phenomena, and examines ways in which media is affective of social developments.

2.3.1 Social development

Social development is about improving the well-being of every individual in society so they can reach their full potential. The success of society is linked to the well-being of each and every citizen. Social development means investing in people. It requires the removal of barriers so that all citizens can journey toward their dreams with confidence and dignity. It is about refusing to accept that people who live in poverty will always be poor. It is about helping people so they can move forward on their path to self-sufficiency.

Every New Brunswicker must have the opportunity to grow, develop their own skills and contribute to their families and communities in a meaningful way. If they are healthy, well educated, and trained to enter the workforce and are able to make a decent wage they are better equipped to meet their basic needs and be successful. Their families will also do well and the whole of society will benefit. Learning must start early in life. By investing in early learning initiatives, we can ensure a greater degree of success amongst our citizens. Making sure that children get a good start in their education goes a long way to increasing their success later in life. An affordable, high quality child care system is also needed for society to succeed. When people know that their children are being well taken care of, they can be more productive in their jobs. When employers have good employees their business is more likely to succeed. When businesses succeed, the economic situation of a community is improved. An investment today in good child care programs can provide many long term economic benefits for society. In addition, a safe affordable place to live is very

important in helping people achieve self-sufficiency. It is the focus of family life; where families can live safely, nurture their children, build community relationships and care for aging parents. Without a decent place to live, it is difficult to function as a productive member of society.

Other investments in people that contribute to the economic prosperity of society include youth programs and services, post-secondary education, job creation, promotion of healthy, active living and safe and secure communities. To reduce poverty we need to take a social development approach and invest in our people. By investing in people we can reduce poverty. We need to go beyond looking at government to find ways to develop our most valuable resources, our people. We need to share responsibility with community organizations, businesses, universities and municipalities in the task of improving the well-being of all New Brunswickers and preventing and reducing poverty.

2.4. Macro-social Theories: Media, Society and Social Change

“By altering the spatial and temporal conditions of communication, the use of technical media also alters the spatial and temporal conditions under which individuals exercise power...allowing them to intervene in and influence the course of events” (Thompson 1995, pg. 22). The relationship between media and society is primarily analysed, in the literature, from an affective point of view, and questions of power and influence, both cultural and behavioral, dominate analyses. The presence of copy-cat American-format entertainment and newsreel around the world, and the consequent emulations of hip-hop culture and Americanisms, is often suggested as evidence of not only the cultural effects of media, but also both its negative and positive social change effects (Price 2006). Media, it is suggested, does not only affect culture but also sways identity choices, consumer choice and behavior, language development, and information selection (Noelle-Neumann 1981; Kellner 1995). While there are dissenting positions, there is some consensus that the manipulative mechanisms afforded television content programming gives it the capability to carry culture opposing or affirming messages that could affect a population’s cultural development direction (Rosengren 1981; Barker 1997).

The American cultural industry, especially film and television, is highly organized and produces and exports at a scale that makes foreign governments wary. For example, Korea and China have particularly instituted policies to limit the import of American films, but China's more aggressive stance is seen as anti-liberal and the World Trade Organization has ruled that the policy be changed to conform with membership rules (Wang 2003; Gateward 2007; Keith Bradsher 2009). The cultural protectionist point of view is a suspicious reaction to what the implications could be for communities, with essentially collective communal values and fundamentally different cultural and social structures, when subjected to the individualist and liberal ideologies of American culture, and the key argument is outlined by the enquiry of the Frankfurt School, which was essentially, 'who owns the media and how do the media organizations play a role in shaping our world views, and to what extent do those ideas and ideologies affect social perceptions in the cultural exchange process, and does mass media concentration in the media conglomerates that emerged post-World War II narrow, distort, select and ultimately decide what issues are and how and what the world is' (Louw 2001).

Time Warner, Viacom, Vivendi, Walt Disney and News Corporation are only five of the world's media conglomerates, yet together they totally dominate the world's production of cultural goods (Gripsrud 2002). The dominance of American texts on discussions of the subject also means that mediated social change is often analysed from this liberal ideological standpoint - the preferred direction of social transformation/social change being towards modernization, i.e., an industrial or advanced agrarian community, with democratic governance and modern production methods and labor management naturally develops from a rural and feudal society. Noticeably, regressions towards traditional cultural values are hardly ever studied as a consequence of media influence; the few excursions into the subject often having more of the form of being critical commentaries, as exemplified by Susan Faludi's *The Terror Dream* (Faludi 2008).

In answering questions regarding the place and role of media in society, Garnham (2000, pg. 25 - 29) puts forward an argument that first locates the placement of media organizations within the exercise of power, and he posits that there are traditionally three centers of power identified in most historical accounts of media development; the economic - "the means of production", the political - "the means of coercion" and

the “means of persuasion”. These forms of power overlap in complex ways (Thompson 1995). Garnham (ibid.) suggests that historically, the media has undermined both economic and political powers by providing a generalized means of mass education for societies, and yet, from its earliest days, there has been a close alignment between the mass media, government and social elites. Political and social elites are the prime social entities whose funding or direct ownerships have aided the existence of media institutions and it is from this historical linkage that the media has borrowed its power, and allows the media to act in the middle-ground between elites, who hold power, and mass society, and thereby providing a means by which the powerful can ‘persuade’ the masses. It is such connections between media institutions and the ‘traditional’ centers of power that makes the media a structural element interfacing between sources of power and the rest of society. Those who control media institutions, like the State when in control of media institutions, are able to imbue them with the rules by which they function and, through this control, affect the consumers of media products and order or alter the balance of power in society (Thompson 1995). Such connections between media institutions and power-centers contribute to positioning the media in a dominant role in society, but how does media theory explain media’s role in the society?

“The mass media refer to the organized means of communicating openly, at a distance, to many in a short space of time” (McQuail 2000, pg. 4).

This definition of the mass media allows an encompassing inclusion of the many varieties of technology-enabled distance communication. The mass media include print, radio, cinema, television, and the internet. Mass media theories have been postulated to help understand the relationships that exist between society and the media. These theories begin from the premise that ‘mass’ media are, by their very definition, far “reaching and involving [of] everyone in society to a greater or lesser degree” (McQuail, 2000, pg. 4).

This suggests several things, but importantly:

- That mass media has wide penetration, everywhere they exist, o they are accessible to a large and dependent audience, who may or may not have much control over the content they receive, and o in places where multiple media channels (or sources) exist, there will invariably be tensions in competition for

audience and choice, and

- There would be some form of control or regulation that would affect the organizational/institutional structure that produces the content.

These are primarily the factors at the center of debates about the power and influence of media on society. Broadcast television, now almost a hundred years old, commercially starting in the mid 1930's, has, arguably, had the most unprecedented impact on social life and spurred studies on the restructuring of daily lives and social behaviors that still unfold today. The influences of media also depend on inherent social variants such as cultural values, religious beliefs, economic power and access (Demers and Viswanath 1999). Evaluating these factors within a given social context provides a basis for understanding the degree of influence the media is able to exert on a given population, but these factors also need to be understood within contexts of political “power”, “social integration or disintegration” and “public enlightenment” (McQuail 2010, pg. 52).

2.5. Medias' Impact in Bringing Social Development

While there is evidence to suggest some correlation between media content and social change (Demers and Viswanath 1999), theories of the media in relation to social change and media's ability to transform culture(s) - ‘culture’ being the aggregate of mankind's actions and relations that are built around social structures that govern living - are largely concerned with categorizing content forms and working towards a predictive model for media effects; the belief springing from the observation that “schools”, “religious institutions”, “advertising companies” and “movements” all affect society through a mediation of ideas (Gripsrud 2002).

Beginning with the “Russian formalists” (pg. 32), as initial proponents, view that media content is shaped as a ‘language’ form and that it is embedded with meaning and representations of the world, Gripsrud (2002) provides an account of the major media influence theories with the qualification that the influence theories are debatable even though they have defined media research for almost a hundred years. The theories are premised on the notion that media have a socialization capability in much the same way as social institutions and normative social structures, and thus could be influential in socializing perceptions and thought processes. Media, thus, could communicate critical and ideologically tensioned issues to audiences by

connecting with cognitive processes. However, The Frankfurt School from 1930, and particularly through the work of Adorno and Horkheimer (1947, cited in Gripsrud 2002), and also in the works of Levi-Strauss (1966) and Barthes (1957), led evolutionary thinking by suggesting that media texts are often based on already existing, dominant, hegemonic, social perceptions, and thus media serves not to challenge world views but confirms and promotes “conformity” (ibid. pg. 33) to existing social structures; rationalizing the status quo.

Gripsrud further posits that myths are reformed in popular films and, in Marxist political communication theory, become sites of ‘ideology’. This produces collaborative theory to the Frankfurt School that media performs a structural social maintenance function, holding in place power-class constructions of society. Thus, together with the desire in the psychoanalytic field to understand ‘motive’ in human actions, which also becomes popular around this time in the middle of the last century, there develops a supportive theoretical conclusion that the media has social affectation potential that works through messages becoming buried in the subconsciousness of an audience. The emergent theory, “the critique of ideology”, thus holds that the media adds to the structuring of the social world, and this theoretical field underlies much of social debate about the possible “effects” of popular culture products, especially film and television (ibid. pg. 35 - 37).

In an earlier publication on the subject, Chomsky and Herman (2010) analyses the workings of the American news media as fostering hegemonies in the reproduction of conservative views, and suggest that most people, including practitioners themselves, do not recognize this systemic culture. In opposition to the unfettered analysis of Hindman (in Demers and Viswanath 1999), that is shown below, Chomsky and Herman propose a “propaganda model” analysis, their basic theory being that media systems under state-control essentially reproduce the official voice of government. However, American media systems, believed to be free and diversely representational, also produce hegemonic work that supports the officialdom that is represented by government, big enterprise and social elites. Thus, the rest of society is socialized into pre-set discourses that are structured to protect special interest groups, even when the “discourse” is launched on competitive, private platforms (ibid. pg. 2). While government-controlled media often exercise forms of censorship, private media present limited dialogic opportunities and constrain the range and breadth of

discourses. The model analyses that the constraints to free dialogue works to achieve a propaganda, or hegemonic communication agenda, through a “set...of filters” (ibid.) that, in America particularly, includes:

- market-dominance, “ownership and wealth, and profit-orientation”, that works in favor of the views of the media entrepreneurs;
- reliance on “advertising” for revenue, that works to avoid conflict with the companies which as sources of funding provide direct support to the media;
- “reliance” on ‘official’ sources for news, making sound-bites and “experts” opinion leaders and narrowing opportunities for alternative opinions;
- veiled threats of possible media sanction, when regulatory agencies become the sites of coercion towards consensus; and
- “Anticommunism as a control mechanism”, in that it suggests that alternatives to liberalism are necessarily non-American and communist.

The analysis agrees with Jacque Ellul’s (1965, cited in Jowett and O’Donnell 2011) proposition that propaganda is both a “technique” of communicating specific ideologies and a subconscious reproduction of hegemonic ideals (pg. 4). In this analysis, the propaganda model fits into the same theoretical mold as the ‘dominant’ paradigm in suggesting that socialization of modernist hegemonic ideologies is possible through intentional media output (Sparks 2007; McPhail 2009) in order to provoke specific types of behavior in message recipients (Jowett and O’Donnell 2011 citing Bogart 1995).

Hindman (in Demers and Viswanath 1999), citing Demers’ (1996) work in analyzing newspaper ownership and social effects, however, sets out that media under corporate ownership is more likely to affect social change through the publication of alternative opinions. Constructing an analysis of current society as an “information society” (pg. 109), largely in terms of new media, Hindman suggests that media now has the potential to act as social change agent since it now possesses the ability to overcome censorship and control barriers that existed in earlier media-society configurations. Now, “instantaneous” (ibid. pg. 110) message exchange processes offer a multiplicity of opinion sources and “stimulate discussion”. He, however, suggests that broadcast media are only able to offer alternative menus that provide for individual choice but

do not build inclusive “publics” (pg. 110, citing Rheingold 1993), suggesting that the creation of an all-inclusive public sphere remains a problem.

Thus, intentional or not, the media works through content structuring mechanisms or purposeful communication techniques to affect society with hegemonic ideals, and preserve static social conditions. However, it can also offer alternative culture-opposing messages. This paradoxical contest is resolved when the dominant social mood is for change in the status quo; the social urge for emancipation exerts no pressures on the ‘trigger’ mechanisms of the media in the absence of threat or perceptions of social repression. Thus, the social change agency of the media is very much sited in its participation in a popular class struggle, mass resistance to power abuses or social crisis (Martin-Barbero 1993), and its agency will be dependent on its control, either by government or oppositional factions. Thus, media is never truly critical but responsive to the balance of power within a society from which it draws relevance and justification of its content ideologies, depending on the degree of social acquiescence to structural forms and institutions. Thus, the media in any society, generally, either reflect the social interests of the mass society or the leadings of its elites, both government and corporate, although within this there has historically been found alternative and oppositional media, even in the absence of free press provisions.

However, the lack of evidence to support notions of hypodermic effects of the media on society has led to a greater reliance on time-longitudinal effects theories; this has been important in studies on the changes in social relationships regarding social groups, and their minority and excluded groups (Burton 2005, Adams, 2004). This also makes it more convenient to evaluate social and media history using a longitudinal approach and to draw correlations between media and social transitions in a broader scope that looks at social development in relation to media influences. Burton (2002, cited in Gripsrud 2002; Burton 2005) lists nine changes that could result from media influence on a society and includes 'reality formation', 'socialization', 'social control', 'agenda setting' and 'attitude change', while noting that these effects could be at variance with what program makers may originally intend. His position, however, is that the notion of media influence is best understood in terms of the broad contextual factors that may be present during any reading of media texts, and in summary, the most noteworthy aspects of media influences are that:

- they are as much benign as malignant,
- are the result of collective and concerted functioning of the media, or are conditioned by the individual and social factors, or are conditioned by the context of reception, and
- are more likely to be affective if reflecting an already existing social attitudinal preference (Burton 2005).

2.6. Theories of Development Communication

Over the course of several decades there have been several paradigms of theory regarding the interconnectedness of global media and its influences on society. That field of discourse has gone through shifts from Schramm's seminal publication (Schramm 1964) that put forward the 'dominant' paradigm or 'modernization theory', through 'cultural imperialism' to the current 'globalization' theories, in explaining the nature of media's influence and contribution to national, community and social development (Sparks 2007):

2.6.1. Social responsibility theory

Social responsibility theory is a concept that emphasizes the ethical obligations and responsibilities of individuals, organizations, and institutions towards society. It suggests that these entities have a duty to act in ways that benefit society as a whole, beyond their own self-interests. This theory recognizes that businesses and other entities have a significant impact on society and should therefore take into account the social, environmental, and economic consequences of their actions.

According to Carroll (1991), social responsibility theory consists of four interrelated dimensions: economic, legal, ethical, and philanthropic responsibilities. The economic responsibility refers to the obligation of organizations to generate profits and provide goods and services that meet societal needs. The legal responsibility entails complying with laws and regulations governing business operations. The ethical responsibility involves conducting business in an ethical manner by adhering to moral principles and values. Lastly, the philanthropic responsibility refers to voluntary actions taken by organizations to contribute to the well-being of society.

The social responsibility theory has evolved over time, with various scholars contributing to its development. Davis (1973) argued that businesses have a social contract with society and should fulfill their obligations beyond profit-making. He proposed that organizations should adopt a stakeholder approach, considering the interests of all stakeholders affected by their actions.

Another influential scholar in this field is Friedman (1970), who presented a contrasting view known as the shareholder theory. He argued that the primary responsibility of businesses is to maximize shareholder wealth within the boundaries of the law. According to Friedman, any other form of social responsibility is an imposition on shareholders' rights.

However, subsequent scholars have criticized Friedman's perspective for its narrow focus on profit maximization. Carroll (1991) expanded on Friedman's work by introducing the four dimensions of social responsibility mentioned earlier. He emphasized that organizations should not only focus on economic responsibilities but also consider legal, ethical, and philanthropic aspects.

In recent years, there has been a growing recognition of the importance of corporate social responsibility (CSR) in business practices. CSR refers to the voluntary actions taken by organizations to address social and environmental issues. It involves integrating social and environmental concerns into business operations and decision-making processes.

Overall, social responsibility theory highlights the importance of considering the broader impact of organizational actions on society. It encourages businesses and other entities to go beyond their legal obligations and actively contribute to the well-being of society.

2.6.2. 'Modernity Theory'

The 'dominant' paradigm was the post-World War II theory leading off from Schramm's paper that essentially advocated the direct benefits of transforming society through linking economics and politics to mass media communication processes, and emphasized an application of Western ideas about society, politics and economics to developing "lesser" developed nations by making them more western. Championed

by academics who styled themselves as ‘social scientists’ the belief was that a propaganda communication model could be used to encourage aspirations to a ‘Western’, or conceived as ‘modern attitudes and beliefs’, life-style in order to bring about social change in less-developed countries (Sparks 2007; McPhail 2009). Chiefly fronted by the United States Foreign Office, donor monies were used to initiate mass media, usually in radio broadcasting, projects in Third World countries (McPhail 2009 pg. 4). Key theorists of the developed ‘paradigm’ included Daniel Lerner (1958) and Everett Rogers (1969). Rogers had stated that:

“...development is a type of social change in which new ideas are introduced into a social system in order to produce higher per capita incomes and levels of living through more modern production methods and organization” (cited in Sparks 2007 pg. 21).

