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“In the footsteps of globalization”

– A media ethnographic study about Ethiopian journalism students’ perceptions about television’s influence on their identities and on cultures in Ethiopia.



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Abstract

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This is a media ethnographic bachelor thesis. It examines journalism students at Bahir Dar University’s perceptions about how television can influence their identities but also cultures and lifestyles in Ethiopia in general.

Ethnographic observations, time-use diaries, group interviews and individual interviews were used to gather data. However, the individual interviews are our main method.

Our results showed that the journalism students believe that television influence them in various ways: their way of dressing and looking, acting, thinking and being. They also believe that televisions’ ability to change their identities in a bigger context means that cultures and traditions in Ethiopia are changing. The journalism students talk about different phenomenons that have arisen in Ethiopia during the last years, for example homosexuality, new techniques and appliances and new kind of clothes and food. And they say that they believe these phenomenons have arisen in Ethiopia because of media globalization.

Keywords: identity • media globalization • Ethiopia • Bahir Dar • journalism • students • media influence • culture • Western • television

Table of contents

Table of contents	3
1. Introduction	5
1.1. Purpose	6
1.2. Research questions	6
1.3 Limitations	7
1.4 Concept definitions	7
2. Background	9
2.1 Ethiopia	9
2.1.1 Calendar and time	9
2.1.2 Religions, ethnic groups and languages	9
2.1.3 School and education	10
2.1.4 Politics of Ethiopia	11
2.2 Media in Ethiopia	11
2.2.1 Radio	11
2.2.2 Press and Internet	12
2.2.3 Television	12
2.3 Bahir Dar	13
2.3.1 The Main Campus	13
3. Previous research	14
3.1 The young and television	14
3.2 Lifestyles and identities	14
3.3 African media and media globalization	15
4. Theories	16
4.1 Media Globalization	16
4.1.1 Information flow	16
4.1.2 Changes in the media market	17
4.1.3 Youth and culture identities	18
4.2 Post-traditional and traditional societies	18
4.3 Functions of mass communication	19
4.3.1 Socialization and identities	19
4.3.2 Provider of lifestyles	20
4.3.3 Encourages participation	20
4.4 Media effects	20
5. Research methods	22
5.1 Ethnographic observations	22
5.1.1 Work process	22
5.1.2 Obstacles	23
5.2 Time-use diaries	24
5.2.1 Sample	24
5.2.2 Information and support	25
5.2.3 Obstacles	25
5.3 Group interviews	25
5.3.1 Sample	26

5.3.2 Work process	26
5.3.3 Obstacles	27
5.4 Individual interviews	28
5.4.1 Sample	28
5.4.2 Work process and obstacles	29
5.5 Research ethics	30
6. Results and analysis	32
6.1 An ordinary day in the journalism students' lives	32
6.1.1 Weekdays for the female journalism students	32
6.1.2 Weekends for the female journalism students	33
6.1.3 Weekdays for the male journalism students	33
6.1.4 Weekends for the male journalism students	33
6.2 What do the journalism students watch according to themselves?	34
6.2.1 Why do they prefer to watch what they watch?	36
6.3 How do they perceive television to influence their identities?	37
6.3.1 Physical influence	37
6.3.2 Cultural influence	37
6.4 How do the journalism students think that television can influence lifestyles and cultures in Ethiopia?	40
6.5 Television for the journalism students	45
7. Conclusions	47
7.1 Research discussion	48
7.2 Final words	49
8. References	51
8.1 Literature	51
8.2 Websites	52
8.3 Other, non-referenced, sources in which we found inspiration	53
9. Appendix	54
9.1 Ethnographic observations	54
9.1.2 TV2	55
9.1.3 The females-only TV-room	56
9.1.4 The males-only TV-room	57
9.2 Time-use diaries	58
9.3 Guide for the group interviews	58
9.4 Guide for the individual interviews	59

1. Introduction

The world is constantly changing. Many countries are modernizing and it is, according to Stúr (2004), technology developments that are making these modernization processes possible. Silverstone (1994) argues that television also plays an important part in this process. That modernization is a combination of a developing media- and information culture with technological changes.

The official beginning of television broadcasting in Sweden was in 1956 and from then it did not take long before TV-sets had found their place in most homes (Hadenius, Weibull, Wadbring, 2008). In Ethiopia it took a few more years. The first television broadcast was in 1964 but it took until the 1980s before television broadcasting and television viewing expanded. Even today most households do not have their own TV-set (Teffera, 2006).

Through television we can access information about other parts of the world along with other dimensions and ways to interpret it than the ones we know and are used to. Or as Silverstone (1994) refers to it: television is a medium that brings the world into the interior.