Such new ideas, it was believed, could be spread by mass media agencies. Before Schramm’s seminal work others had built foundational work for this world view. McPhail catalogues that Lipset (1959) had argued that economic and political development was important to the formation of modern democracies, and Lucien Pye (1963) had also set forward the idea that communication was important in the forming of democracies through enabling participation (McPhail 2009). The mass media was seen as a vehicle for socializing developing societies into modern ones by specifically transforming the members of the society through exposition to “new”, “strange situations” and “opinions” to which they would later become familiar (Lerner 1958 cited in Sparks 2007, pg 23). The transformations would end older traditions, social structures and economic production methods that were believed to be symptomatic of under-development. ‘Modern’ was western and the ideas that formed western societies could be transplanted to develop under-developed countries. Also, ‘modern’ was bound up with technological advancement and a “state of mind” (Sparks 2007 pg. 24; McPhail 2009).

The ‘dominant’ theory was very influential and was applied to both academic work and field agencies’ practices in development aid in Third World countries. The net effect of this theoretical trajectory was the funding of aid program geared towards the development of poorer countries by Europe and especially America, but these aid programs did not deliver the promised results as the donor funds were

misappropriated by despotic governments (McPhail 2009). Also, in the belief that the development work would require human agents to ‘diffuse’ Western ideas, the paradigm also became linked with the process known as the “diffusion of innovations” (Lycombe Eko 2003, pg. 176). It proposed the use of local elites, who were considered to be more in favor of Western innovations and ideas, to become centers for the spread of new ideas into local populations, and hence the operational model of the theory worked on a “two-step flow....center-periphery” arrangement (Ansu-Kyeremeh 1997, pg. 14) that organized “a coherent program...of... propaganda, the sociology of elites, the effects of mass communication, and the science of diffusion” (Sparks 2007 pg. 26).

And thus, even before critics from both the West and developing countries would later point out, the ‘dominant paradigm’ theories influenced the work of aid agencies and national governments that formulated social agendas. It was driving Western-values that were discordant with local cultures, and critics argued that the operationalization of the theory was imperialist, or neo-colonialist, in nature and was likely to provoke social discord from being a non-national orchestration. By the late nineteen-eighties and early nineteen-nineties, academic research linking “communication to national development” was being criticized for being unchallenging of the paradigm as the “linear” fit and prescriptive nature of the theory was in doubt (Sparks 2007 pg. 28 - 30; McPhail 2009 pg. 9, 22).

2.6.3. ‘Dependency Theory’

Thus, an alternative analysis of the structure of global information flows emerged which posited that the form of structuring was a culturally imperialist conditioning of developing countries by advanced nations. The theory proposed that the way information flow worked was to create a domination, culturally, of communities by elite nations to leverage “capital interests” through a structuring of global trade policies that advocated neo-liberalism as the way to development. The underlying socio-political reasons was claimed to be an attempt by Western superpowers to create a bulwark against the advance of Eastern socialist ideology, which was becoming attractive to developing countries that had been disappointed by the development promises of the ‘dominant’ paradigm (McPhail, pg. 22).

McPhail argues that the “cultural imperialism” theory stemmed essentially from Marxist philosophy and social theory, and highlighted the transmission of Western-values within aid work and world trade relations within the knowledge transmission enterprises of development and development communication. These tended to emphasize neoliberalism in order to create, or influence the creation of, western-style social systems to challenge communist/socialist ideas. McPhail identifies Herbert Schiller as a key theorist of this alternate analysis, and suggests that the theory is based on Antonio Gramsci’s theory of social development in Europe, which suggested that social benefits from planned capitalist economies had created cultural and media hegemonies and mitigated the social unrest that would have naturally occurred according to the trajectory of Marxist social development theory. Neoliberalism, thus, gave western corporations economic rewards for their products in new and developing markets while satisfying the interests of their national governments in gaining geo-political strength by replacing previously “blatant” methods of “empire building” (Boyd-Barrett 1981 - 2; McPhail 2009: pg. 25, citing Schiller 1970).

If the state of the world’s information flow was inimical to catalyzing development, as had been hoped, then in what other ways could this development process be advanced? The UNESCO, as the body concerned with global cultural inter-play, therefore became the site for the debate about the net flow and effects of the exchange of information between nations in the nineteen-seventies (Pendakur 1983). Dependency theorists, the critics of the ‘dominant’ paradigm, who supported the neo-imperialist argument, forced the debate during the New World Information Order talks, which spanned several years of the late-seventies, to the dissatisfaction of America and its supporting European powers. At the heart of the debate were the uses and access to global information and communication equipment as well as the net flows of information between Western states and the states of the Non-Aligned Movement, and the nature of representational issues in news and media stories about conditions of development, etc. The response of the Eastern bloc was to align with the Non-Aligned Movement, which based its arguments on the cultural imperialism mode of analysis. This set up a conflict with Western countries and saw the withdrawal of America and Britain from the dialogue (Sparks 2007 citing Nordenstreng 1984; McPhail 2009).

The contentions led to the formation of the McBride Commission (Pendakur 1983), instituted to research and map a process for continuing the dialogue on the basis of an adequate evaluation of the global information processes. The outcome of the process was the creation of the International Program for Development Communication and various regional news agencies that sought to better share information between southern countries and, thereby, counter the dominance of global information by the major western news agencies which, being only a few, were seen to be wholly determinist of an hegemonic representation and selective itemization of the coverage of global information in news reports (Pendakur 1983; Sparks 2007). In the end, the state of world mass media relations has remained an international problem (Sparks 2007) that still continues.

2.6.4. Micro-social Theories: Communication, Culture and Development

Technology and media, in the form of global communication technology, has arguably provided the largest impetus to social change by bridging the distances between nation-states across the globe (Weinstein 2005; Chase-Dunn and Babones 2006). The social change implied is the absorption of cultural references distributed by television content; it is, arguably, pervasive and could be fundamentally re-shaping the world through cultural exchanges (Thompson 1995; Sparks 2007; Selznick 2008). The major direction of this change flows from the advanced economies of the world to the large urban cities in developing countries and connects to their rural parts, distributing media content and messages as a consequence (Weinstein 2005).

Part of this involves communicating new knowledge and is concerned with transforming social practices and promoting social consciousness and awareness about issues and information. Social marketing theories have evolved to provide the techniques associated with change communication, often called Communication for Social Change (CSC) strategies. They are used in creating social change messages and have been applied to social projects such as behavior change, crime prevention, and public education (Capobianco 2003; Quick 2003; Tufte and Mefalopulos 2009). CSC relies on the belief that media is able to exert social change influence on a population. Can such devices be used in the context of national social development, and how?

Media forms such as radio and television present under-developed countries with the opportunity to mitigate the detriments of low literacy levels and allow the optimizing of a 'nationalist hegemony' for development (Alhassan, 2003). The UNESCO, and aid agencies of governments from advanced countries, invest significant expertise and funding into developing community-based agencies in under-developed countries in the hope that they would help the transformation of the social conditions that would make development possible (UNESCO 2005). It is reasonable to suggest therefore that for media to play a role in the development process requires that it finds a culturally relevant mode of communication practice and organization model both suitable to its production systems and the end market of its products, where social change is the goal. The cultural location of the media and their control in that context underlines their effectiveness in a social development role.

The fore-grounded theories indicate a necessary and strategic understanding of the role of culture in contexts of communication and development. The dependence of development on localized cultural factors and their influence on development is broadly captured in the report of the Commission for Africa (2005). It notes that the "dynamic" (pp. 121) and organic nature of cultural development creates society's "ideas and perceptions", and that culture holds society's "values". This implies that sources of culture transmission are key factors of social transformation and development. The report also highlights the relevance of media's "role" as a "generator of change" (pp. 143) and thus confirms a developmental interdependence between culture, media and society, and reflects the belief that the media could help Third World countries develop (Johnson 2001; BBC World Service Trust 2006).

Culture is defined as a broad concept that captures, including the above notions, "beliefs, texts about the beliefs and ideas systems of communication" (Falola 2008, pg 1). The relevance of culture in the African sense encompasses all forms of life expressions so that it becomes the dominant world view; everything is cultural, and culture is the lens through which everything is established, from communication, power structures, and identities to occupations. The cultures in African are not homogenous though across many cultures common phenomena are observable and their essences evoke a "oneness" (Falola 2008, pg 4). The shared colonial history, with its cultural impositions from Europeans, and subsequent militancy and new nation projects, also means that Africans and Europeans have constructed

diametrically opposed identities of otherness; Black versus White, native versus alien, “primitive” culture versus “high culture” (ibid. pg. 5).

Yet, throughout history, Africans have used culture as a defense, enabling them to assuage and survive various calamities, both natural and human (Bruijn, Dijk et al. 2007; Falola 2008) and posit within it the means to both human and national emancipation (Falola 2004; 2008; Juang 2008). Culture within groups is important as it functions as an organizing mechanism for African society; dictating the means and mechanics of interaction, representation, politics, and as a means to form nationalist hegemonies and seek development (Falola 2008). This means of social control is often in the hands of the powerful leaders and social “elites”; the western educated, who use the duality of native and foreign cultural knowledge to mark social difference in economic and political ways (Ansu-Kyeremeh 1997; Falola 2004).

2.6.5. Participatory Communication Theory

Thus, it is that the failure of earlier paradigm in development communication to provide adequate answers to the utilization of media in development has not resulted in a ‘vacuum’ in the theoretical field. The recognition of the importance of local contexts of culture and history are contributing to shaping the value and influence of media products within development communication and has led to alternative approaches to the problem of siting media within social development projects. Significant of these has been the ‘participatory’ paradigm.

Grounded in the factoring of cultural and social realities, the paradigm formed a ‘third-way’ approach and emphasized “sustainability and peoples participation” (Mefalopulos and World Bank 2008, pg. 7) in a new approach that encourages grassroots involvement in development planning and goal-setting based on local communication and historic factors, and in this way the importance of local social issues, it is hoped, would out-weigh economic measurements as prime yard-sticks for development aid work.

‘Participatory communication’ (Midgley 1986; Madzingira 2001; Dagron and Tufte 2006; Sparks 2007; McPhail 2009) is the current favored approach to tackling development issues and has spawned a host of communication-integrated applications in the activities of local level development partners at community-level and in social

development planning processes, and is championed, once again, by the major Western donor institutions (Tufte and Mefalopulos 2009):

“Meaningful participation cannot occur without communication. Unfortunately, too many development programs, including community-driven ones, seem to overlook this aspect and, while paying attention to participation, do not pay similar attention to communication, intended as the professional use of dialogic methods and tools to promote change. To be truly significant and meaningful, participation needs to be based on the application of genuine two-way communication principles and practices” (Mefalopulos and World Bank 2008).

Increased importance is attached to civic participation in government and local “decision-making” regarding development; the “paternalistic” modes of communication and agenda-setting being discouraged (Frank Gerace and Hernando Lazaro in Dagron and Tufte 2006, pg. 64).

During the 1950’s Paulo Freire did literacy work in Brazil the lessons from which, later, made it possible for the benefactors to make requisitions for social improvements and this begun Freire’s work and influence in developing the participatory paradigm (Tufte and Mefalopulos 2009). The paradigm focuses on “dialogical communication” processes that emphasize “collective processes” for developing solutions, exercises and methods to solving identified development goals (ibid, pg. 2), and relies for success on understanding development issues from the viewpoint of local people with external expertise helping to execute or facilitate the execution of goals (McPhail 2009, pg. 27).

Ansu-Kyeremeh (1997) argues that culturally relevant modes of communication are important in modelling mediated communication for social change, basing his arguments on the traditional dialogical communication models from the Akan peoples in Ghana and pointing to Freire’s work on “conscientization”, which advocates a two way dialogical process in knowledge sharing (pg. 27 - 28, citing Freire 1981). Ansu-Kyeremeh considers Freire’s concept of “praxis”; of the human capacity for “reflective” thinking and “action” as the result of cogitation (pg. 23), and suggests that Freire’s work sets forward a theoretical approach to development communication much more aligned to the African cultural setting.

Within that context, “education is a cultural act” (ibid. citing Freire 1972; 1985) that can oppress or emancipate; stating further the Freireian view that actions are more affected by instructive media products than by “dialectical” processes; such media products are “invasive” and manipulative, whereas true communication is “dialogical” and generates “education” without bias (ibid. pg. 23-25). The Freireian position reflects a resistance to the dominant paradigm but also partially concedes ‘hypodermic’ effects theory in producing cultural shifts in subject populations, by suggesting that “during communication there are no passive subjects” (ibid. pg. 24 citing Freire 1981). This implies that dominant theory-led practices of the time did not achieve ‘true communication’ but worked on an “extension” (ibid.) principle that strengthens the communication center. The message giver’s objective is to control the receiver. Ansu-Kyeremeh, however, is of the view that the role of media in development communication should be embedded in an understanding of a localized “theory of society” (pg. 24) and develops an Afro-centric paradigmatic:

Arguing that modes of communication are culturally deterministic and thus different everywhere, he borrows from Freire’s ‘conscientization’ theory, (Ansu-Kyeremeh 1997, pg. 25). Culturally, Ansu-Kyeremeh posits, African societies have advantages that have been over-looked by academics in the desire to ‘modernize’ them using the ‘diffusion of innovations’ model and the western social theory of a predictable social structural transition from feudal to modern societies. The advantages include “endogenous media and communication systems” that are effective in knowledge - sharing which Western labels disparage as being “primitive”, (ibid. citing Hutton and Cohen 1975) to suggest an absence of “culture” (ibid. citing Warren 1986 and Brameld 1957). Ansu-Kyeremeh considers this a stereotyped approach to anthropological studies of “non-mainstream Western and Eastern” cultures (ibid. pg. 90). Also, within the traditional communal settings of Africa, power-relationships are “centripetal” and depend on coalescence between “socio-groups” (Ansu-Kyeremeh 1997, pg. 92) for authoritative actions at the political level, hence the balance of power is always equitable between the top and bottom of society.

Ansu-Kyeremeh argues that along with these factors, the “communal” space, which exists between the “individual” and the “mass”, and within which social interaction occurs, presents opportunities for a media system to co-join and share in participatory knowledge formation and dissemination for development in a manner free of political

bias (ibid. pg. 92). This space, and in which traditional African communication modes naturally exist, is open to all community members and often exhibits a dialogical and gender representative mode of communication. The communal space is not singular but reflects the plural and ‘centripetal’ nature of African societies. It is scattered and constituted by various social groups. Thus, programs made in this space would have a greater opportunity to reflect social plurality (ibid. citing Ansah 1979). This positioning of the utility of the communal space puts forward an understanding of the construct of the African ‘public sphere’ within the traditional mode of communication.

In his appropriation, Ansu-Kyeremeh, resolves that the ‘dominant’ theory-led, center to periphery, broadcasting practices instituted with colonialism have little relevance to traditional modes of communication that involve many complex, culturally determined, forms (ibid. pg. 36). Yet, a modern mass media technology-based communication system could fit into this space in a culturally relevant development communication role through a process of “indigenization”; the “development of an indigenous tradition of social enquiry” (ibid. pg. 99, citing Alo 1984). ‘Indigenization’, Ansu-Kyeremeh suggests, is necessary as the technological media are controlled by powerful local elites that are imprinted with Western values (ibid. citing Genoud 1969). His position echoes Fanon’s call for an African cultural consciousness (Fanon 1963; Ansu-Kyeremeh 1997 citing Manuwuiké 1978), the advocations of the Negritude philosophy (Ahluwalia and Ahluwalia 2001), and other similar positions that have sought to incorporate African social democratic values into processes that would drive continental social emancipation projects. In Ansu-Kyeremeh’s opinion, indigenization would occur through a de-linking from western modes and re-basing on traditional cultural modes, to cancel the ‘duality’ that is a product of colonial history, and in this proposition contrasts with Nkrumah’s ‘consciencism’ that finds no need to undo non-indigenous cultural influences. For Ansu-Kyeremeh, the de-linkage would better reflect the historicity of media in an African setting, such as Ghana’s, because the colonial cultures and institutions were super-imposed on African ones and therefore traditional cultural modes still exist and are salient as social utilities. This contrasts with the Latin Americas of Freire where local traditions were supplanted by European culture and thus made it more difficult,

if not impossible, for natives to reconnect with native forms culture that pre-existed the Spanish conquests.

Thus, contemporary communication research now is guided by a reforming of understandings around the interplay of locale, culture, trans-national media influences, and the language and semiotic imperatives in communication processes (McPhail 2007). The importance of culture in determining the directions, nature and pace of development cannot be over-emphasized (Ansu-Kyeremeh 1997), and immediately evident social factors affecting structure, social mechanics of power-relationships, money, education and aspiration (Haferkamp and Smelser 1992; Wilkins 2000) become the crucial points of departure for considering how processes of communication may aid social development. It is in relation to this that ‘social capital theory’ emerges as a contested nexus of explications on the interrelatedness of culture and social manifestations of development.