Television has a big influence on our identities and us and we got very curious about the influence of television during our stay in Ethiopia in the autumn of 2012. When we stayed there we noticed something: a large part of the media content that were transmitting there were produced in the West. That observation made us curious and made us wonder if and how this could influence identities, cultures and lifestyles in Ethiopia.

Many of the Ethiopian inhabitants are very poor (www.landguiden.se, 2012) so very few can afford to travel outside the country's borders. Because of this, the role of media as a source of information becomes even more important. The information that most citizens in Ethiopia can access about the world is in large extent information from media. Through for example movies, news and other entertainment- and information programs on television. Radio is however still the main source of information for most people in Ethiopia, but television is gaining more ground. Because of television's big influence in Ethiopia, partly because of it being a relatively accessible medium to get information and to learn about the outside world from, we found it to be interesting to study how this medium can influence people's identities and also cultures in Ethiopia.

1.1. Purpose

The purpose with our thesis is to study if and how journalism students at Bahir Dar University perceive media content from the West to influence their identity formation process. And if they believe that they, through television, are being socialized into Western culture.

According to Gauntlett (2008) media, and especially television, show us 'how the world works' in lives other than our own. He also argues that our main reference point when learning about for example the typical shape and content of a friendship, are movies and television. Therefore we want to study what the journalism students believe can be the consequence when they access different lifestyles and values, through television, than the ones that they know and are used to.

This study is important because it provides an example of what could happen when people in developing countries, according to themselves, take part of media content that in large parts are produced in the West. It is an indicator of how media globalization processes can operate in developing countries, and we think that it is very important to be aware of television's influence on people, and on societies in general.

The reason for us choosing journalism students as our research units is because of the fact that they are studying to work in the field of journalism. Because of this we believe that they might have many interesting insights about, and be more aware of, the media content's influence on their identities than others might be. Some of these students might also produce and contribute to the media content in Ethiopia in the future. Therefore we find it very interesting and important to study how they perceive the media content they take part of to influence their identities, and in turn cultures and lifestyles in Ethiopia in general.

1.2. Research questions

We have based our research on following questions, and we are going to answer and analyze them in this thesis.

Research questions: How do journalism students at Bahir Dar University perceive television to influence their identities?

How do journalism students at Bahir Dar University perceive television to influence cultures and lifestyles in Ethiopia?

1.3 Limitations

We will focus on television in this thesis. If and how some of the journalism students at Bahir Dar University perceive their identities to be influenced by television and its' media content.

With television we mean all kind of audiovisual media content.

However, we will also ask the journalism students about if and how they believe that other types of media influence them. This is because we want to find out if they believe that television has a bigger impact on them in relation to other media or not.

We chose to only work with journalism students as our research units because of the fact that they are the ones that, in some extent, is going to produce media content in Ethiopia in the future. It is therefore very important to study their thoughts about the media content in Ethiopia today and how they believe that it can influence their identities.

Our study is limited to one of the Universities in Ethiopia, Bahir Dar University, and to ten journalism students in two of the journalism and communication classes. Therefore we cannot generalize to all journalism students in Ethiopia, or at Bahir Dar University. We only aim to study television's influence on these journalism students' identities, and on cultures in Ethiopia, from their point of view.

1.4 Concept definitions

Identity – A specific characterization of a person, by one self or by others, according to biographical, social, cultural or other features. Communication is a necessary condition for forming and maintaining identity. Mass communication is only one amongst several contributory factors (McQuail, 2010).

Lifestyle – Refers to patterns of personal consumption and tastes of all kinds that are generally self-chosen but also shared with others. They can, to some extent, be independent but are likely to be shaped by a number of external factors such as income, education and social milieu. A lifestyle could be a way of expressing an individual identity (McQuail, 2010).

Culture – Customs, practices and meanings associated with the mass communication process. Sometimes also referred to as the frameworks of beliefs and ideology of the society (McQuail, 2010).

Influence – To exert influence and have an impact on someone or something, often unconsciously (www.ne.se, 2013).

Perceive – To become aware of something through the senses (www.thefreedictionary.com).

Western media – Our definition of Western media is media content that is produced in the

Western world. For example movies, series or talk shows produced in the West.

Television – Method of transmitting moving pictures with sound (www.ne.se, 2013).

DSTV – Digital satellite television is a multi-choice satellite TV service in Africa and was launched in 1995. DSTV transmits channels such as MTV, Fox Movies and BBC (www.mindgate.co.za, 2012).

ETV – The national television channel in Ethiopia. It broadcast educational programs, news and some entertainment programs. ETV mostly transmits in Amharic, Somali, Tigrinya and Oromiffa (Ethiopia Media Mapping, 2011).

2. Background

To understand our research results and analysis it is important to know about the context of our research. Our background chapter therefore contains general information about Ethiopia, media in Ethiopia, Bahir Dar and the main campus at Bahir Dar University.