2.7. Social Capital

The ability of groups of people to engage in mutually beneficial “collective action” that enhances a community’s richness and well-being, as a result of building culturally-embedded “institutions” or “networks” that engage to create commonwealth, “trust” and shared interest, and works to resolve problems is referred to as social capital (Grootaert and Bastelaer 2002, pg. 1-3). The initial conceptualization is attributed to Lyda Hanifan (Castiglione, Deth et al. 2008, citing Putnam 2000) who used the term to refer to the way that communities were built internally with regards to social conventions and practices that promoted their ability to get things done. Castiglione et al. (2008) goes on to explain that in the nineteen-eighties, two social scientists working separately developed concepts on the same terminology. Castilione et al (ibid.) state that James Coleman (1987; 1988) regarded “social relations” (ibid. pg. 3) very much in the same way as an investment asset, thus attributing to it the same properties for enterprise as money, or ‘capital’. Coleman analysed its extent and influence as being determined both by the reward for community members’ co-operations within the social group and the expected actions or behaviors required by cultures and traditions. Pierre Bourdieu developed a similar thesis and recognized social capital as an attribute that marks social differentiation, and exists in social connections that facilitate transference between generations of the

typologies of existing social characteristics. He thus considered such connectedness as ‘capital’ that was transmutable, along with cultural capital, into economic power. Social capital, thus, gives ability to make wealth or hold power (ibid).

Over the years other philosophers have contributed to understanding and broadening the concept of social capital and its role within society, including de Torqueville (1840), Durkheim (1893) and Fukuyama (1995) (Hooghe and Stolle 2003; Halpern 2005). Halpern (2005) further suggests that within the field of social studies, the term ‘social capital’ is contested by many researchers regarding what the term means and what it can really account for in society; citing Portes (1998), Anheier and Kendall (2002) and Nuissl (2002). Halpern, however, considers social capital as being composed of “networks; norms, values and expectancies; and sanctions” (ibid. pg. 10). Grootaert and Bastelaer (2002) also list the first two features but add “trust” and “reciprocity” (pg. 3).

Robert Putnam, however, is responsible for the current understanding and usage of the term. In his book *Making Democracy Work* he used the concept to explain the active communal civic behavior of an Italian town’s people (Halpern 2005), and later refined the concept to focus more on group facets that enable the achievement of goals through co-operation, more commonly referred to in the literature as “social fabric” (Halpern 2005, pg. ix). This fabric is made up of the cultural aspects of societies that enable people, unknown to each other, to socialize or work together (ibid.).

The concept, though, has been criticized for vagueness and an insufficient ability to demonstrate cause and effect on the large scale and much new work is emphasizing the applicability and need for stronger empirical results of horizontal investigations in social “networks” (Bartkus and Davis 2009, citing Solow 1999). To John Harriss (2002) the concept has been a seductive success with global development agencies as it provides a means by which to shift focus from the underlying problems of neo-liberal development planning policies and strategies championed by Washington-based agencies. Thus, the blunt-force of neo-liberalism and its association with individualism could now be assuaged with a new concept that could include the importance of human agency in the processes of development, and also explain the relative differences in successes with development planning in different places.

Navarro (2002) criticizes the popularity of social capital theory in the social sciences, and sees it as the result of Putnam's re-modelling of the concept to fit a capitalist worldview. He states that Putnam's version of the theory, especially, makes claims of cause and effect that are without basis in rigorous research, such as a "mathematical" (pg. 4) connection between social interaction and longevity. Navarro's main contention is that Putnam fails to account for the agency of political power in influencing social outcomes, and in the centrality of conceptualizing 'capital' as an economic resource and measurement of social performance. Thus, societies with high social capital should logically earn higher per capita in economic performance. Navarro argues that Putnam's appropriation of the theory resonates with global economic institutions such as the World Bank in that it provides them with an answer to global economic inequalities that overlooks that fact that the presumed poor performance of poorer countries is not due to a lack of social capital but rather due to distortions in the structures of traditional societies from communal forms due to the introduction of capitalism. Navarro therefore sees a contradiction in the theoretical position that advocates social capital and strong community as a basis for development in that capitalism promotes competition and individualism.

However, it is the position of this thesis that the concept of social capital is not incompatible with either strong community or capitalism, in that it situates national or regional and local communities as the competing units. When people co-operate for mutual benefit on the basis of trust in equitable and fair distribution of reward for effort, the system is both capitalist and communal.

While most writers on the subject have tied their ideas mainly to communities as residencies of social capital, Hooghe and Stolle (2003) also consider that there are two other factors; the "historical"; culture, norms, etc., and "contemporary" agencies (pg. 20 - 21); public policy and public or State institutions, given that these can have positive or negative social effects, that could have a role in shaping on-going affectations of social capital on a given population (citing, Berman, 1997, Foley and Edwards, 1998, Levi, 1998 amongst others). They suggest that a degree of "social engineering" might be required through social institutions, in instances of low social capital, to get a community to begin to embrace its members in order to create the essential elements that makes the concept important as a mechanism for social change. Grootaert and Bastelaer (2002) argue that networks created by government,

associations and groups, etc., will lack the “cognitive” (pg. 3) or softer elements in naturally existing communities, whereas Hooghe and Stolle (2003, citing Rothstein 2002) contradict this by indicating that Scandinavian countries enjoy high levels of civic participation at the instance of public institutions but put forward that levels of democracy are likely factors in generating social capital through state institutions, in a direct proportional relationship.

2.8. Language

While social capital may provide communities with the ability to work together, inevitably the strength of community bonds is dependent on the means of communication that facilitates all social interactions. In almost all of Africa various European languages are used as “official languages” (Boateng 1978, pg. 55) and these are still extensively used in national communication. The languages also served as a means of “assimilation” of natives into European cultures (Boateng 1978), creating class distinctions between speakers and non-speakers of these languages (Falola 2004).

Kramsch (2008) states that language is embedded in “multiple and complex ways” (ibid., pg. 4; Risager 2006; 2008) extending social interaction by facilitating the sharing and creation of experiences, references for the social and physical world, signifying high-order emotive experiences and creating or bridging distances between people and their experiences. Language serves as the basis for creating meaning and is therefore a signifier of embedded representations of culture, identity, experience, aspiration, and knowledge, and when used in both its verbal and non-verbal codes is able to ‘symbolize’ and ‘embody’ a “cultural reality” (Kramsch 2008, pg. 2). The relationship between language and culture is of interest because language presents the opportunity by which to study the expressions of cultural paradigms and identities based on culture (Risager 2006). Culture grows human experiences but it is language that gives “constrained” labels of reference by which those experiences can be shared and recorded by affording a way to make “meaning” of those social experiences (Kramsch 2008, pg. 5) and thus offers the means also by which to ‘socialize’ or ‘acculture’ those who share the language into the culture of the language speakers. Joined with the “imaginations” of the community, language pronouncements of hopes, past achievements and future aspirations makes it possible for a community to

express its ideas and “cultural reality” (ibid.); an essential part of its identity and the mistaking of which would result in misrepresentations (ibid. pg. 7, 65). Thus, language functions as a “representational system” (Hall 1997, pg. 7), that works within the codes implicit in “metaphorical uses of the language concept” (Risager 2006, pg. 3). This may be what makes language a powerful force that evokes historical, cultural, linguistic, regional and national identities, and to prohibit a language is to deny a group its existence (Kramsch 2008).

While there is a clear relationship between language and culture, they can be seen in separate analytical conceptions that allows for policy-makers to factor and utilize linguistic and cultural phenomena (Risager 2006). For broadcast media, the problematic of language use is one of choosing a broadcast voice; to leave out a language is to indicate a cultural and linguistic exclusion (Fardon and Furniss 2000), with dire political consequences for a national service. This is despite the fact that across Africa, people often speak several languages on a daily basis, while in many other parts of the world languages are in decline or ascendancy (Laitin 1992; Clingingsmith 2006). Multilingualism and a reliance on a “repertoire” of languages is common practice, and people often speak different languages in different settings, switching easily between, “mixing” and creating “pidgins” and language hybrids that sustain and create new language forms (Laitin 1992, pg. 71 - 73; Heine and Nurse 2000, pg. 298 - 299).

It appears that for the majority of Africans, this is a normal occurrence in daily life that allows people to play many roles of significance and access opportunities situated in different social contexts, but political interference, such as language planning or standardization, may instigate conflicts and allegations of social discrimination (Laitin 1992; Baldauf and Kaplan 2004; David Clingingsmith 2006; Kramsch 2008). Also, a functional rivalry may exist between native languages and established European languages (Heine and Nurse 2000). While Laitin (1992) opines that the use of languages does not appear to have class and stratification allusions being contextually appropriated, Heine and Nurse (2000) are of the contrary opinion, however it is beyond the scope of this thesis to discuss the socio-linguistic opinions behind these assertions.

Yet, the issue of language is of critical developmental importance in the post-colonial territories, especially in Africa where several thousands of languages are spoken, and for the broadcast media strategies to overcome this have included the multi-lingual services, as done by GBC, and the multiple single-language programming services as done by most international broadcasters, BBC, CNN, VOA, into Africa. Yet, it is still possible for dominant languages to become established with media support when a fostering of a major language creates reliance on its frequency as a transactional tool within communication to make program access easier (David Clingingsmith 2006). Salawu (2006) advocates the incorporation of multilingualism as a strategy for development, emphasizing the importance of lingua franca as media of fuller expression of social realities, and multilingualism as being useful for harnessing an understanding of all these experiences; since the oral nature of African cultures makes broadcast media more accessible than print media. Salawu viewed this as being important for continued socialization and cultural survival.

Thus, in the view of Walter Rodney (1982), development means any change that increases a nation's capacity to govern its society and its exchanges with other nations independently. National 'economic' development is taken to mean the connected process through which a nation would increase the value of its material well-being through the development of technologies from knowledge of science and the organization of production modes to satisfying the needs of citizens; anything that would adversely impact this independent capability would produce under-development. Rodney, however, insists that development is not limited to economic terms and should include issues such as the growth of civil rights and liberties, the advocating for gender and sexual orientation discriminations to be outlawed, demands for unrestricted emigration, 'pro-choice' and euthanasia. These are social issues and attitudes towards these are often culturally determined but the debates around them are often led by the media establishments in the world, and thus the arguments do not happen in cultural isolation. In effect, the factors pushing global social change also become factors of nationalized social development through the media, and the attitudinal positions of a nation's media, either in accepting or resisting these changes, affect a nation's development.

Furthermore, development requires the co-operative ability of a community to work in concert and use an internal structure that is mutually supportive of members.

Levels of communalism and social capital thus become of key importance; the social capital concept residing in the notion of an 'invisible glue' within communities that allows the finding of a commonness of purpose in working together without evident individual motivations for gain, in order for communities to develop (Halpern 2005).

It also becomes apparent that a culturally, and linguistically (Hall 1997; David Clingingsmith 2006; Risager 2006; Kramsch 2008), relevant broadcasting system could participate in the processes of participatory communication (Ansu-Kyeremeh 1997) and aid the building of social capital by facilitating, linking and bridging, where applicable, suitable and desirable, between community members and across society. It could provide documentation and assist in monitoring social changes, and disseminating skills and knowledge between homogenous communities. However, to provide such a strategic utility of the audio-visual broadcasting facility requires an appreciation of the influences of television on the larger society.

2.9. Concept of Social Change

The guiding philosophy of communication for social change can readily be traced to the work of Paulo Freire (1970), the Brazilian educator who conceived of communication as dialogue and participation for the purpose of creating cultural identity, trust, commitment, ownership and empowerment (in current terminology). The principles he espoused has been built on by other scholars, practitioners and activists in development communication leading to a burgeoning literature on theories of communication, dialogue and conflict resolution (Beltran, 1980; Bordenave, 1976, Castillo, 1995; Rogers, 2003; and Kincaid, 1993). In bringing together the work of practitioners and scholars we have found a considerable agreement on the role of communication in development even though at various times over the last 30 years the two groups have diverged.

Theories are not right or wrong, only appropriate or inappropriate given the circumstances and nature of the phenomenon to which they are applied. For example, the theory of reasoned action (Fishbein and Ajzen, 1993), the health-belief model (Becker, 1974), and the stages of change model (Prochaska, et al., 1992) may all work quite well for communication projects designed to persuade individuals to reduce unsaturated fat in their diet, quit smoking and drinking, and practice safer sex,

especially in situations where external constraints (social or physical) do not prevent or discourage individuals from taking action by themselves. Even in these situations, however, models of individual change reach their own, inherent limitations.

For example, when research shows that social influence and peer pressure are the major determinants of smoking and drinking, then finding the best rational arguments against smoking and drinking are simply not sufficient. Collective, institutional changes, policies and laws — such as the smoke-free workplace and a maximum, legal blood-alcohol level — are also necessary.

The communication literature also contains criticisms of the dominant, individual approach to communication theory (Rogers and Kincaid, 1981). Early models of communication were linear, one-way processes from sources to receivers (Shannon and Weaver, 1949; Berio, 1960), usually for the purpose of having an effect on individual receivers. When feedback was included in these models, it was treated as “knowledge of effects.” Even though the diffusion model identified a “diffusion effect” in the adoption of the “S” curve due to interpersonal communication with satisfied adopters, communication was still assumed to serve primarily a function of information dissemination and persuasion (Rogers and Shoemaker, 1971).

During the 1970s, criticism of one-way, top-down, persuasive models of communication was well articulated by Latin American scholars such as Beltran, (1974, 1976, 1980) and Diaz Bordenave (1976).

As a consequence of this growing dissatisfaction, emphasis began to shift from audience members as individual objects to audiences as social groups, and from the action of sources on receivers to the *relationships* among participants (Schramm, 1973), to *mutual understanding* (Kincaid, 1979, 1988), and to *convergence* within communication networks (Rogers and Kincaid, 1981; Kincaid 1993; Rogers, 1995). In spite of this initial effort to shift the paradigm from action to transaction, by the end of the 1990s it became apparent that transmission and persuasive models still continue to dominate the design of strategic communication, at least in the field of health (Piotrow, et al., 1997).

Communication practitioners, however, have not let go of this important issue (Gray-Felder and Deane, 1999; Gumucio, 2001; UNAIDS, 2001). The call for a model of development communication based on dialogue versus monologue, horizontal versus

vertical information sharing, equitable participation, local ownership, empowerment, and social versus individual change continues to be heard and, if anything, has grown stronger with the steady decentralization of authority and increased access to new communication technology that occurred during the 1990s (Beltran, 1993a, 1993b; Diaz Bordenave, 1994, 1998; Fox and Coe, 1998).

In April of 1997, twenty-two communication professionals, community organizers, social change activists and broadcasters from 12 countries met in Bellagio, Italy, at a conference sponsored by the Rockefeller Foundation to examine the connections between social change and communications in the 21st century and to explore the possibilities of new communication strategies for social change. A follow-up meeting took place in Cape Town, South Africa, in 1998 and 2000 (Gray-Felder and Deane, 1999). The members of these meetings defined communication for social change as “a process of public and private dialogue through which people define who they are, what they want and how they can get it” (1999, p. 15). These meetings clarified the most important questions and provided the appropriate perspective for an inclusive and *participatory* model of social change, but they did not specify any particular model (Gumucio, 2001).

Nevertheless, a consensus was reached regarding the key components of such a model:

- Sustainability of social change is more likely if the individuals and communities most affected *own* the process and content of communication.
- Communication for social change should be empowering, horizontal (versus top- down), give a voice to the previously unheard members of the community, and be biased towards local content and ownership.
- Communities should be the agents of their own change.
- Emphasis should shift from persuasion and the transmission of information from outside technical experts to dialogue, debate and negotiation on issues that resonate with members of the community.
- Emphasis on outcomes should go beyond individual behavior to social norms, policies, culture and the supporting environment.

What would an alternative paradigm look like? At least two key features are necessary. It needs to be based on a *model of communication* that describes a process of

dialogue, information sharing, mutual understanding and agreement, and collective action. Second, it needs a *model of social change* based on community dialogue and collective action that clearly specifies *social outcomes* as well as individual outcomes. The convergence/network model of communication meets the first requirement (Rogers and Kincaid, 1981). It represents communication as a process of *horizontal* sharing between two or more participants within social networks.

2.10. Development Journalism

According to Choudhury (2011), communication is used for more than just passing on information from one person to another. It is often used as a tool to facilitate the participation of people in developmental activities. According to Everett Rogers (2001) “Development communication refers to the uses to which communication are put in order to further development.” It can thus be said to be an approach to communication which provides communities with information they can use in bettering their lives. Development communication has two primary roles: transforming and socializing. Transforming role, as it steps social change in the direction of the hygiene taste of today's generation in this competitive market and a socializing role by seeking to maintain some of the established values of the society. Media plays an important role in development communication through circulation of knowledge, providing forum for discussion of issues, teach ideas, skills for a better life and create a base of consensus for stability of the state.

According to Atawura (2013) the participation of people in the activities of the media started with the inception of the traditional mass media. However, access to these media were restricted than it is with the new media. Also, audiences participated in the media by playing the role of passive recipients and are occasionally allowed to phone in, fax or send messages. However, the new media allows any individual to participate without any limit so far as they have access to the gadgets that would enable them do so. Nonetheless, there are still many people who are yet to participate in the advantages of the new media. New media play a vital role in facilitating changes in public participation - globalization could never have reached its current intensity without the support of the global digital media...As participation extends to the civic arena, new media seem to provide individuals with enormous potential for (re) constructing the public. (Dzisah, 2011: 4-5)

No consensus exists around a common definition of participation: it varies depending on the perspective applied. Some stakeholders define participation as the mobilization of people to eliminate unjust hierarchies of knowledge, power, and economic distribution. Others define it as the reach and inclusion of inputs by relevant groups in the design and implementation of a development project. These examples represent two of the main approaches to participation: *a social movement perspective* and *a project-based or institutional perspective*. These perspectives share a common understanding of participation as the involvement of ordinary people in a development process leading to change. Their scope and methods, however, can differ. (Tufte & Mefalopulos, 2009, pp. 4)

As a social movement perspective, it is the mobilization of people to eliminate unjust hierarchies of knowledge, power and economic distribution. As a project-based perspective, it is the reach and inclusions of inputs by relevant groups in the design and implementation of a development project. For the purposes of this work, however, the project-based or institutional perspective of participatory would be applied. It is the belief that when the media has the agenda of participating in the development of education, they can use it as a tool to achieve a pre- established goal defined by someone external to the community involved. Participation can be used as a development tool by development organizations, ranging from international agencies to civil society organizations. According to Tufte & Mefalopulos (2009), within this landscape of organizations, participation is an essential tool in development projects:

1. Providing basic services effectively — Mechanisms of public or private service provision, including health, education, transport, agricultural extension and water, entail strategies that are affordable and inclusive even of marginalized groups.
2. Pursuing advocacy goals - Collection of data from ordinary citizens feeds their voice into policy formulation processes. A key element to achieve this input is support of civil society and local governance initiatives, such as popular participation in public budgeting and individual and community empowerment programs that strengthen the voice of marginalized groups. Furthermore, advocacy has grown significantly in recent years as an NGO activity.
3. Monitoring progress towards goals - These activities include self-reporting

schemes and direct community involvement in monitoring processes.

4. Facilitating reflection and learning among local groups - Opportunities for dialogue, learning and critique become central elements in evaluating a project or program.

To make this participatory function of the media work, there is the need for people to have access to the media which is responsible for the development agenda. The increasing changes in media tools, coverage and worldwide use are crucial to who uses what medium and at what time. Using the online news sites, it is without doubt that the media under study have a world-wide range yet broadcasts mainly on national issues. However, according to Tufte & Mefalopulos (2009), the more participatory strategies emphasize media that allows more dialogue, such as community-based media. The Colombian scholar Clemencia Rodriguez argues in her book, *Fissures in the Mediascape*, “citizen media are highly participatory by providing access and space for people to participate in all phases of media production” (Rodriguez, 2001: 11).

Participatory communication, when applied to the latter, fulfils a broader social function, providing a voice to the poorest and the most marginalized of the people around the world. By engaging all relevant stakeholders, participatory communication becomes a tool that helps alleviate poverty, mitigates social exclusion, and ensures priorities and objectives are agreed to and refined by a wider base of the constituencies. This process enhances the overall results and sustainability of any development initiative.

Yet, many a time, in the media's delivery of this agenda, they tend to only serve as channels of communication rather than becoming catalysts of social mobilization and change in themselves. To this act, Brady (1997) argues participation is something that is performed; it is an activity and more than a mere interest in public issues or attitudes towards these issues. Development journalism, bone from the marrow of development communication, has been used and seen as a strategic tool to persuade people to change and enhance development processes.

In trying to explain the concept better, a lot of models have been designed for it. One of the earliest, such as Laswell's communication theory (1948), was linear in their understanding of communication, which was understood as a transfer of information, leading to foreseeable step-by-step change processes.

The exploitation of the new media by political bodies is becoming a canker to the participatory process. This has propelled other scholars to assume that the traditional and informational role of the mass media has been fused into new forms of 'infotainment', with strong emphasis on the personal lives of political personalities, horse-race journalism, and the spectacle of public debate, with no possibility for ordinary citizens to join this debate (Dahlgren, 2001; Hardt, 2004).

However, some civic organizations have also been quick to access these new technologies to facilitate top-down mobilization as it is the new media is cheap to use, difficult to censor and gives access to potentially enormous numbers of people (Dzisah, 2011). Yet, van de Donk et al (2004) argue that civic organizations are not by definition any more participatory than political institutions. The 'big players' in particular are powerful and centralized organizations, where communication remains one-way, helping to mobilize people to do something and not vice versa. Participation paradigm also revolves around two variants. These are negotiated and radical variants.

As a negotiated variant, efforts are made to play safe by accommodating state and community or the dominant class and the masses. One important divergence of this approach is that it is prepared to consider that traditional, non-modern, social structures and media might have a role at least as important as that of the modern mass media in the communication of change. However, although modern and traditional are evenly balanced in this model, it is the modern elements that have the predominant place. Also, it is not clear who amongst the local population defines the problems and their possible solutions.

The radical variant identifies the most disadvantaged within the population as the people most in need of assistance and most likely to benefit from change. It is there to assist the transfer of power from its existing sites into the hands of the people so that they may improve their lots. However, this variant also has its own disadvantages. Sources of funds are not from the dominant political classes since they believe it is not in their interest to implement policies and plans that would substantially improve their conditions. Again, it is not clear that all popular expressions are valuable and desirable. The fact that people are poor and oppressed does not invest saintly qualities in them.

Nevertheless, the participatory paradigm has its own demerits. They come in determining who selects the participants, are participants truly representative of the whole strata of the community, how are participants selected and how would consensus be arrived at in a community where there is mutual suspicion, animosity, political class and economic differences.

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1. Research Approach

According to Kothari (2004), there are two basic approaches to research. These are quantitative and qualitative research. A quantitative research approach helps the researcher to produce data in measurable analysis. The second is a qualitative approach which helps the researcher for subjective assessments of behavior, opinion and attitudes of the research.

Therefore, the study has used qualitative method. Qualitative data involves for both to explain the results which express using quantitative data and used to discuss in detail

those data unexpected in quantitative studies (Creswell, 2014). This study has also used Cross sectional data. When cross-sectional survey is used, data can be collected at one point of time (Creswell, 2014).

3.2. Research Design

A research design is a procedure used by a researcher to provide a legitimate response. It is really objective and precise. Typically, a study design will dictate the sort of analysis needed to get the intended findings. The extent to which our design is excellent or terrible will be determined by our ability to obtain answers to our research questions. If our design is weak, the study outcomes will be poor as well (Kerlinger & Lee, 2011).

For this study, descriptive survey design was employed. There are two reasons why this design is selected. The first reason is that it enabled the researcher to identify and examine the existing situation. According to Kumar (2006:59), “descriptive survey serves as direct sources of valuable knowledge concerning human behaviors”. For the other reason, this research design let the researcher use flexible approach when vital issues were raised during the study.

3.3. Types and Sources of Data

3.3.1. Types of Data

This study used primary and secondary data to analyze the role of FM radio in social development. The primary data was gained from interview. While the secondary data was gained from the broadcasted radio programs and different publications.

3.3.2. Sources of Data

Data was gathered from secondary source such as the broadcasted radio programs and different publications. The primary data was gained from interview. Therefore, data that was used in the study are qualitative.

3.4. Sampling Design

3.4.1. Population and Sampling Frame

The first stage in the sampling process is to clearly define target population. Target Population is commonly related to the number of people living in a particular the region. Once target population, sampling frame, sampling technique and sample size

have been established, the next step is to collect data a population refers to the entire group of persons or elements that have at least one thing in common. Target population is defined as all members of a real or hypothetical set of people, events or objects to which a study wishes to generalize the results of the research study (Bryman & Bell, 2007).

The target population for this study was all the programs broadcasted in the radio in 2022. 2022 is selected because of its recency that the respondents easily remember.

The 52 programs broadcasted in the ‘Yesilti Agnot Radio Program’ are the following:

TABLE 1: LIST OF ALL THE PROGRAMS BROADCASTED IN 2022

No.	List of Programs	No.	List of Programs
1	Empowering Women	27	Scarcity of clean water access
2	Entrepreneurship	28	Preserving plants
3	Services of the Woreda Council (People’s Representative Office)	29	The use of pesticides
4	The School Beginning Program	30	Sport Facility Building
5	The use of pesticides	31	Agricultural products distribution
6	Agriculture in Autumn	32	Areshtan Lake
7	Nutrition	33	Farmers’ Union Role
8	Agricultural Products Harvest	34	Animal feed production
9	Diasporas’ contribution for the woreda	35	Illegal House Building
10	Environmental Protection	36	Agricultural products distribution

11	Production of wheat with irrigation	37	Family Planning
12	Vaccination of Covid 19	38	Hygiene and sanitation
13	Environmental Protection (Repeated)	39	The road to development of Kuno Town
14	Mobilizing people for the contribution of GERD	40	Evaluation of the woreda's performance
15	Production of wheat with irrigation	41	Omo Micro Finance's Interest Free Service
16	Conservation of water and soil	42	Youth Recreation Centers
17	Road Construction	43	Elos Health Center
18	Production of wheat with irrigation	44	The road to development of Kuno Town (Repeated)
19	Scarcity of water in the woreda	45	Silti Woreda Health Office yearly performance
20	Agriculture in winter	46	Vital Events Registration and Information
21	Green Legacy	47	Youth summer voluntary service
22	Planting Trees	48	Rule of Law
23	Malaria Prevention & Control	49	Silte's Cultural Conflict Resolution
24	Malaria Prevention & Control (Repeated)	50	Grade 8 Regional Examination
25	Evaluation of the woreda's	51	Making Silte Language the

	performance		Official Language of the Woreda
26	Harvesting Crops	52	Ending Harmful Traditional Practices on Women

The sampling frame of this study is all the programs broadcasted in the radio in the year 2022 which are related with social development content coverage.

3.4.2. The Sampling Unit of the Study

The sampling units of the study are those programs broadcasted in 2022 which are related with social development content coverage.

3.4.3. Sample Size Determination

The sample size for this study is all the radio programs which are directly related with social development issues broadcasted in 2022 in Asella Fana FM 90.0. Which are 11 radio programs.

3.4.4. Sampling Techniques and Sampling Procedure

The sampling technique used in this study is purposive sampling technique. The purposive sampling technique, also called judgment sampling, is the deliberate choice of an informant due to the qualities the informant possesses. It is a nonrandom technique that does not need underlying theories or a set number of informants. Simply put, the researcher decides what needs to be known and sets out to find people (program in the case of this study) who can and are willing to provide the information by virtue of knowledge or experience (Bernard 2002, Lewis & Sheppard 2006). The technique is selected hence all the 52 programs broadcasted in ‘Yesilti Agnot’ Radio Program in Asella Fana FM 90.0 in 2022 are not social development issues. Therefore, the researcher needs to select those programs which are directly related with social development issues.

The following programs are selected hence their issue is related with social development.

TABLE 2: LIST OF SOCIAL DEVELOPMENT RELATED PROGRAMS

No.	List of Programs
1.	Women Empowerment
2.	Services of the Woreda Council (People's Representative Office)
3.	The School Beginning Program
4.	Diasporas' contribution for the woreda
5.	Youth summer voluntary service
6.	Rule of Law
7.	Silte's Cultural Conflict Resolution
8.	Grade 8 Regional Examination
9.	Making Silte Language the Official Language of the Woreda
10.	Ending Harmful Traditional Practices on Women
11.	Family Planning Program (Health)

While the researcher used purposive sampling to select the interviewees. Using this method, the study involved deliberately selecting individuals who possess specific characteristics or knowledge relevant to the study.

3.5. Research Instrument

In this study, the data was collected through interview and content analysis. The tools chosen were expected to allow the researcher to triangulate the results gained from each method.

3.5.1. Interview

The interview is one of the main methods through which we collect data or information for qualitative research. Interviews can be used in various settings to collect information on a specific theme or topic (Mason, 2002:64). The term qualitative interviewing is usually intended to refer to in-depth, semi-structured or loosely structured forms of interviewing (ibid). There are different types of interviews. Among this the two main types are unstructured and semi-structured interviews. Unstructured interviews is most closely resemble a conversation, because the respondent is least constrained in his other responses by the questions asked. On the other hand, a semi-structured interview is containing a mix of closed-ended and open-ended questions, and cover fairly specific topics or contributions. In a semi-structured interview, you as the interviewer, work with a loosely structured topic guide or checklist of topics you want to cover (Kielmann et. al, 2012).

Thus, this study was conducted interview to different categories of the society such as youth and older audiences comprised from both gender: female and male, voluntary journalists, editors, and the station manager of Asella Fana FM 90.0 radio. The above-described interviewees are the source of primary data that was used in this study. The interview was mainly circulated on issues related to ‘Yesilti Agnot’ program which broadcast different social development issues related with the woreda’s education, rule of law, women empowerment, social mobilization and the likes issues to promote development activities. The researcher conducted the interview himself in the villages of the kebeles and in the office of Asella Fana FM 90.0 Silti Woreda using an audio recorder. The interviewees were informed the time and interview guides before the session begins.

3.5.2. Content Analysis

The research was taken a close look for the data of audio programs broadcasted for one year in 2022 and investigated it qualitatively. The program is broadcasted once a week and 52 programs are broadcasted a year. In the analysis the researcher was tried to present the nature or characteristics, types, relevance, depth and focus of that part of the programs as part and parcel of the overall data in its analysis. Investigation of this part of data deals with the audio programs contents in terms of their coverage of social development issues. By doing so, the analysis may demonstrate its impact on local audiences in qualitative form clearly.

According to Denscombe (2003), documents are sources of data. Therefore, information recorded in books, newspaper, audio or video recorders, after being evaluated, were considered as an alternative source of research data. The radio program broadcasted were analyzed from the period between January and December 2022, in order to assess the social developmental issue covered in the broadcast. The programs are chosen to determine if their content is social developmental in nature and encouraged people to engage in issues that concern the development of the woreda.

The programs were categorized by the researcher in to different social development contributions such as education related, social and cultural related issues. They were analyzed accordingly.

3.6. Data Collection Procedure

The medium of conversation was Amharic as the program is being aired in Amharic. The data was transcribed in to English. The questions which are expected to be answered by the participants were relied on the research questions. I used an interview guide which helped to keep the discussion relevant to the issue under study. After the interview questions were evaluated by research experts and professionals about the correspondence and the adequacy of the item in addressing the objective of the instructions were made. Finally, the instruments were evaluated by the supervisor and approved for translation by language teachers. To minimize any potential disturbance on the other participants, the interviews were made individually. The interview was taken about 20-30 minutes depending on the level of understanding of the questions. Furthermore, the data gathered from content analysis was arranged and organized according to their relation with the study's objectives. The interviews were conducted by the researcher at the place where the interviewees are living or working. Finally, after collecting the qualitative data the researcher organizes it to analysis and interpretation.

3.7. Data Analysis Methods

The data was collected through interview and content analysis. To make sense of the data collected and to highlight the important messages, features or findings thematic analysis was applied. Based on the thematic analysis procedure, the collected data was coded and categorized. Then it was analyzed in a descriptive way. Here in thematic analysis, there are procedures that the researcher should follow. The initial procedure in thematic analysis is about the researcher's familiarization with the collected data. This familiarization was first occurred when the interview was conducted. The researcher was also needed to read again and again the recorded data. "In thematic analysis the transcription is a literal transcription of the text, much as a secretary would do" Howitt & Cramer (2014). So that, this word-by-word transcription, was helped to be more familiar with the research data.

After the completion of transcription, the researcher worked on initial coding. In this process contributions were generated. It is not a sophisticated analysis of the data, but it seems like jottings or notes which are intended to capture the essence of each

sentence of the text. At this stage, I followed the data led approach. That means, the coding is dominated by the characteristics of the data and it is led by what is in the data. This process is very helpful to summarize the key things. In this study, qualitative data of the study was analyzed thematically. The researcher employed descriptive analysis techniques. Hence, the interviews held with audiences, reporters, editors and members of the management were transcribed and quoted critically. So, the analysis and presentation were in a form of interpretation by considering the interviewee's responses.

3.8. Ethical Consideration

According to Mugenda and Mugenda (2003) a researcher must confirm to the principle of voluntary consent where the respondents willingly participate in research. Informed consent should be based on the information regarding the purpose of the research study, identification of the researcher, any benefits that may be received. They note that participation in research is voluntary and subjects are at liberty to withdraw from the study at any time without any consequences. The researcher communicated this to the interviewees before the start of the study. No interviewee were forced to take part in the study. It was done voluntarily. According to Creswell (2014) plagiarism refers to passing off another person's work as if it were your own, by claiming credit for something that was done by someone else. It is taking and using another person's thoughts as if they were your own. Utmost care is taken to ensure that all work borrowed from other scholars were acknowledged. Besides, the researcher has got a letter from Silti Woreda Communication Office to access the recorded programs from the station.

3.8.1. Validity

The researcher checked the content validity which refers to the adequacy with which a measure or scale has sampled from the intended universe or domain of content. Content validity of the interview was confirmed by extensive review of previous literature on the issue being studied and by expert evaluation of the interview.

3.8.2. Reliability

As stated by Hair et al., (2010), reliability indicates the extents to which a variable or set of variables is consistent in what it is intended to measure. Reliability analysis was used to measure the consistency of an interview. The researcher showed the interview to experts to check whether the interview will measure what it is intended to measure.