2.1 Ethiopia

Ethiopia is located in the projecting, northeastern part of Africa, which is called The Horn of Africa. The country has an area of 1.13 million square kilometers, about two and a half times greater than Sweden's, is dominated by highland territory and does not have a coast since the independence of Eritrea in 1993. The population of Ethiopia is 87.1 million people and the capital, Addis Ababa, has about 3.5 million citizens (www.ne.se, 2012). Below is further information about Ethiopia: calendar and time, religion, ethnic groups and languages, school and education and politics.

2.1.1 Calendar and time

The Ethiopian calendar consists of 13 months. The first twelve have 30 days each and the 13th, called "Pagume", have five days. On a leap year it has six days.

Ethiopian New Year is celebrated on the 11th of September (Shiferaw, 2012). However the year that follows will not be the same as in Western countries. Their calendar is seven or eight years behind the Gregorian calendar, depending on whether it is before or after the 11th of September (www.calendar.zoznam.sk). They also have their own time cycle. In Ethiopia, the twelve-hour cycle of the clock starts at 6am and 6pm. This means that eight o'clock Ethiopian time is two o'clock Western time (www.our-africa.org).

2.1.2 Religions, ethnic groups and languages

There are a number of different religions and cultures in Ethiopia. The major religions are however Christianity and Islam (www.bbc.co.uk, 2012). Among the Christians the Ethiopian-Orthodox are biggest in number, they represent about 40 percent of the population (www.ne.se, 2012). But the religions are not all that differ among the citizens of Ethiopia. The third census of population, which was executed in 2007, registered more than 80 different ethnic groups. Oromo, Amharic and Tigrinya were shown to be largest in numbers and represented together two thirds of the entire population.

Amharic and English are the official languages of the federal administration. Earlier Amharic dominated all administrations, but now the federal states can choose languages themselves. Even in education and media other languages are gaining more ground. Tigrinya and Oromiffa are the most spoken Ethiopian languages after Amharic.

Many of the things that are perceived as typical Ethiopian originally come from the Amharic culture. As the representatives of the state they have left cultural marks through time in large parts of the country. Especially in the lowland regions in the southern parts of the country, there are ethnic groups with other traditions and ways of living.

Ethiopians are often perceived as formal, especially to strangers but also to acquaintances and friends. When meeting someone you shake hands, sometimes with both hands, but often a bit more carefully with a Westerner than with others. Friends can hug each other if they are of the same sex and also exchange several kisses on the cheeks.

Ethiopians only have one name. What a Westerner will perceive as a last name is the father's name. Sometimes, even the grandfather's name will be added.

Respect for elderly is very important. If an older person or a guest comes in to the room, you should stand up until they are seated (www.landguiden.se, 2012).

2.1.3 School and education

The level of education in Ethiopia is low. Only around one third of the population can read and write. However, the educational system has developed in the 21st century and today most children go to school for at least a couple of years (www.landguiden.se, 2012).

School attendance is officially obligatory for six years. Compulsory school lasts for eight years, and thereafter follows a period of high school for four years. In 2006 19 % of the girls and 29 % of the boys started high school (www.ne.se, 2012).

Children start school at the age of seven and their education has traditionally been taught in Amharic. But today it is up to the different regions to select the language of their education themselves (www.languiden.se, 2012). English, however, is widely spoken by the educated urban elite (*Media and telecoms landscape guide*, 2011) and in universities and colleges many classes are taught in English.

A few more males get formal education than females, but the gap has been reduced in recent years. However, in the higher grades the gap between sexes is much bigger than in the lower grades. In universities and colleges in Ethiopia there are almost three times more males than females.

The biggest University in Ethiopia is located in Addis Ababa, and there are a few more, both state- and privately owned universities and other institutions for higher education (www.landguiden.se, 2012).

2.1.4 Politics of Ethiopia

Ethiopia is the oldest independent country in Africa and apart from a five-year occupation by Italy it has never been colonized (www.bbc.co.uk, 2012). Today Ethiopia is a federal republic that consists of nine ethnically defined states and the two big city regions of Addis Ababa and Dire Dawa (www.landguiden.se, 2012). The country has a strong central government that allows for some local autonomy in the different ethnically based administrative regions (Media and telecoms landscape guide, 2011). But according to www.landguiden.se (2012) this is only on the surface. In reality however, the government party, EPRDF, Ethiopian Peoples' Revolutionary Democratic Front, has a great deal of power even in the different regions. They maintain tight control over media and a state monopoly on telecommunications services (Media and telecoms landscape guide, 2011). The EPRDF also partly dominate the judicial system and crimes against human rights have been many.

The Prime Minister Meles Zenawi had been in power for 21 years, (www.landguiden.se, 2012) when he passed away in August, 2012. He was then followed by Hailemariam Desalegn (www.bbc.co.uk, 2012).

2.2 Media in Ethiopia

The first television broadcast in Ethiopia was in November 2nd, 1964, and radio started broadcasting in 1941 after the Ethiopian victory over Italian fascists (Teffera, 2006).

The Ethiopian constitution guarantees freedom of speech and freedom of the press. But in reality the media's operating space has decreased the last years. The government also controls the flow of media content coming from other countries (www.landguiden.se, 2012).

2.2.1 Radio

According to Ethiopia Media Mapping (2011) *FM Addis 97, 1* and *Ethiopia Radio* are the only radio channels that have national coverage in Ethiopia. Both channels are publicly owned and are a part of Ethiopian Radio And Television Agency (ERTA). There are also a number of community broadcasters, for example *Argoba Nation Community Radio* and

Jimma Community Radio.

Radio is the main source for news and information in Ethiopia, especially in rural areas where 80 % of the population lives. According to the ERIS Audience Survey Ethiopia 2011, four out of five Ethiopians use radio as a source of information (Infoasaid Ethiopia, 2011).

2.2.2 Press and Internet

The print media in Ethiopia reach a much smaller section of the population than radio and television do. Newspaper readers are often found among the educated urban elite. Most print media is also mainly concentrated to Addis Ababa. In 2002 only 17 % of the citizens in Ethiopia claimed that they read the newspaper (Teffer, 2006).

According to Ethiopia Media Mapping (2011) the largest newspaper, in terms of pages, in Ethiopia is *Fortune* and *Capital*, followed by *The Reporter* and *Addis Admas*. The daily-published newspapers are: *Addis Zemen* in Amharic (government), *The Daily Monitor* in English (private) and *The Ethiopian Herald* in English (government). The rest of the newspapers are mostly published on a weekly basis.

Very few Ethiopian citizens have Internet access. It is limited to less than 1% of the population (Infosaid, 2011).

2.2.3 Television

Television expanded a lot in the 1980's and in 2006 there were 27 TV transmitters spread over the country (Teffer, 2006).

Television mainly reaches people living in the biggest cities. Poverty, lack of electricity and poor reception mean that few Ethiopians in rural areas have TV-sets.

There are no private television broadcasters in Ethiopia. All national channels are controlled by the state-run Ethiopia Radio and Television Agency, which claims to reach a possible 25 million audience (Infosaid, Ethiopia 2011).

With a satellite TV-dish, you can access channels like *BBC*, *CNN* and *Al Jazeera* and many more. However, only about six percent of Ethiopian citizens have access to a satellite TV-dish, according to the 2011 audience survey by ERIS. This survey, answered by 3,999 people in Ethiopia, also found that only 39 % of the respondents had access to a TV-set.

According to Ethiopia Media Mapping (2011), these were the national TV channels that were broadcasted in Ethiopia 2011:

Ethiopia Television (ETV1), transmits in Amharic, Somali, Tigrinya, Oromiffa, English,

Arabic and French. However, Amharic is the language being used in most programs. ETV1 mostly transmits educational programs, news and entertainment programs.

Addis Television (ETV2), reaches a radius of 30 kilometers from Addis Ababa. ETV2 broadcasts in Amharic, English, Arabic, French, Somali and Afar. The main programs are light entertainment programs and popular music.

Dire Dawa Television, transmitted in the Dire Dawa region, was established in June 2009 and is transmitted in Amharic, Somali and Oromiffa. The channel mainly broadcasts documentaries, current affairs, light entertainment and popular music.

Oromia Television was established in March 2009 and transmits in Afan Oromo, Amharic and English. Oromia television broadcasts light entertainment programs, educational programs and news.

2.3 Bahir Dar

Bahir Dar is located in the northwestern part of Ethiopia, 1650-1880 meters above sea level. It is the center of the Amhara National State, and has an estimated population of 290,000. The southern part of Lake Tana, Ethiopia's biggest lake, is found in the centre of the city and it has 37 islands with several churches and monasteries (Shiferaw, 2012). The temperature in Bahir Dar is highest during March and April, by then it can reach up to 30 degrees during daytime, but in December and January the temperature is lower. During nighttime, the temperature sometimes does not reach over 8 degrees (www.mittresvader.se, 2013). From June up to mid-September is the rainy season (Shiferaw, 2012).