CHAPTER FOUR

4. DATA ANALYSIS & INTERPRETATION

This chapter takes care of the discussion of the data analysis and interpretation. As mentioned earlier in the previous chapters, the main objective of this particular study was to examine the role of YARP Asella Fana FM 90.0 in promoting social development. The chapter presents the discussion of the data obtained through qualitative interview and content analysis. The analysis of the data mainly focuses on educational and developmental based contributions of YARP aired by YARP under the study.

4.1. How YARP Designed to Promote Social Development

Generally, YARP is designed to broadcast 80% educational vs 20% entertainment programs. From the educational programs broadcast, the followings are social development programs.

- Women Empowerment
- Services of the Woreda Council (People's Representative Office)
- The School Beginning Program
- Diasporas' contribution for the woreda
- Youth summer voluntary service
- Rule of Law
- Silte's Cultural Conflict Resolution
- Grade 8 Regional Examination
- Making Silte Language the Official Language of the Woreda
- Ending Harmful Traditional Practices on Women
- Family Planning Program (Health)

According to the individuals interviewed addressing the aforementioned subjects, Yesilti Agnot Radio Program works closely with the neighborhood health office and other stakeholders to increase societal awareness of various health issues. The Yesilti Agnot Program features parts on health-related subjects each month. The purpose of the show is to inform and educate the public about STDs, malaria, TB, HIV/AIDS, and other health concerns.

The information gathered from the interviews indicates that Yesilti Agnot Radio Program has little capacity to assist programs that promote health. Theoretically, by providing its listeners with access to crucial health information, a society-based radio station has the power to greatly enhance that society's health. Although the radio station airs some health programming, evidence from interviewees reveals that it is only partially able to address all societal health challenges. This is because the radio station's low ability (in terms of human resources, sustainable finance, and coverage capability) prevents it from actively engaging locals in promoting activities that

encourage healthy growth in the area. The information gathered also indicates that there may be limitations on the radio station's capacity to work with locals to assist social, economic, and political development activities. The radio station's capacity to actively take part in local social, economic, and political development projects is constrained.

The bulk of the financial duties for the family fall on women, according to scholars like Williams (2005), Kabeer (1999), and Pollard (2006), therefore when they are empowered and supported, the entire society benefits. As a result, the society prospers. It is essential to empower women and make them significant change agents in order to reduce hunger and poverty. Society radio plays a significant role in advancing gender equality by offering programs that raise awareness and motivate women to participate in the growth of a specific society. Yesilti Agnot Radio Program produces material that promotes gender equality and gives women more influence in this regard. The program's objectives are to empower women to become active citizens by providing them with the chance to engage in income-generating activities that might enhance their quality of life and that of their families. The following interviewees from the society noted that the program is working hard to achieve social development in the worda.

Yesilti Agnot Radio Program has been widely recognized for its significant impact on improving the lives of local women and advancing gender equality in society. Through its informative and empowering programming, the radio station has played a crucial role in assisting women in their fight against abuse and violence directed towards them (S01).

The outputs of Yesilti Agnot Radio Program have proven to be particularly useful in promoting gender equality. The program covers a wide range of topics related to women's rights, including education, healthcare, economic empowerment, and legal protection. By disseminating accurate information and raising awareness about these issues, the radio station has contributed to empowering women with knowledge and resources to assert their rights (S02).

The success of the Yesilti Agnot Radio Program can be attributed to various factors. Firstly, its commitment to providing accurate information based on research and expert opinions ensures that the content is reliable and

trustworthy. This approach has helped to counter misinformation and challenge prevailing myths surrounding gender roles and women's rights. Secondly, the program's inclusive approach ensures that it addresses the diverse needs and experiences of women in the community. By featuring stories and perspectives from different backgrounds, the radio station has been able to reach a wide audience and foster a sense of inclusivity. Lastly, the collaboration between the radio station and local organizations working on gender equality has been instrumental in driving change. By partnering with NGOs, government agencies, and grassroots initiatives, the program has been able to leverage existing resources and expertise to maximize its impact (S03).

One of the key aspects that participants highlighted was the positive response from society towards the concerns raised by the program. The radio station has successfully created a platform where women's issues are given prominence and addressed effectively. By amplifying their voices and providing a safe space for discussion, the program has helped to break the silence surrounding gender-based violence and discrimination.

Furthermore, the program has also served as a catalyst for community engagement and mobilization. Local women have reported feeling more supported and encouraged to take action against gender-based violence after listening to the program. The radio station's efforts in organizing community events, workshops, and campaigns have fostered a sense of solidarity among women, creating a network of support that extends beyond the airwaves.

In addition to its impact on individual lives, the Yesilti Agnot Radio Program has had broader implications for society as a whole. By challenging societal norms and stereotypes, the program has played a vital role in shifting attitudes towards gender equality. It has sparked important conversations within families, schools, workplaces, and other social settings, leading to increased awareness and understanding of women's rights.

The YARP's linguistic and cultural activities place a lot of emphasis on promoting regional culture and language. Local linguists assist the community express themselves in mother language in order to maintain Siltigna's uniqueness. To energize our audience, we broadcast a range of local music. Additionally, the programming is made to accommodate local languages and cultures.

According to the structure of the program and the themes of the interviews, the Yesilti Agnot Radio Program discusses issues with educational advancement. The educational program's goals include educating the public and other important parties about the need of paying attention to educational issues as well as providing information on different educational themes that may encourage children and teens to attend school frequently. The purpose of the initiative is to inspire young people to prioritize their education.

Radio is the most effective media format for fostering young participation. This is because it is controlled, owned, and operated by the society it serves, which strengthens its ties to the entire neighborhood and enables it to give voice to the society's underrepresented and voiceless groups. Among those who are less fortunate, children come first. As a result, society radio is more important than other forms of media in empowering young people.

The program encourages open dialogue among young people about their connections with one another, their sexual experiences, and their awareness of illnesses related to the genitalia, reproductive health, drug abuse, etc. The initiative also encourages young people to engage in wage-earning activities and to learn about and participate in local politics. Some organizations also employ psychologists and other professionals to give advice to young people on the need of engaging actively in their education and protecting themselves from situations that might have a bad influence on their future. This implies that in order to keep the interest of young people and keep them from getting bored with the shows, the station offers a range of entertainment programs including short dramas, narrations, music, etc. These entertainment-oriented programs also impart knowledge to young people.

Politics and effective leadership have an impact on a community's quality of life, either positively or badly. Information is incredibly important for influencing the government's agenda. YARP airs a number of shows that are concerned with legal

and ethical concerns. Regarding managers, this program promotes open discussion of topics pertaining to good governance in society. Local government entities and interested members of society are invited to the program. These initiatives aimed to educate the public on legal and ethical concerns. The audience of the show raises and discusses many concerns related to effective governance in the interim. Government representatives and other interested parties are invited by the program's producer to respond to social issues.

4.2. Social Development Contributions of YARP

4.2.1. Health contributions of YARP

The most significant social concern in any civilization, among many others, is health. That is why the majority of people believe that one's health is important. One must maintain good health in order to grow socially or personally; otherwise, the question of growth would remain academic. A population that is healthier may make a significant contribution to their personal and societal growth. In light of this, the media, especially society radio, has a duty to promote healthy living in the neighborhood.

Okechukwu (2002) asserts that broadcasting ought to offer a way to address more significant issues in social life. Radio hosts should find ways to communicate with listeners about critical or widespread health-related topics. When an epidemic strikes, it is crucial to inform the local population about how the disease spreads, potential preventive measures, how to recognize the symptoms, what to do if someone contracts the disease, and any other topics that might be brought up for discussion by the society radio station or the listening audience (Okechukwu, 2002).

4.2.1.1. Family planning

One program broadcasted is concentrated on educating viewers about family planning. In addition to the presenter, there were two guys, one of whom has 8 children, and one who has two children who were born four years apart. One guest was a family planning specialist. The health expert establishes the scene by describing family planning and its advantages, particularly for couples who want to put off having additional children. The father, who was speaking from personal experience, described to the audience the challenges of comfortably raising eight children and

meeting their needs. And the second man was elaborating on how managing a family and consoling kids by meeting as many of their needs as you can brings satisfaction.

The station is conceptualizing the significance of family planning by utilizing a personal testimony as a contrast and the usage of males with and without family planning is a metaphor framing approach. The speaker also informed the audience that family planning is an essential part of sexual and reproductive health services and that it enhances the health and wellness of men, women, children, families, and communities. During the conversations, the speaker also emphasized how crucial it is for the audience to comprehend how to pick the number of children to have and how to space them out using the many family planning techniques that are accessible. Family planning gives women additional opportunities to participate in educational, economic, and social activities since they are the foundation of a healthy family.

The health expert continues to describe the various family planning techniques during the program and brings up a few conventional techniques. The Yesilti Agnot Radio Program and the woreda health office are collaborating to raise knowledge about family planning and, as a consequence, are taking on the responsibility of carrying out beneficial developmental programs, as seen by the utilization of health specialists as guest speakers.

An essential component of the notion of framing is the way that a problem may be highlighted to make sense of the happenings (Baran & Davis, 2009). To alter how society views family planning, the subject of family planning is being highlighted in this instance. Any negative framing may have a significant influence on individuals since the media is a major factor in how people perceive the world. The promotion of the health of the women in Silti Woreda's households depends on their ability to obtain necessary services as well as accurate health information.

Yesilti Agnot Radio Program is collaborating closely with the local health office and other stakeholders to raise awareness in the society about various health concerns, according to the individual interview regarding the aforementioned topics. Every month, the Yesilti Agnot Program airs segments on health-related topics. The program aims to enlighten and educate the audience on HIV/AIDS, STDs, malaria, TB, and other health issues.

According to the interviewees, the program frequently invites medical professionals on air to enlighten and educate the general people on the nature of various ailments. They educate the audiences on how to prevent oneself from various ailments and how to receive medical care if they contract diseases. Most often, they invite the healthcare professionals from Worabe General Hospital and woreda health care facilities to educate and inform the local population about health-related issues and ways to prevent various diseases.

As the program manager for Asella Fana FM 90.0 radio, Yesilti Agnot aims to collaborate closely with many stakeholders to educate the society about healthy living and its advantages. Due to capacity restrictions, even the radio station prioritized society members' health and lives. In connection with this, the radio station management states that:

We air issues on our FM radio that educate listeners on illness prevention strategies. We educate the local population on a variety of health-related issues, diseases that spread from person to person, and treatments. Affected audience members are invited to discuss their issues and share their experiences with the audience by the program's producer. We air health programs that motivate listeners to lead healthy lives. We broadcast weather-related news and programs that encourage the local population to try their best to be healthy. We emphasize a people-centered approach in our program. We invite the victims and medical professionals to a live discussion of the ailments, after which the professional makes a comment (M01).

According to the manager's explanation, the health program created by the Yesilti Agnot Radio Program targeted the local populace and addressed their health-related issues. The radio station informs and educates the public on what the public may do in various weather conditions. The radio station encourages doctors to educate the public about healthy lifestyle choices. Then, a medical practitioner offers advice on how individuals may protect themselves and their loved ones from various ailments. Chief editor of the Yesilti Agnot Radio Program explained:

We have a health program that aims to raise awareness of health-related concerns among the general public. We bring up concerns that are connected to society health issues. We have ties to the hospital and university in Worabe. People from this region are knowledgeable about it. Thus, they instruct the local populace via our radio (E01).

We may deduce that the radio station works to promote a healthy way of life in Silti Woreda from the editor in chief of Yesilti Agnot Radio Program's explanation and from the program schedule. The radio airs a number of health-related programming designed to improve the Silti society's quality of life and ward off sickness. The show features health-related topics with the goal of arming the woreda people with knowledge that will enable them to fend off various ailments. The journalist discusses this in light of:

We broadcast program like sexually transmitted diseases and its transmission means. In this regard we always invite medical doctor from Worabe General Hospital. Then, doctor explains about the diseases, its means of transmission and the way to prevent form disease. In mean time we responded the phone form audience members and we share the linters question and doctor's response. Currently people really like this program very well. But we have capacity problem like lack of sufficient budget, technical equipment, skilled man power and alternative studio and transportation challenges to gather information (J01).

According to the data obtained from the interviews, Yesilti Agnot Radio Program can only do so much to support initiatives that advance health. Theoretically, a society-based radio station has the ability to significantly improve a society's health by giving its listeners access to vital health information. However, evidence gleaned from interviews shows that while airing certain health programming, the radio station is only partially able to address all society health concerns. This is due to the radio station's limited capacity (human resource, sustainable funding, and coverage capacity) to actively involve local residents in promoting healthy development activities in the region. The data acquired also suggests that the radio station has restrictions on its ability to collaborate with local residents to support social, economic, and political development initiatives. There are restrictions on the radio station's ability to actively participate in neighborhood social, economic, and political development initiatives.

4.2.2. Gender contribution of YARP

Nearly all of the burden for providing for the fundamental requirements of the family falls on women, yet they routinely lack the tools, knowledge, and freedom of action required to carry out this duty. The majority of poor people in the world are women, and the majority of them are illiterate. According to Dunkle, K.L. et al. (2004),

HIV/AIDS is increasingly affecting women. Until recently, men predominated in all social activities in Ethiopia as well; women were ignored in terms of the economy, politics, and society. Though there are still issues with the practice, the country's current administration has given gender equality the attention it deserves.

Scholars like Williams (2005), Kabeer (1999), and Pollard (2006) contend that when women are empowered and encouraged, the entire society benefits since they bear the majority of the family's financial responsibilities; as a consequence, the society thrives. In order to alleviate hunger and poverty, it is crucial to empower women and make them important change agents. By providing awareness-raising programs and encouraging women to take a role in the development of a particular society, society radio plays a key role in promoting gender equality.

Yesilti Agnot Radio Program creates content in this respect that supports gender equality and empowers women. The program's goals are to give women the opportunity to participate in income-generating activities that can improve the quality of their lives and those of their families, so empowering them to be engaged citizens.

4.2.2.1. Women empowerment

In a program broadcasted about women empowerment, the presenter introduces that journalist Abinet Mekonnen and the manager of Women and Children Affairs Office W/o Leyila Adem will have an interview discussion and they went on. Abinet asked her about the concept of women empowerment and W/o Leyila Adem answered that women empowerment is the chance given for women to equally participate with social, economic and political arenas so that they become productive citizen and support themselves and their families. It means that women are economically capable, physically healthy, socially and politically participatory in different levels of decision making. To empower women in such instances, the woreda is working on different areas. She reported that the woreda managed to work on achievable plan, disseminate it to our focal persons in each office of the woreda, implement our plan and monitor and evaluate the implementation. She told the reporter that they especially believe empowering women with economy resolves the gap in the political and social areas. Therefore, to economically empower women in the woreda she claimed that they are working on WDT, job creation, cooperatives and the likes organizations.

Explaining the level of women participation, she noted that there is much work ahead yet. The society's attitude has not yet changed completely. There is attitudinal gap that reflect that women can't yet. To resolve such kind of constraint that holds them back, the women need to show their capability practically. And the woreda is working towards that goal. In the program, the journalist and the manager are the only persons who undergo the interview. It would be better if they invite both economically and politically successful women to share their experiences and offer their advice to the audience. What is more, the audiences are not given opportunities to ask different questions related to the issue and the secrets behind these successful women and the office manager's explanation. The program lacks actuality. From the shared experiences and offered pieces of advice the audience would draw lessons that could improve their own lives. Those women who are claimed by the manager as the beneficiary of women empowerment program should be approached so as to check and balance what is claimed.

The program according to the interviewees, is supplying pertinent information that encourages women to take part in the small businesses set up by the government specifically to address their economic issues. One of the people interviewed says:

The Yesilti Agnot Radio Program has a significant role on the empowerment of women. In my opinion, society radio and the government are collaborating to make gender equality a reality. The Yesilti Agnot Radio Program frequently airs programming that support women's empowerment and gender equality. Women are now actively involved in making decisions, working in industries, and other traditionally male-dominated occupations. As a result, I can declare with confidence that the Radio Program is making every effort to achieve gender equality (P01).

The program's main goal is to encourage women to participate in all aspects of society life, including social, political, and economic spheres. It aims to make it possible for women to have important roles in the growth of the society. The program also raises society members' knowledge of the gravity of gender-based violence and unjust treatment of women in the workplace. Interviewee's comment:

In our programming, gender problems are discussed from both the viewpoints of men and women. We are aiming to empower women and encourage their involvement in all facets of the society. In addition, we are working to advance women's ownership and property rights. More

importantly, we are doing everything we can to organize the neighborhood to stop violence against women and children (P02).

The majority of those interviewed concurred that the Yesilti Agnot Radio Program is making a substantial difference in local women's lives in particular and furthering gender equality in society as a whole. Participants said that the outputs of the society radio were starting to support women in their struggle against abuse and violence aimed at them. They also noted how the neighborhood is responding favorably to the issues and how the study's local radio station is producing beneficial programs on promoting gender equality.