2.3.1 The Main Campus

Bahir Dar University was established by merging two former higher education institutions, Bahir Dar Polytechnic Institute and Bahir Dar Teachers' College, and it was inaugurated in 2000. Bahir Dar Teachers' College was then known as Academy of Pedagogy and is therefore often referred to as "peda" (www.bdu.edu.et). "Peda" is the main campus of Bahir Dar University, and also the location and context of our research. The total number of students at Bahir University is 45.594, 32.252 males and 13.342 females, according to statistics of students updated in December 2012 on Bahir Dar University's webpage, www.bdu.edu.et.

3. Previous research

We have searched for relevant and interesting previous research done about our research topic in many different channels, for example onsearch and google books, but we have not found any studies done in Ethiopia. However, we have found some interesting previous research done about topics related to ours that are carried out in other countries.

We think that the research presented below contributes to our thesis in various ways. It provides important knowledge about for example how an average youth use television and how media consumption can influence lifestyles and identities among youths in South Africa.

3.1 The young and television

In a report done by The Nielsen Company (2009), the myths about the average teenager in the US and their media use are debunked.

The report describes a media day in an average teenager's life. The Nielsen Company (2009) found that a teenager in USA watches television for 3 hours and 20 minutes, uses the Internet for 23 minutes and receives or sends 96 text messages in one day.

They also argue that the average teenager is watching more television than ever before.

Therefore they debunk the myth that teenagers are abandoning television for new media. The Nielsen Convergence Panel, which examines both TV watching habits and online behavior of the panelists, showed in their study 2008 that 92 % of teen viewing was live television, 5 % was digital video recordings and 3 % was online video streaming.

According to the report, teens in South Africa are the ones that watch the most television. The average time a South African teen spends in front of the TV-set per day is 5 hours and 2 minutes, compared to the US teens that watch television for 3 hours and 20 minutes per day (The Nielsen Company, 2009).

3.2 Lifestyles and identities

René Smith (2011) found in her research about youths' television consumption in South Africa, that one's identity is reflected in one's media consumption pattern. She claims that lifestyles are a reflection of our taste and cultural identities, which in turn are impacted by the policy frameworks. For example youth policy and media policy, political, socio-economic and personal contexts and the media consumed. Her findings demonstrate that media are not only an integral part of youths' everyday lives, but also that consumption practices are reflected in their lifestyles. The lived experience of youths and the context in which consumption takes

place determines not only the choices of the media that are consumed, but also how they are interpreted. What is consumed is also anchored by regulation and affected by access to media.

3.3 African media and media globalization

According to Nassanga (2009) the world has shrunk to a global village with the globalization of media, and we have all become citizens of this village. Although, she argues that the majority of African citizens cannot identify with the global media content that transmits. That they simply see forms of strangers reflected on the television instead of something that reminds them of themselves. Because of the fact that the minority wealthy class dominates the media, the masses are excluded. Globalization of media at a national level today only serves the interest of the minority urban elite, and for example Africa is therefore excluded.

Nassanga (2009) also claims that when examining programs in most countries, there is a lot of time and space given to entertainment programs. And most of these programs are sourced from the Western countries. She argues that the ones in rural areas in Africa find this content to be of little relevance. This lead to that the population generally not are well informed about other issues, for example government programs, laws and policies.

Zezeza (2009) argues that media serves as a vehicle for transmissions of ideas, images and information. Media also constitute a process of performing social identities and identifying social performances. He also argues that the television scene in contemporary Africa is more diverse and complex than ever. Televisions' outlets is fragmenting audiences and reconstituting them in new ways and gives the African audience a redundancy of mirrors and social identities.

4. Theories

In this chapter we are going to present relevant theories used as tools for analysis and interpretations of our findings. We realized on an early stage that we needed to learn about relevant theories about media globalization and how media content can influence individuals, to reach a deeper understanding of the results of our findings.

The theory chapter starts with a description of media globalization and information flow and continues with an explanation of post-traditional and traditional societies. In the end of the chapter we explain about different functions of mass communication.

4.1 Media Globalization

It is a well known fact that globalization has changed the world map, both in time and space. Although there are many definitions of globalization, Chadha and Kavoori (2010) argue that one definition within both academic and popular discourse is: *“the transnationalization of capital flows and production, the growth of supranational political and economic organizations, the migration of people and the emergence of seemingly universalized patterns of culture and consumption”*.

4.1.1 Information flow

A couple of years ago, researchers talked about the local and the global as two separate poles. Today however, the ongoing conflict and the constant exchange between the two is centre of discussion. The global sets the agenda for the local, and vice-versa. One way to set the agenda is through different media formats, for example “Who wants to be a millionaire”, “Big Brother” and “Temptation Island”. The media actors cooperate to package the global media content so that it can be applied easily in different countries. The format however, has to be adapted to the local conditions in the concerned countries. This can be done in various ways, for example by censoring media content (Chadha and Kavoori, 2010).

There are different theories about information flow between countries and continents in the world. In the anthology *Media and Society*, Chadha and Kavoori (2010) write in their chapter *Beyond the Global Local* about different schools of thought and perspectives on the flow of the globalization process. According to one school of thought globalization is yet another form of Western domination. In that view, globalization primarily involves the concentration of communication resources among a few dominant nations in the developed world. This results in a flow of cultural production from these nations to different places around the

world. Chadha and Kavoori (2010) discuss the effects of this, referring to Latouche, Amin and Herman and McChesney, who argue that this concentration of communication resources means a growth of uniformity and homogeneity as an effect of the consumption of similar media products.

Chadha and Kavoori (2010) claim, according to Sinclair, Jacka and Cunningham, that there is a school of thought that argues that there is a contra-flow of culture from the periphery to the center as well as between geo-cultural markets, especially in the area of television and films. This school sees globalization rather as a multi-directional and multi-dimensional set of processes.

Simon Cottle (2009) writes about two perspectives, or as he refers to them, paradigms, that are very similar to the ideas that Chadha and Kavoori is writing about. He refers to them as “the global dominance paradigm” and “the global public sphere paradigm”.

The global dominance paradigm is about a dominance of information flow in the global arena, a dominance of ideologies and political economy of the Western world.

On the opposite side, and more in line with the scholars that argue that the globalization process is multi-directional and multi-dimensional, is the global public sphere paradigm. It suggests that the information flow has more than one direction and that there is an exchange of information between different countries and places worldwide.

4.1.2 Changes in the media market

According to Elisabeth Stúr (2004), Hadenius & Weibull argue that regardless of which approach one has to the phenomenon of globalization, the changes in the media market since the 1980's are characteristic, seen from a media history perspective. During the 1980's, broadcasting media changed the media landscape in the world. Satellite broadcast television and radio channels became more and more common, together with a commercialization of the media.

Stúr (2004) also writes that the more open and less regulated media market has affected media's range and content. On the one hand we have more options, with more channels and programs, which are available for a big, widespread audience. On the other hand the content tends to be the same and diversity is replaced by a repetition of the same content and thoughts. We see, hear and read the same things wherever we are.

4.1.3 Youth and culture identities

Ulla Larsson (2010) argues that new media landscapes have transformed the structure of governance and also the social functions of media and communication. She also claims that young people stand in the middle of this development. All over the world the youth are organizing themselves and networking in many different ways. Children and youth represent, according to Larsson (2010), more than one third of the world population, and in the least developed countries they account for nearly 70 % of the population.

The globalization of media means that we move much more between countries than ever before. We even meet people from other cultures inside the borders of our own country. This means that individual cultural identity takes on more of an international character. The cultural identity and the general sense that is produced by media are strongly contingent with Western European ideals. And one can discuss how this identity is received in the rest of the world, among the people who do not have this background (Stúr, 2004).

4.2 Post-traditional and traditional societies

David Gauntlett (2008) presents some of Giddens' theories regarding the self, in particular the self in traditional- and post-traditional societies. He writes that the choices in traditional societies have already been made for us by traditions and customs. Therefore we do not have to analyze and think about our lifestyles and identities, who we want to be or who we absolutely do not want to be. But in post-traditional societies on the other hand, the choices are as free as the law and the general opinion of society allows. How to act in society is something that we have to think about and decide for ourselves. In this process of forming our identities and lifestyles, Gauntlett (2008) argues, mass media and popular culture provide important tools for us to adjust to modern life. They present different ways of living, acting and looking, and leave the choices to us, the people in the post-traditional society to decide. This – the media as provider of different lifestyles and as an influence for our identity – will be discussed further in the section “Socialization and identities”.

4.3 Functions of mass communication

Mass communication plays, according to several theories, a big part in our decision about who we want to be, what lifestyles we choose for ourselves and in our ongoing identity formation. We present a few of them below.

4.3.1 Socialization and identities

Jostein Gripsrud (2008) describes socialization as the incorporation of the individual into the human community. He writes about two different types of socialization processes, the primary and the secondary. Primary socialization processes take place within family groups.

Secondary socialization processes take place among, and in relation to, several institutions in society outside the family, for example kindergarten, school, sports association, church or work place. These institutions inform us and teach us about who we are and what is expected from us. Mass media is also included in this group, and it has become the most important influence for the secondary socialization. What is unique with the mass media is that they turn to us in our homes, where usually only primary socialization take place. Gripsrud (2008) refers to this process as society's extended arm into our private lives.

Media contribute to the definitions of reality around us, and thereby also to define who we are. Media provide different ways to understand and interpret the world, and present ideas about what is important and insignificant, good and bad, fun and boring. They show us parts and dimensions of the world that we have not experienced for ourselves, and may not ever experience. As receivers of all this information, we are forced to make a decision about where we stand in all this: who we are, who we want to be or become, and who we definitely not want to be or become. Mass media contribute to shaping the image we have of ourselves – our identity (Gripsrud, 2008).