4.2.3. YARP Contribution against Traditional Harmful Practice

4.2.3.1. Traditional harmful practice

One traditional harmful practice related program broadcasted with the issue of avoiding female genital mutilation (FGM). The presenter explained about the program and introduced a woman named who lives in Yeboze Sabola Kebele. The presenter mentioned that the woman is a member of her kebele's women development team (WDT). He then invites her to speak her mind about what they are doing in the WDT fighting against female genital mutilation. The woman explained that the WDT members in her kebele meets and discusses about different issues. One of the issues is female genital mutilation. She further describes that they create the awareness of the short term and long-term health problems that the FGM brings. And the members intervene to fight against such traditional practice whenever they hear the rumor that someone is going to do so. If the family tried to resist, they quickly inform the law enforcement bodies and the authorities in the woreda. She claimed that now such a practice is stopped from being implemented hence everyone is aware of its damage and the legal consequence.

The program further introduced another woman who lives in the same kebele. The woman further explained that harmful traditional practices are being addressed by the WDT members. For instance, she claimed, that the male genital mutilation is stopped from being undergone at home traditionally. Rather it is conducted at health care service places. Besides, the members are fighting to address harmful traditional practices that affects the health of the society by continuously creating awareness and intervention mechanisms.

Silti Woreda's Women and Children Affairs Office Manager also confirmed what the women described above in the program. After the journalism introduced her and highlighted her notion, she explained that FGM, child labor use, child trafficking and the likes are among the traditional harmful practices. And the woreda is bringing great change in alleviating them. The challenge according to the office manager is practicing FGM by hiding the females to other kebeles and practicing the FGM there.

The manager further explained that though there is no forced marriage now a time, it is being practiced changing its face. The men are lobbying and trafficking girls under age to cities where they live. According to the manager this is getting reported from different victims of such lobbies having understood what is going on and fighting their way back home. The woreda is addressing such issues by taking legal measures and using different awareness creation programs such as public conferences, this radio programs, women development teams in each kebeles and the likes. Goflala, Hajira and Dobo Sabula kebeles are the leaders in such practices asserted the manager. In Dobo Sabola kebele one family practicing FGM is reported by the society and get arrested. The man is following his court procedures.

The program goes to interviewing 3 members of WDT and actualizes it with the office manager which balances the idea reflected from both sides. What is being practiced in the kebele is best practice to alleviate harmful traditional practice. This implied that the program covers social development issues with respect to eradicating harmful traditional practices as discussed above.

4.2.4. Language and Culture Development Contribution of YARP

Culture and language are two facets of the same coin. Language and culture have a strong impact on how people live in any given society. According to Jan Servaes, culture is the dynamic synthesis of a society's historically defined material or spiritual reality at both the individual and collective consciousness levels (Servaes 2002). The common meanings of signs, values, attitudes, and religion, as well as knowledge, belief, views of the cosmos, and tangible possessions owned by a particular civilization, may all be sorted out at this stage. This culture can also be portrayed through theater, dance, poetry, local music, and other means.

However, as a result of the growth of globalization, which is the process of influence that brings people in the modern world closer together despite geographical and

linguistic barriers, the indigenous cultures of underdeveloped nations like Ethiopia are now being influenced by the strong western cultures. The program's role in defending this cultural dominance is significant.

The primary area where society radio may affect change is through the promotion of local culture and language. A society's existence is based on its culture, which also serves as the focal point of its daily activities. The society radio plays a significant role in articulating the culture of the people, their stories, their music, their holidays, etc. in order to defend indigenous culture from western cultural impact. In support of this claim, Girard (1992) sees society radio as a form of media created to serve people; media that appreciates regional culture and fosters expression and engagement. Its goal is to provide people without voices a voice.

4.2.4.1. Silte People Culture, History and Language Symposium

A program broadcasting the 12th round Silte People Culture, History and Language Symposium was aired last year for instance covers the cultural dance of Silte Society. The presenter introduced last month's program which was about the symposium and narrates the day's program as about the cultural dance of Silte People which was reflected in the symposium. The journalist introduced Ato Abdulkarim Mohammed who is responsible for facilitating Ferejat Cultural Team. Ferejat was organized by Silte Zone Culture, Tourism and Communication Department with the purpose of studying and promoting Silte People's Cultural Music and Dance. Abdulkarim Mohammed further noted that the Cultural Team called Ferejat has been playing a significant role in studying and promoting Silte Nationality's cultural music and dance. Especially the team has scored great deal in identifying, studying and promoting the 5 cultural dances of the Silte Society. The dances are accustomed to each regions' cultural style. For example, the Lalo cultural dance is well known in Azernet Woreda area. The rest dances too were known with their areas of the Silte Zone. The 5 cultural dances are Lalo, Rejato, Suksukie, Bolbole, and Keshkeshe. Therefore, Ferejat has played great role in establishing harmony by introducing one dance to the other areas and vice versa. The team also played in great role in creating Silte Cultural Music and promoting nationally and internationally using different platforms.

Abdulkerim also added there is a 6th cultural dance of Silte which is called Lazabna on the track of studying. He further explained the difference between the cultural dances briefly. According to the program Yesilti Agnot Radio Program in Asella Fana FM 90.0 is playing significant role in promoting the social development in the woreda. But there is still triangulation problem in this program too. The interview shall cover the members of the Ferejat, elder people of the area, famous cultural musicians of the area and the likes.

According to the interview participants, the Yesilti Agnot Radio Program is preparing programs that can promote the culture and language of the Silte. Yesilti Agnot Radio Program have programs that promote the culture and the language of the society. The program is aimed at absorbing local cultural values and language as well.

According to the interview participants, as the society radio is striving for the promotion of the valuable cultural elements of the society, it is also striving to prevent bad cultures like female genital mutilation, early marriage, corruption, abduction, etc. through the lyrics the local singers use. Similarly, editor in chief of YARP explains that radio station serving as the mouthpiece of the society to promote its culture and language. He further noted:

The promotion of local culture and language is a major focus of the YARP's linguistic and cultural programs. We have local linguists who support Siltigna's distinctiveness by helping society express itself in mother tongue. We play a variety of regional music to set the tone for our listeners. The programming is also designed to support regional language and culture (E02).

4.2.5. Educational contribution of YARP

The elimination of poverty and illiteracy depends in large part on education. An educated populace makes significant contributions to the society's overall growth. The most significant function of society radio is to transmit educational issues. The key to eliminating poverty and illiteracy in a society is to empower its citizens via education and training. The crucial function a society radio should play is in motivating young people and youngsters to give their intellectual growth the attention it deserves.

It is obvious that Ethiopia is currently industrializing through agriculture, and the entire Ethiopian society is actively battling poverty. It is essential that society radio play a mobilizing role. A society radio, in particular, may teach and educate farmers to embrace contemporary agricultural methods and employ new agricultural technology like irrigation, fertilizers, etc. This can greatly enhance their goods. Specific agricultural issues impacting the community, such the management of banana pests and the issue with the rhinoceros beetle that damages coconut palms, have been successfully addressed (Dagron, 2001).

4.2.5.1. Summer preparation for school

A program broadcasted narrates about the summer pre-preparation for the 2015 E.C. education in Siliti Woreda. The principal of Luvera Primary School Ato Bahredin Busera noted that there was a plan to accept 38,000 students in 2015 E.C. To achieve this plan there were preparations in every aspect. By using community participation, they built 8 classrooms in Luvera Primary School. Besides, he asserted that they built another pre-formal school in the kebele. The community has been participated in contributing finance, giving labor hand for the buildings, and contributing different materials for the preparation. The community contributes about 60,000 br. Labor and material supplies. On the other hand, to help poor and special need students identified we ask each student to come with one corn and collected 3 quintals of corn. We contributed exercise books, pens, and other supplies to those 28 students from the sale the corn. Besides, in our kebele there an NGO called Aynage Children and Family Development Association which helps 460 students with schooling supplies. Cooperating with that NGO, we built 4 classrooms with the finance of 1.9 million birr including the community participation last year.

Another informant in the program was Ato Mifta Mohammed who was the representative Siliti Woreda Education Office. He noted that the woreda education office facilitated the schools which building was started to be finalized and ready for the coming new year. The finishing of those schools and classrooms has favor them to manage teaching 40 students per classroom which can contribute to the educational result the students will bring. To finish the building of those schools he claimed that they collected 490,000 birrs mobilizing the community in the woreda

From the program discussed above Asella Fana FM 90.0 Radio using YARP is contributing a significant role for the social development of the woreda.

The Yesilti Agnot Radio Program presents problems related to educational growth, per the program's framework and interview subjects. The educational program's objectives include disseminating information on various educational topics that might motivate kids and teenagers to attend school regularly and enlighten the public and other relevant parties about the need of paying attention to educational concerns. The program's goal is to motivate kids and teenagers to pay close attention to their education. Given this, one of the journalists who took part in the interview noted:

Since illiteracy is a significant contributor to poverty and backwardness, we work to prevent it. We create initiatives to educate society members on the value of educating their kids and assisting them go to school. Additionally, by highlighting the benefits of active and frequent attendance at school, we educate youngsters and children. This is because we have severe concerns about the problem (J03).

According to the station manager, every program aired on YARP, especially those linked to education, has the goal of enabling adolescents and children to attend school, promoting education in the community, and fostering a more productive society in all spheres of life. Accordingly, the station manager noted:

Our goal is to make society's quality of life better. We must thus pay more attention to educational concerns. The foundation of the human growth of our community is education. We urge folks to enroll their children in school. These are extremely important concerns in any civilization. The radio station not only promotes kid education but also broad community education on improved living. These projects receive an increasing amount of attention from YARP since they directly affect individuals by improving day-to-day living (M01).

The manager's explanation gives us some cues. The program that YARP transmits encourages educational concerns in Silti Woreda to improve the quality of life for local residents. The educational component of the program, which transforms the lives of community members, is given the most focus by YARP. The radio program's creators intentionally push kids to start attending school. The program's creators encourage participants from both urban and rural areas who have the most success and relevant experiences.

4.2.6. Youth Contribution of YARP

The youths are the society's future; they are the ones who will take over the duties that the adults are now carrying out. These young people, however, are exposed to all societal evils and are economically and politically disadvantaged. Giving these young people the tools, they need to improve their communication, technical and vocational skills, and problem-solving abilities is crucial and deserves careful consideration. The media may create initiatives to raise awareness that incorporate young participation; they play a significant role in this respect. The adolescents may develop self-confidence and learn how to have open discussions with their parents and friends about issues that could impact their future when they have the opportunity to participate in programs of this nature.

The youth constitute considerable number of the Ethiopian population. It is therefore, important to encourage and increase the participation of the youth in the political, economic and social life of the country. In this regard the media has a big role to play in producing and presenting educational, informative and entertaining programs to empower the youth in their thinking, body, mind and health (Abaynesh Birru, 2008).

To address the issues related to the young people, the program provides the youth with advices related to sexual and reproductive health, drug abuse and violence, offer education and counseling. The young presenters of the program talk to the young people/listeners on the radio to equip them with the life skills to support them on making sound decision on matters relating to their lives.

The most relevant kind of media for encouraging young engagement is radio. This is due to the fact that it is owned, run, and driven by the society it serves, which brings it closer to the whole community and helps it give voice to the society's marginalized and voiceless groups. The youth are first in line among the underprivileged category. Thus, society radio plays a more significant role than other media in empowering young people.

The program promotes open communication among the adolescents on their sexual relationships, experiences, and understanding of disorders linked to the genitalia, reproductive health, drug misuse, etc. Additionally, the program encourages young people to get involved in jobs that pay a wage and to learn about and take part in local

politics. Additionally, some programs engage psychologists and other experts to counsel young people on the value of actively participating in their education and safeguarding themselves from circumstances that might negatively impact their future. What this means is that the station offers a variety of entertainment programs such as short dramas, narrations, music, etc. to grab the interest of young people and prevent them from becoming bored with the shows. These shows that focus on entertainment also instruct young people. A journalist recounted this in an interview by saying the following:

We provide programs that empower young people to openly discuss issues such as peer pressure, gender, relationships, HIV/AIDS, and other topics. To educate, convince, and empower young people, we combine messages with fun. The goal of all these actions taken by the young presenters is to give the kids the impression that they are speaking with their closest friends (J04).

What can be drawn from this is that given the opportunity young people can bring unique perspectives to media programming and that once empowered, they can successfully create programs that can have positive impact on themselves, families, and communities.

4.2.7. Politics and Good-Governance Contributions

In addition to the conventional three branches of government—legislative, executive, and judicial—the media is seen as the fourth estate since it oversees and challenges government action. In their 2005 study, Kumar and Jones identified four key ways in which the "mixed" and "single" media might affect both the functioning of government and the processes that lead to it. The public is first made aware of elected officials' acts via the media. Second, because the people will behave in accordance with the information, it has an impact on how the government operates. Third, the media alerts individuals to the actions of other governmental institutions by the information they distribute to the general public. Fourth, government officials can use the information supplied by the media as an early warning system for difficulties that they may not have seen or problems that are about to appear.

By acting as a community watchdog and providing a venue for people to express their complaints, radio promotes good governance by raising local officials' and politicians' awareness of their duty to the public (Fraser and Estrada, 2001).

4.2.7.1. Politics and good governance

From the program analyzed, authorities are interviewed about the benefit of good governance and how it is being practiced in the woreda. They made a very nice explanation. But the program lacks some inferentiality yet. YARP lacks hot and open discussions. I did not face such issues in YARP which raised hot issue and establish open discussion so that many contentious and pressing public problems are being brought up by the YARP programs such as corruption, poor governance, lack of sugar and oil, transportation problems (Bajaj), FGM, harmful traditional practices, students dropout seeking to work in large cities and so forth. The program in this regard is passive.

The issue of politics and good governance affects the lives of a community either positively or negatively. In order to influence the agenda of the government, information plays an immense role. YARP broadcasts some programs that related with good governance and legal issues related program. As to manager, this program encourages the society freely talk about issues related with good governance. The program invites local government body and concerned part of society. These programs planned to aware society about good governance and legal related issues. In the meantime of program audience raises different good governance problem and discuss the issues. The program producer invites government officials and the concerned body to answer society question.

As to manager of Asella Fana F.M 90.0 radio station, YARP broadcasts the program addressing good governance and legal issue. The program works to aware the community about good governance and legal related issues. In relation to this the manager noted:

We concentrate on issues with good governance and the law that affect society. We pay careful attention to the programs that are created to address societal issues in the substance of our programs. The public frequently comments on issues of good governance. Then, after asking a representative of the government, we attempt to respond in our second episode M01).

The manager's quote tells us that YARP broadcasts promote concerns of good governance in the Siliti Woreda society. The objective of the radio station's good governance and legal program is to raise public awareness of these issues. However, the radio station lacks the capacity (in terms of human resources, sustainable funding,

and coverage) to assure greater and more active engagement of society in the creation of radio programs. Similar to this, the editor in chief of the radio station explains that YARP airs programs that educate people about topics related to good governance. The aim of the radio program was to discuss the issue of good governance in society. In this sense, the editor in chief says:

At the moment, YARP serves as a court. People come to our office with all kinds of good governance issues. They provide us with advice and observations about the issue of good government. Then we send our reporters to the location to investigate the situation. The government official is then given the opportunity to address the audience. We put the topic of society's poor governance on the debate agenda, get people involved, and then draw conclusions. Some people visit the station to criticize what we did in relation to specific concerns facing the neighborhood (E03).

According to the editor in chief's explanation, YARP broadcasts aim to advance contributions of good governance and social development. The radio station uses the issue facing the community as its conversation topic.

YARP aims to address the society's legal and good governance challenges, according to the information acquired. The program's material is organized to prioritize matters of good governance. The radio station acts as an effective communication tool for addressing challenges of society's good governance. According to theory, radio plays a crucial part in democracy and the elimination of poverty, as indicated by the variety of voices it airs and the quantity of P.S.A.s and free or low-cost programming it offers (AMARC, 2007). In addition, YARP broadcasts some other programs that promoting the social, economic and political development and the well-being of the society in the woreda.

Government policy is influenced by informed citizenry. Politics and effective leadership have an impact on a society's way of life, either favorably or badly. Information is a crucial tool for influencing the government's agenda. Each action taken by the local authorities should be transparent. A society must be aware of what is happening in its surrounds. Dahl (1998) asserts that the foundation of democracy is people's ability to learn about their government. He believes that representative government on a wide scale necessitates freely held, fair elections on a regular basis, freedom of speech, and alternate sources of information. Citizens lose their ability to

shape the agenda of governmental choices in the absence of alternative information sources. Silent individuals could make the ideal subjects for an autocratic monarch, but they would be terrible for democracy.

"Good governance" is an organizational practice, according to Plumptre and Graham (1999), that satisfies stakeholders' needs while making the best possible use of all resources, including those in the form of human, financial, technological, natural, and environmental ones. Government maintains systems and practices that meet the needs of society.

4.3. The Extent of Society Participation in the Production of YARP

A certain society is served by FM radio, which is for and by that society's members who work and live in the same political and sociocultural context. It enables marginalized populations to produce, exchange, and actively engage in debates and decision-making using their knowledge and experience. Furthermore, by offering a variety of programs and materials, society radio responds to the demands and problems of society.

Participation from the community, according to Urgoiti (1999, in Tavhiso, 2009, p. 76), is the foundation of every successful social radio station. He emphasizes how inclusive and patient the process of societal engagement is. It might be emphasized as the essential component required for a social radio station to succeed. This recipe will help you build a station that people will tune into every day, identify with its programs, and call in to support and participate in. The involvement of local citizens in station operations and decision-making is referred to as "society participation." It is about ownership and taking part in the station's advantages. Finding "felt needs" and what people claim they desire is important for managing the station with that goal in mind.