Joseph Dominick (1999) also writes about the socialization function that the mass media present. He argues that by taking note of the portrayals of society that mass media present, we learn how people are supposed to act, and what values are important. Through media we also supplement what we have already internalized about behavior and values in direct encounters with other people. Media therefore have a great part to play in our socialization (Gamble and Gamble, 1999). Dominick (1999) claims that television probably has the greatest potential for socialization of all the mass media. He argues that by the time that an individual turns 18, he or she will have spent more time watching television than doing anything else, except from

sleeping.

4.3.2 Provider of lifestyles

Our lifestyle is, just like our identity, being assigned some basic elements without us being aware of it, for example through our social background, education and profession. The media continuously provide images of identities and lifestyles which we can choose from and buy, and where products are launched as different lifestyle indicators. We choose our lifestyles ourselves in modern society, but the conditions are not the same for different groups in society. Those who have more money have more options and less constraints regarding lifestyle consumption, but lifestyles are not only about consumption. They are also about other factors such as attitudes and religion, and as mentioned before social background, education and profession.

4.3.3 Encourages participation

Gripsrud (2008) argues that one reason so many people use television, radio, newspapers and other media in their everyday lives is that most of us have a longing to be connected to the extensive social reality that is outside the immediate surroundings. He also claims that we are social creatures, and that we have become even more social in modern times. We are a part of the world and we want to feel that we are participating.

4.4 Media effects

A lot of previous research has shown that media can affect our identity and our socialization in various ways. It can for example influence the way we dress, think and act. Referring to Golding, McQuail (2010) argue that media can cause both planned and unplanned affects for us, both in long- and in short-term. Media content can also cause changes at the level of the individual, society, institution or culture. He also argues that any process of media effect on individuals must begin with attention or exposure to some media message.

When McQuail (2010) talk about unplanned effects he mentions for instance socialization, reality defining and culture and social change as common effects of unplanned long-term media use. He describes socialization through media use as “...*the informal contribution of media to the learning and adoption of norms, values and expectations of behavior in particular social roles and situations*”.

He also argues that to change one's reality defining or construction of meaning it requires more or less active participation in the media. Although, he writes that this model of media effect may not be the only possibilities, and may not always seem completely logical. The effects of media are not uniquely short or long term, but can be treated as both. According to McQuail, the influences and effects of media use are so many, and he claims that we cannot in practice separate them, although we have to do so for purpose for analysis.

4.5 Theory use

We have used the theories above in different ways in this thesis. Media globalization and information flow are concepts we use to explain how the journalism students perceive themselves to be influenced by Western media. We use the concepts post-traditional- and traditional societies in our results- and analysis chapter when we describe our thoughts about an ongoing transition between these two in Ethiopia, and televisions' role in this transition. Primary- and secondary socialization are a theory that we think are important to know about before reading our results- and analysis chapter. It is important to be aware of that television is only one of many factors that can influence one's identity. At last, McQuail's theory about media effects are used to describe and analyze how the journalism students perceive themselves to be influenced by Western media and what consequences this can have.

5. Research methods

We used a media ethnographic method in this study. The purpose with a media ethnographic method is according to Denscombe (2011) to study people or cultures, and this is exactly what we want to do. We have used several methods in an attempt to learn as much as possible about the culture and the people in the context of our study, ethnographic observations, time-use diaries, group interviews and individual interviews, but our most important method is the individual interviews. This method helped us to dig deeper in the journalism students' perceptions about how television influence their identities, and in a bigger context also cultures and lifestyles in Ethiopia. We will provide facts about the different methods below and also explain about work processes and challenges linked to them. We will finish this chapter with a research ethics section, where we explain about the ethical issues regarding our thesis and how we solved them.

5.1 Ethnographic observations

In order to learn about the context of our research we did a preliminary study where we used ethnographic observations as our method. Ethnographic observations are often combined with interviews, and sometimes with other methods, and are used to study cultures, social organizations and the everyday social life from within, and in the appropriate environment as the actions are considered as culturally specific and place bound (Ekström, 2010).

According to Ekström (2010), one of the most important and crucial things for the ethnographer is the ability to learn about the system of codes that makes it possible to understand the meaning of the studied actions. This aspect was very important to us because of the fact that we did our research in another country with different cultural codes to the ones that we were familiar with. We had to learn about cultures, customs and the morals embedded within them, and the context that our research took place in, before we could start doing our research. As a means to understand the context in which our research took place even more, we used informal interviews in the TV-areas while doing the observations. This helped us to understand the things that were unfamiliar to us, and also to interpret the cultural codes.