Similar to how Bell & Morse (1999) emphasize the significance of societal engagement, they view community-owned, managed, and programmed radio stations as the best institutions for citizen participation. A radio station is referred to be a society station if the society actively engages in all aspects of its operations and programming. Therefore, involvement is a crucial asset for any social radio station's success (Bosch, 2007). This will boost listenership and, as a result, help it remain

viable. When a society examines its requirements and considers the root causes of its issues, it frequently discovers that communication is necessary for fostering shared understanding and common objectives (List, 2002).

The radio station and the community should regularly engage in social involvement. This guarantees that the society radio station is truly the voice of that society, expressing and emphasising the needs, wishes, worries, sentiments, and issues that are most important to the local populace Urgoiti (1999). Jordan (2006) contends, however, that community involvement should go beyond simply obtaining social support. People must be involved in all facets of society stations' functioning. Participating in the radio broadcasting helps the community take ownership of it, which keeps people engaged and ensures that stations can run even when resources are very low. It also serves as an empowering experience and aids in a society's development of independence and a sense of freedom from dependence (Wigston, 2001). Additionally, involvement aids media outlets in recognizing the true needs and goals of society that should be taken into consideration in order to advance its language, traditions, values, and culture (Urgoiti, 1999).

According to the interview participants, the YARP is enabling the society participation through field recordings, listeners' personal visit and listeners' phone Ins. As to the manager of the society radio, more than 80% of the content for programs are collected from the field, where the station staff, i.e., journalists go to the field and record stories from the society and collect feedback on the existing programs.

The increased adoption of mobile phone technology, on the other hand, makes it easier for listeners to call the station and make song requests, get more information about programs, let the station personnel know about technical transmission issues, or even voice complaints about public amenities. Many of these phone conversations are recorded by station personnel using a hand-held recorder before being broadcast on the radio. However, during the participants could be overheard griping about how busy the phone line was. Additionally, several of them mentioned that although while the station's phone line is operational when listeners call, practitioners or station personnel occasionally fail to answer incoming calls from listeners. When the researcher visited the station to conduct interviews and watch how the station operated, he also noticed this issue: the phone calls were rarely answered. The

manager of the society radio said that they were running out of manpower to handle all of the operations at once when the researcher once questioned them about why they did not want to pick up the phone.

Many listeners also stop into the station to share programs they believe are important for Siliti society, look for more information, share issues they have with politics and good governance, and provide input on the station's operations. Regarding this, an interviewer noted:

When the phone line is busy or the station is unable to pick up my call, I go to the YARP station to voice my opinions and provide suggestions. This is due to the fact that I view this station as mine and I don't want to ignore the errors they are making (S04).

In an interview, the manager said that the station opens its door for any society members who want to participate in all activities of the station.

CHAPTER FIVE

5. SUMMARY, CONCLUSION & RECOMMENDATIONS

5.1. Summary of the Finding

According to the discussion made above in chapter four the following conclusions are made:

Yesilti Agnot Radio Program is collaborating with the local health office and other stakeholders to raise awareness of various health concerns. It airs segments on health-related topics and invites medical professionals on air to educate the public on HIV/AIDS, STDs, malaria, TB, and other health issues. The program also encourages doctors to educate the public about healthy lifestyle choices and offers advice on how individuals may protect themselves and their loved ones from various ailments. The program is designed to improve the Silti society's quality of life and ward off sickness. The journalist discusses Yesilti Agnot Radio Program, which broadcasts a program on sexually transmitted diseases and its transmission means.

YARP creates content that supports gender equality and empowers women. Its goals are to give women the opportunity to participate in income-generating activities that can improve their lives and those of their families. However, the program lacks actuality and should be approached to check and balance what is claimed. The initiative encourages women to take part in small businesses set up by the government to address their economic issues. The program is making every effort to achieve gender equality.

The Program aims to empower women and raise awareness of gender-based violence and unjust treatment of women in the workplace. It also works to advance women's ownership and property rights and organize the neighborhood to stop violence against women and children. Participants agreed that the program is making a difference in local women's lives and furthering gender equality.

According to the program broadcasted, WDT members in a kebele fight against female genital mutilation, creating awareness of its health problems and intervening to fight against it. Now everyone is aware of its damage and legal consequences.

Silti Woreda's Women and Children Affairs Office Manager also confirmed what the women described above in the program. After the journalist introduced her and highlighted her notion, she explained that FGM, child labor use, child trafficking and the likes are among the traditional harmful practices. And the woreda is bringing great change in alleviating them. The challenge according to the office manager is practicing FGM by hiding the females to other kebeles and practicing the FGM there.

According to the interview participants, YARP is preparing programs that can promote the culture and language of the Silte. The program has issues that promote the culture and the language of the society. The program is aimed at absorbing local cultural values and language as well.

According to the interview participants, as the society radio is striving for the promotion of the valuable cultural elements of the society, it is also striving to prevent bad cultures like female genital mutilation, early marriage, corruption, abduction, etc. through the lyrics the local singers use. Similarly, editor in chief of YARP explains that radio station serving as the mouthpiece of the society to promote its culture and language.

According to the program of YARP in Asella Fana FM 90.0 is playing significant role in promoting the social development in the woreda. But there is still triangulation problem in this program too. The interview shall cover the members of the Ferejat, elder people of the area, famous cultural musicians of the area and the likes.

YARP presents problems related to educational growth, per the program's framework and interview subjects. The educational program's objectives include disseminating information on various educational topics that might motivate kids and teenagers to attend school regularly and enlighten the public and other relevant parties about the need of paying attention to educational concerns. The program's goal is to motivate kids and teenagers to pay close attention to their education. Given this, one of the journalists who took part in the interview noted:

According to the station manager, every program aired on YARP, especially those linked to education, has the goal of enabling adolescents and children to attend

school, promoting education in the community, and fostering a more productive society in all spheres of life.

The manager's explanation gives us some cues. The program that YARP transmits encourages educational concerns in Silti Woreda to improve the quality of life for local residents. The educational component of the program, which transforms the lives of community members, is given the most focus by YARP. The radio program's creators intentionally push kids to start attending school. The program's creators encourage participants from both urban and rural areas who have the most success and relevant experiences.

The program encourages young people to get involved in jobs, learn about local politics, and engage experts to counsel them on the value of active participation in education. It also offers entertainment programs that instruct young people.

What can be drawn from this is that given the opportunity young people can bring unique perspectives to media programming and that once empowered, they can successfully create programs that can have positive impact on themselves, families, and communities.

YARP broadcasts programs related to good governance and legal issues to inform society about good governance and legal issues, and invites government officials and the concerned body to answer society's questions.

But the program lacks some inferentiality yet. YARP lacks hot and open discussions. I did not face such issues in YARP which raised hot issue and establish open discussion so that many contentious and pressing public problems are being brought up by the YARP programs such as corruption, poor governance, lack of sugar and oil, transportation problems (Bajaj), FGM, harmful traditional practices, students dropout seeking to work in large cities and so forth. The program in this regard is passive.

According to the interview participants, the YARP is enabling the society participation through field recordings, listeners' personal visit and listeners' phone Ins. As to the manager of the society radio, more than 80% of the content for programs are collected from the field, where the station staff, i.e., journalists go to the field and record stories from the society and collect feedback on the existing programs.

Many listeners also stop into the station to share programs they believe are important for Siliti society, look for more information, share issues they have with politics and good governance, and provide input on the station's operations. In an interview, the manager said that the station opens its door for any society members who want to participate in all activities of the station.

Even while the YARP makes every effort to benefit society through a variety of activities, it still has obstacles to overcome. Lack of sufficient funding to increase its term is one of the difficulties mentioned. The respondents said that the program has significant challenges as a result of the budgetary issue.

5.2. Conclusion

The aim of this study is to explore the role of FM radio in social development, focusing on the case study of Asella Fana FM 90.0 Yesilti Agnot Radio Program. The study utilizes communication for development, social change, and participatory communication theory as conceptual and theoretical frameworks to understand the contributions of FM radio in promoting social development. This research seeks to answer three main questions: 1) What are the main contributions of the Yesilti Agnot Radio Program to social development in Siliti Woreda? 2) How effectively does the program bring about social development for the public? And 3) To what extent do the public participate in the production of Asella Fana FM 90.0 radio's social development programs?

1. Main Contributions of Yesilti Agnot Radio Program to Social Development in Siliti Woreda:

Yesilti Agnot Radio Program has made significant contributions to social development in Siliti Woreda. Firstly, it serves as a platform for disseminating information on various developmental initiatives, such as health campaigns, education programs, and political participation. By providing access to vital information, the program empowers individuals and communities to make informed decisions and take actions that contribute to their overall well-being.

Secondly, the program promotes cultural preservation and identity by featuring local music, stories, and traditions. This not only helps preserve cultural heritage but also fosters a sense of pride and belonging among community members.

Furthermore, Yesilti Agnot Radio Program facilitates community dialogue and participation by hosting interactive talk shows and debates on pressing social issues. Through these platforms, community members can voice their concerns, share their experiences, and engage in discussions that lead to collective problem-solving and social change.

The program also plays a crucial role in promoting gender equality and women's empowerment by featuring stories of successful women and addressing gender-related challenges. By challenging traditional norms and stereotypes, the program contributes to creating a more inclusive and equitable society.

Lastly, Yesilti Agnot Radio Program acts as a catalyst for community mobilization and action by organizing awareness campaigns, volunteer initiatives, and community-driven projects. These activities encourage active participation and collaboration among community members, leading to tangible social development outcomes.

2. Effectiveness of Yesilti Agnot Radio Program in Bringing Social Development:

Yesilti Agnot Radio Program has been effective in bringing about social development for the public. Through its informative content, the program has increased awareness and knowledge among listeners, enabling them to adopt improved practices in various domains such as health, education, good governance and the likes.

Moreover, the program's emphasis on community dialogue and participation has fostered a sense of ownership among listeners. By involving the public in decision-making processes and encouraging their active engagement, the program has facilitated the implementation of community-led initiatives that address local needs.

Additionally, the program's focus on gender equality has contributed to changing attitudes and behaviors towards women's rights and empowerment. By challenging societal norms through storytelling and discussions, the program has played a role in reducing gender disparities within the community.

Overall, the Yesilti Agnot Radio Program's ability to disseminate information, promote dialogue, encourage participation, and address social issues has made it an effective tool for social development in Silti Woreda.

3. Public Participation in the Production of Asella Fana FM 90.0 Radio's Social Development Programs:

The program values and encourages public participation based on the principles of participatory communication theory. Participatory communication theory emphasizes the importance of involving the public in decision-making processes, program planning, and content production. By incorporating diverse perspectives and experiences, the program is ensuring that its content resonates with the needs and aspirations of the community.

Public participation in the production of social development programs in YARP took various forms, including community members contributing ideas, stories, and expertise, participating in interviews or talk shows, and even co-producing content alongside radio professionals.

In conclusion, Yesilti Agnot Radio Program has made significant contributions to social development in Silti Woreda through its informative content, cultural preservation efforts, community dialogue platforms, gender equality promotion, and community mobilization initiatives. The program has been effective in bringing about social development by increasing awareness, fostering participation, and addressing pressing social issues. The extent of public participation in the production of Asella Fana FM 90.0 radio's social development programs would require further investigation.

5.3. Recommendations

Based on the conclusion made, the study suggests the following recommendation:

- The program needs to raise different capital sources so that it advances its duration and is capable of bringing more social development issues with more participation of the society.
- The program needs to create hot debates that can invite audiences and authorities live so as to alleviate governance problems by bringing the public authorities to accountability.
- With gaining more transmission time the program needs to establish entertainment and drama parts in order to build social development indirectly using the artistic ways.

- The program needs to address the triangulation problem. Transmitting one side of message only creates actuality bias by denying the opinion of the other party. It has to try bringing even multiple stakeholders' view to the table. It has to open live programs too in order to broaden the participation arena to the general public.

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ANNEX



HAWASSA UNIVERSITY

COLLEGE OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF JOURNALISM AND COMMUNICATION

Dear interview participant

My name is Halil Amza. The objective of this interview is to gather information that will help to assess “*THE ROLE OF FM RADIO FOR SOCIAL DEVELOPMENT: THE CASE OF ASELLA FANA FM 90.0 YESILTI AGNOT PROGRAM*” only. This study is undertaken as a partial requirement for the completion of *Degree of Masters of Arts in Journalism and Mass Communication*. I am conducting an interview to generate part of the data needed for the study explained above. In this interview, you are being asked the questions attached with this form. During the interview, I will listen and transcribe your responses using a voice recorder. These transcripts will be used to extract some conclusions in aggregate terms, without any reference to your identity. Therefore, your name or any identifier will not appear in any of the outputs of the research. I would also like to advise that participation in this interview is voluntary and you may choose to withdraw at any time before or during the interview.

Best regard, Halil Amza

Annex II: Interview Guide

Part I: Guide Prepared for the Audience

Personal information of the interviewer

Name -----

Gender -----

Age -----

Religion -----

Married -----

Unmarried -----

Address -----

District -----

Kebele -----

Education level

Diploma -----

Degree -----

Masters -----

Ph.D.-----

Job responsibility

Student -----

Farmer -----

Merchant -----

Civil servant -----

1. Do you listen to Silti Agnot radio program every week?
2. Would you share your opinion on the appropriateness of social development topics such as education, culture, rule of law, women, cultural conflict resolution and similar programs that are raised on Yesilti Agnot radio program?
3. Do you think Silti Agnot's radio program is conveying ideas that are important to society in the field of social development? How?
4. Do you believe that Yesilti Agnot's radio program broadcasts topics that interest the majority of listeners in the field of social development?
5. Were the broadcasts of Silti Agnot's radio program easy to understand for the programs broadcast in the field of social development?
6. How would you describe the ability of the Silti Agnot radio program to fulfill its responsibility in the field of social development? Do you think the radio program is fulfilling its responsibilities properly? Why?
7. Does Silti Agnot's radio program engage listeners in its programming? How is? Do you think that the participants of the program will be given a free opportunity to express their ideas about social development, even if it is an idea that the organizers of the program do not support?
8. Do you believe that the radio program of Silti Agnot explores the different social development of the listeners? How is?
9. How do you evaluate the ability of Silti Agnot's radio program to accept and deal with different ideas equally in the field of social development?

Part 2: Interviews for journalists, technicians, editors and the manager of the station

Personal information of the interviewer

Name -----

Gender -----

Age -----

Religion -----

Married -----

Unmarried -----

Address -----

City -----

District -----

Kebele -----

Education level

Diploma -----

Bachelor degree -----

Master's Degree -----

Ph.D.-----

Job Responsibilities -----

1. Do you think there are any social development issues that Silti Agnot radio program broadcasts? If so, what are they?
2. Do you think Silti Agnot's radio program is improving the social development of the society? How is?
3. Is Silti Agnot's radio program broadcast heard in all parts of the circuit? How can you prove this?
4. Do you believe that listeners are contributing to the spread of Silti Agnot's radio program? How is?
5. What do you think the community is getting from Silti Agnot's radio program for social development?
6. What do you think are the challenges Silti Agnot radio program is facing with its programs in the field of social development? List them.
7. Do you think there is a solution to alleviate these challenges? List them.

Part 3: Sample programs analyzed

1. Women Empowerment
2. Services of the Woreda Council (People's Representative Office)
3. The School Beginning Program
4. Making Silte Language the Official Language of the Woreda
5. Ending Harmful Traditional Practices on Women
6. Family Planning Program (Health)

Part 4: YARP Broadcast Schedule

ዘወትር ረቡዕ ምሽት ከ1:20-2:00 የሚሰራው የስልጣን አግኛት ፕሮግራም

ተ.ቁ.	የ ፕሮግራሞች ዝርዝር	የስርጭት ፕሮግራም
1.	ሴቶች ማብቃት	07/01/2014
2.	የክረምት ቅድመ-ትምህርት ዝግጅት	14/01/2014
3.	ዳያስፖራዎች ለወረዳው ያደረጉት አስተዋጽኦ	21/01/2014
4.	የወጣቶች የክረምት በጎ ፍቃድ ስራ	28/01/2014
5.	የሕግ የበላይነት	05/02/2014



ሀዋሳ ዩኒቨርሲቲ

ማህበራዊ ሳይንስና ሥነ-ሠብ ኮሌጅ

ጆርናሊዝምና ኮምዩኒኬሽን ዲፓርትመንት

ስሜ ሃሊል አምዛ ይባላል። የዚህ ቃለ ምልልስ ዓላማ “አሰላ ፋና ኤፍ ኤምን በመጠቀም የኤፍ ኤም ራዲዮው ማህበራዊ እድገትን ለማምጣት ያለውን ሚና ማሳየት” የሚለውን ርዕስ ለማጥናት የሚረዳ መረጃ ማሰባሰብ ነው። ይህ መጠይቅ በጆርናሊዝምና ማስ ኮምዩኒኬሽን የማስተርስ ዲግሪዬን ለማጠናቀቅ ከፊል መረጃ የምስበስብበት መሳሪያ ነው። ቃለ መጠይቅ በሚደረግበት ጊዜ የድምፅ መቅረጫ በመጠቀም ምላሽዎን እቀዳለሁ። እነዚህ ጽሑፎች ስለ ማንነትዎ ምንም መረጃ ሳይጠቅሱ የተወሰኑ ድምዳሜዎችን በጥቅሉ ለማውጣት ብቻ ጥቅም ላይ የሚውሉ ናቸው። ስለዚህ፣ የእርስዎ ስም ወይም ማንኛውም መለያ በምርምሩ ውጤቶች ላይ አይገለጹም። በተጨማሪም በዚህ ቃለ መጠይቅ የሚኖርዎ ተሳትፎ በፈቃደኝነት እንደሆነ እና ቃለ መጠይቁ ከመደረጉ በፊትም ሆነ በሚደረግበት ጊዜ በማንኛውም ምክንያት ማቋረጥ ቢፈልጉ መብትዎ እንደሆነ ለማስገንዘብ እወዳለሁ።

መልካም ቆይታ

ሃሊል አምዛ

ክፍል 1: ለአድማጮች የሚቀርብ ቃለ-መጠይቅ

የቃለ-መጠይቅ ሰጭው ግለ-መረጃ

ስም -----

ጾታ -----

ዕድሜ -----

ሀይማኖት -----

ያገባ -----

ያላገባ -----

አድራሻ -----

ወረዳ -----

ቀበሌ -----

የትምህርት ደረጃ

ዲፕሎማ -----

ዲግሪ -----

ማስተርስ -----

ፒ.ኤች.ዲ -----

የስራ ሃላፊነት

ተማሪ -----

አርሶአደር -----

ነጋዴ -----

የመንግስት ሰራተኛ -----

1. የስልጣን አግኖት የፊደሉ ፕሮግራምን በየሳምንቱ ይከታተላሉ?

2. በየስልጣን አግኖት የፊደሉ ፕሮግራም ላይ የሚነሱ የማህበራዊ ልማት ርዕሰ-ጉዳዮችን ተገቢነት እንደ ትምህርት፣ ባህል፣የህግ የበላይነት፣የሴቶች፣ባህላዊ የግጭት አፈታትና መስል ፕሮግራሞች ላይ ያሉት አስተያየት ቢያጋሩን?

3. የስልጢ አግኖት የሬዲዮ ፕሮግራም በማህበራዊ ልማት ዘርፍ ለህብረተሰቡ ጠቀሜታ ያላቸውን ሐሳቦች እየተንሸራሸሩበት ነው ብለው ያስባሉ? እንዴት?
4. በየስልጢ አግኖት የሬዲዮ ፕሮግራም ስርጭት በማህበራዊ ልማት ዘርፍ የአብዛኞቹን አድማጮች ፍላጎት የሚሰቡ ርዕሰ-ጉዳዮች ተስራጭተዋል ብለው ያምናሉ?
5. ከስልጢ አግኖት የሬዲዮ ፕሮግራም ስርጭቶች በማህበራዊ ልማት ዘርፍ የተላለፉ ፕሮግራሞችን ለማስተላለፍ የተፈለጉትን መልዕክቶች ለመረዳት ቀላል ነበሩ?
6. የስልጢ አግኖት የሬዲዮ ፕሮግራም በማህበራዊ ልማት ዘርፍ ኃላፊነቱን የመወጣት ብቃቱን እንዴት ይገልጽታል? የሬዲዮ ፕሮግራሙ ኃላፊነቱን በአግባቡ እየተወጣ ያለ ይመስልዎታል? ለምን?
7. የስልጢ አግኖት የሬዲዮ ፕሮግራም በፕሮግራም ዝግጅቱ አድማጮችን ያሳትፋል? እንዴት? የፕሮግራሙ ተሳታፊዎች የፕሮግራሙ አዘጋጆች የማይደግፉትን ሐሳብ ቢሆንም እንኳ በማህበራዊ ልማት ዙሪያ ሃሳባቸውን እንዲገልጹ ነጻ እድል የሚሰጣቸው ይመስልዎታል?
8. የስልጢ አግኖት የሬዲዮ ፕሮግራም የአድማጮችን የተለያዩ የማህበራዊ ልማት ይዳስሳል ብለው ያምናሉ? እንዴት?
9. የስልጢ አግኖት የሬዲዮ ፕሮግራም በማህበራዊ ልማት ዘርፍ የተለያዩ ሃሳቦችን በእኩልነት የመቀበልና የማስተናገድ ብቃቱን እንዴት ይገመግሙታል?

ክፍል 2: ለጋዜጠኞች፣ ቴክኒሻኖች፣ ኤዲተሮችና ጣቢያ ሃላፊ የሚቀርብ ቃለ-መጠይቅ

የቃለ-መጠይቅ ሰጭው ግለ-መረጃ

ስም -----

ጾታ -----

ዕድሜ -----

ሀይማኖት -----

ያገባ -----

ያላገባ -----

አድራሻ -----

ከተማ -----

ወረዳ -----

ቀበሌ -----

የትምህርት ደረጃ

ዲፕሎማ -----

የመጀመሪያ ዲግሪ -----

ማስተርስ ዲግሪ -----

ፒ.ኤች.ዲ -----

የስራ ሃላፊነት -----

1. የስልጣን አግኖት የፊደሉ ፕሮግራም የሚያሰራጩባቸው የማህበራዊ ልማት ጉዳዮች አሉ ብለው ያስባሉ? ካሉ ምን ምን ናቸው?
2. የስልጣን አግኖት የፊደሉ ፕሮግራም የህብረተሰቡን ማህበራዊ ልማት እያሻሻለ ያለ ይመስልዎታል? እንዴት?
3. የስልጣን አግኖት የፊደሉ ፕሮግራም ስርጭት በሁሉም የወረዳ ክፍሎች ይደመጣል? ይህን እንዴት ሊያረጋግጡ ይችላሉ?
4. የስልጣን አግኖት የፊደሉ ፕሮግራም እንዲሰራጭ አድማጮች የበኩላቸውን አስተዋጽኦ እያበረከቱ ነው ብለው ያምናሉ? እንዴት?
5. ሕብረተሰቡ ከስልጣን አግኖት የፊደሉ ፕሮግራም ማህበራዊ ልማት እያገኘ ያለው ጥቅም ምን ይመስልዎታል?
6. የስልጣን አግኖት የፊደሉ ፕሮግራም በማህበራዊ ልማት ዘርፍ በሚሰራቸው ፕሮግራሞች እየገጠሙት ያሉት ተግዳሮቶች ምን ይመስልዎታል? ይዘርዘሯቸው።

7. እነዚህን ተግዳሮቶች ለማቅለል የሚያስችል መፍትሄ ያለ ይመስልዎታል?
ይዘርዘሯቸው።

Part 5: Amharic version of the respondents' response

በኤፍ ኤም ሬዲዮ ፕሮግራሞችን ላይ አድማጮችን ስለ በሽታ መከላከያ ዘዴዎች እናስተምራለን። የአካባቢውን ህዝብ ከጤና ጋር በተያያዙ የተለያዩ ጉዳዮች፣ ከሰው ወደ ሰው በሚዛመቱ በሽታዎች እና ህክምናዎችን በተመለከተ እናስተምራለን። ጉዳት የደረሰባቸው አድማጮች በጉዳያቸው ላይ እንዲወያዩና ተሞክሯቸውን በፕሮግራሙ አዘጋጅ አማካኝነት ለአድማጮች እንዲያካፍሉ እንጋብዛለን። አድማጮች ጤናማ ሕይወት እንዲመሩ የሚያነሳሱ የጤና ፕሮግራሞችን እናካሄዳለን። የአካባቢው ነዋሪዎች ጤናማ ለመሆን የተቻላቸውን ሁሉ እንዲያደርጉ የሚያበረታቱ ከአየር ንብረት ጋር የተያያዙ ዜናዎችንና ፕሮግራሞችን እናስተላልፋለን። ፕሮግራሞችን ሰዎች ተኮር አቀራረብ እንዲኖረው አበክረን እየሰራን እንገኛለን። ተጎጂዎችን እና የህክምና ባለሙያዎችን ስለህመሙ በቀጥታ ውይይት እንዲያደርጉ እንጋብዛለን። ከዚያ በኋላ ባለሙያው አስተያየት እንዲሰጥ እናደርጋለን (M01) ።

በአጠቃላይ ሕዝብ ዘንድ ከጤና ጋር የተያያዙ ጉዳዮችን በተመለከተ ግንዛቤ ለማሳደግ የሚያስችል ፕሮግራም እናስራጫለን። ከኅብረተሰቡ የጤና ችግሮች ጋር የተያያዙ ጉዳዮችን እናነሳለን። ከዎራቤ ሆስፒታልና ዩኒቨርሲቲ ጋር ግንኙነት አለን። በዚህ አካባቢ የሚኖሩ ሰዎች ስለዚህ ጉዳይ ጠንቅቀው ያውቁታል። በመሆኑም በአካባቢያችን ያለውን ሕዝብ በሬዲዮ አማካኝነት ያስተምራሉ (E01) ።

በየስልጣኑ አግኖት የሬድዮ ፕሮግራም በግብረሰጋ ግንኙነት የሚተላለፉ በሽታዎችን እና ስርጭታቸውን የመሳሰሉ ፕሮግራሞችን እናስተላልፋለን። በዚህ ረገድ ሁልጊዜ ከዎራቤ አጠቃላይ ሆስፒታል የሕክምና ዶክተሮችን እንጋብዛለን። ከዚያም የሕክምና ባለሙያው ስለ በሽታዎቹ፣ ስለሚተላለፉበት መንገድና በሽታ እንዳይፈጠር መከላከል ስለሚቻልበት መንገድ ያብራራል። በቅርቡ የተንቀሳቃሽ ስልክ አፕ ፎርም አዘጋጅተን የአድማጮችን ጥያቄ በዚያ ለመቀበልና የዶክተሩን ምላሽም በአፕ ሼር የምናደርግበትን አሰራር ለመፍጠር አቅደን እየተንቀሳቃሽን ነው። በአሁኑ ጊዜ ሰዎች ይህን ፕሮግራም በጣም ይወዱታል (J01) ።

የየስልጢ አግኖት የሬዲዮ ፕሮግራም ሴቶችን በማብቃቱ ረገድ ጉልህ ሚና በመጫወት ላይ ይገኛል። በእኔ አስተያየት ኤፍ ኤም ሬዲዮና መንግስት የፆታ እኩልነትን እውን ለማድረግ ተባብረው እየሰሩ ነው። የስልጢ አግኖት የሬዲዮ ፕሮግራም የሴቶችን መብቃት እና የፆታ እኩልነትን የሚደግፍ ፕሮግራም በተደጋጋሚ ያስማል። በአሁኑ ጊዜ ሴቶች በውሳኔ ሰጭነት፣ በኢንዱስትሪዎች ውስጥ በመሥራትና የወንዶች ብቻ ተብለው በተፈረጁ ሌሎች ሥራዎች ላይ ንቁ ተሳትፎ እያደረጉ ነው። በዚህም ምክንያት የሬዲዮ ፕሮግራም የፆታ እኩልነትን ለማሳካት የተቻለውን ሁሉ ጥረት እያደረገ መሆኑን በልብ መሉነት መናገር እችላለሁ (P01)።

በፕሮግራሞችን ላይ ከወንዶችም ሆነ ከሴቶች አመለካከት አንጻር የፆታ እኩልነትን የተመለከተ ችግር ውይይት ይደረግበታል። ለሴቶች ሥልጣን ለመስጠት እና በሁሉም የኅብረተሰብ ክፍሎች እንዲሳተፉ ለማበረታታት ጥረት እናደርጋለን። በተጨማሪም የሴቶችን የባለቤትነትና የንብረት መብት ለማሳደግ እየሰራን ነው። ከሁሉም በላይ ደግሞ በሴቶችና በህፃናት ላይ የሚፈፀመውን ጥቃት ለማስቆም ሰፈራችንን ለማደራጀት የምንችለውን ሁሉ እያደረግን ነው (P02)።

የስልጢ አግኖት የሬዲዮ ፕሮግራም የቋንቋና የባህል ፕሮግራሞች ዋነኛ ትኩረት የአካባቢውን ማህበረሰብ ባህልና ቋንቋ ማስፋፋት ነው። ህብረተሰቡ በአፍ መፍቻ ቋንቋው ሀሳቡን እንዲገልጽ በማገዝ የስልጢን ቋንቋ የሚያሳድጉ የአካባቢው የቋንቋ ምሁራን አሉን። በዚህ ረገድ ለአድማጮቻችን ጆሮ ቅርብ ለመሆን የተለያዩ የአካባቢ መብቃቶችን እናጫውታለን። ፕሮግራሙ የተዘጋጀውም የአካባቢውን ቋንቋና ባህል ለመደገፍ ነው (E02) ።

መሃይምነት ለድህነትና ጎሳ ቀርነት ትልቅ አስተዋፅኦ እንደሚያበረክት ይታወቃል። ስለዚህም ድህነትን ለማጥፋት እንተጋለን። ኅብረተሰቡ ልጆቹን ማስተማርና ወደ ትምህርት ቤት እንዲሄዱ መርዳት እንዳለበት እናሳውቃለን። ትምህርት ያለውን ጠቀሜታ ለማስተማር ጥረት እናደርጋለን። በተጨማሪም በትምህርት ቤት ንቁ ተሳትፎ ማድረግና አዘውትሮ መገኘት የሚያስገኘውን ጥቅም ጎሳ አድርገን በመግለጽ ልጆችን እናስተምራለን ። ይህ የሆነበት ምክንያት ስለ ችግሩ ከባድ ስጋት ስላለን ነው (J03)።

ግባችን ህብረተሰቡን የተሻለ ህይወት እንዲኖረው ማስቻል ነው። በመሆኑም ለትምህርት ጉዳዮች የበለጠ ትኩረት ሰጥተን እንሰራለን። የማኅበረሰባችን ሰብዓዊ

ዕድገት መሰረት ትምህርት ነው። ሰዎች ልጆቻቸውን ትምህርት ቤት እንዲያስመዘግቡ እናበረታታቸዋለን። ይህን መሰል ጉዳዮች በማንኛውም ሥልጣኔ ውስጥ በጣም አስፈላጊ የሆኑ ጉዳዮች ናቸው። የፌዴራል ጣቢያው ለልጆች የሚሰጠው ትምህርት እንዲስፋፋ ከማድረጉም በላይ የተሻለ ኑሮ እንዲኖር በማግበረሰቡ ውስጥ ሰፊ ያለ ግንዛቤ በመፍጠር ላይ ይገናል። እነዚህ ፕሮጀክቶች የዕለት ተዕለት ኑሮን በማሻሻል ግለሰቦችን በቀጥታ ስለሚገነቡ ከስልጣኑ አግኖት የፌዴራል ፕሮግራም ከፍተኛ ትኩረት ያገኛሉ። (M01)

ወጣቶች እንደ የእኩዮች ተጽዕኖ፣ የፆታ ግንኙነት፣ ኤች አይ ቪ/ኤድስ እና ሌሎች ርዕሰ ጉዳዮች ላይ በግልጽ እንዲወያዩ የሚያስችሉ ፕሮግራሞችን እናቀርባለን። ወጣቶችን ለማስተማር፣ ለማሳመንና ኃይል ለመስጠት፣ መልእክቶችን ከመዝናኛ ጋር አዋህደን እናቀርባለን። ይህን ሁሉ የምናደርገው ልጆቹ ከቅርብ ጓደኞቻቸው ጋር እየተነጋገሩ እንዳሉ እንዲሰማቸው ለማድረግ ነው (J04)።

በመልካም አስተዳደርና ህብረተሰቡን በሚመለከቱ ጉዳዮች ላይ እናተኩራለን። በፕሮግራሞቻችን ይዘት ውስጥ የማህበረሰባዊ ችግሮችን ለመፍታት የተሰሩ ፕሮግራሞችን በጥሞና ቃኝተን እናስራጫለን። ህዝቡ በመልካም አስተዳደር ጉዳዮች ላይ በተደጋጋሚ ቅሬታዎችን ያቀርባል። ከዚያም የመንግሥት ተወካዮችን ከጠየቅን በኋላ ለቅሬታው ምላሽ ለመስጠት እንሞክራለን። (M01).

በአሁኑ ጊዜ የስልጣኑ አግኖት የፌዴራል ፕሮግራም እንደ ፍትህ መ/ቤት ሆኖ ያገለግላል። ሰዎች ሁሉንም ዓይነት የመልካም አስተዳደር ጉዳዮች ይዘው ወደ ቢሮአችን ይመጣሉ። ስለ መልካም አስተዳደር ጉዳይ ምክርና አስተያየት ይሰጡናል። ከዚያም ሁኔታውን ለመመርመር ሪፖርተሮቻችንን ወደ ቦታው እንልካቸዋለን። ከዚያም የመንግሥት ባለሥልጣን ለቅሬታዎቹ ምላሽ የመስጠት እድል ይሰጠዋል። የህብረተሰቡን የመልካም አስተዳደር ቅሬታ የውይይቱ አጀንዳ አድርገን እናስቀምጣለን፤ አድማጮች እንዲሳተፉ እናደርጋለን፤ በመጨረሻ ድምዳሜ ልላይ እንደርሳለን። አንዳንድ አድማጮች ወደ ጣቢያው በመምጣት ግብአቶችን በትችት መልክ ይሰጡናል (E03)።