5.1.1 Work process

There are four different TV-sets at the main campus at Bahir Dar University, and they are located in four separate TV-rooms, or TV-areas, where the students can watch television: TV1, TV2, the males-only TV-room and the females-only TV-room. You can read more about the context where we carried out the observations in the appendix on page 54.

We carried out the ethnographic observations for two hours every day during twelve days and

at different times every day (morning, lunch time, afternoon and evening) so that we would not miss anything in the students' daily TV watching routines. In order to capture our personal feelings and thoughts about what we observed and to collect more data we took separate field notes. Our purpose with, and the theories we used in, our study guided us when we carried out the observations. They helped us to focus on things that were relevant for our research questions.

During the observations we also noticed what channels and programs the students were watching in the TV-rooms, and which programs that seemed to be most popular during the times that we were there. This was an interesting and helpful aspect for us when we carried out the interviews and collected the time-use diaries from the journalism students, because we could see if what we had observed match what the students said and wrote.

5.1.2 Obstacles

Halvorsen (1992) claims that the real challenge to carry out observations is to listen and watch your surroundings without any preconceptions, and to write down your impressions without adding your own values. Ekström (2010) is on the same track. He argues that it is important not to make too quick interpretations based on your own limited presuppositions but rather to try and see the studied reality from within, through the eyes of the participants. At the same time it is important to maintain enough distance to be able to analyze the studied reality systematically based on the research questions and the theoretical frame of reference. We found this to be a challenge. That on the one hand we should try not to let our backgrounds and the culture with its values that we are used to, affect the observations significantly, and on the other hand not to get too comfortable in the observed environment, thereby risking the loss of a critical eye. However, we considered that we managed to balance those two aspects quite well.

As written before we used the informal interviews to ask the questions that arose during the observations, which were a great help to us in understanding the cultural codes. But at the same time we were very careful not to interact too much with the students because of the distance and the critical eye that we were trying to maintain.

We wanted to participate as little as possible, but when students came up to us and asked us about what we were doing, of course we were honest with them. We did not however include too much detailed information about our research, because we were afraid that the students might change their actions if they were aware of what we were doing.

5.2 Time-use diaries

Time-use diaries is a method that can provide information that in other cases can be very hard to access. When writing a time-use diary the respondents take notes about what media they use, at what times of the day they use them and in some cases, what kind of media content they take part of. It is a useful technique when wanting to follow the respondents everyday media use, the everyday routines and when wanting to understand how the respondents move between different media in the everyday media environment (Olsson, 2008).

In our case, time-use diaries provided a useful means for us to find out what channels and programs the journalism students watched on television and also differences in media use between different media.

5.2.1 Sample

We chose to work with second- and third year journalism students for our time-use diaries, and that is because of the program that they study – journalism and communication. We found it interesting to study how they use media during one week, because of the fact that they are probably going to work in a profession related to these disciplines after their graduation. The reason we chose to focus only on the second- and third year students is that we felt that they have had more time to learn about the field of media and also because most of them have better English skills than the first year students. There are 34 students in the second year class and 40 students in the third year class. From these classes we chose five female students and five male students to participate in our study.

Olsson (2008) argues that a time-use diary is a very strenuous method. Therefore we talked to Zelalem and Anteneh, our contact persons in Ethiopia who also are teachers in journalism and communication at Bahir Dar University. They introduced us to two third year- and four second year journalism students whom they thought were responsible, reliable and hard working students with good command of the English language. We used these students in our selection of the other journalism students who were going to keep the time-use diaries. We chose to use this snowball sample method because we felt that we needed help in making the selection. The teachers and the students knew better than us which students would do a good job in writing the time-use diaries. Olsson (2008) also argues that a time-use diary is a very demanding method, because of the fact the respondents must remember all the different media that they have used during one day and that they also have to take time to write in the book several times each day. Therefore it is not sustainable to keep a time-use diary for a longer

period of time. We asked the journalism students to take notes about their media use during one week, to cover all days of the week including the weekend, so that possible differences between media use during the weekdays and the weekend would be represented.

5.2.2 Information and support

We gathered the journalism students who were going to write the time-use diaries on Monday the 19th of November. We talked to them about our research in general and informed them about the time-use diaries: what we wanted them to write, how we wanted them to write and for how long we wanted them to write. We brought small, black books, or notepads, from Sweden along with pencils in different colors, ten books and ten pencils. We handed them out to the students on Tuesday morning the 20th of November, together with a paper of instructions of how we wanted them to write the time-use diaries. You can read the instruction paper in our appendix on page 58.

5.2.3 Obstacles

The students did a very good job writing the time-use diaries. However when transcribing them we discovered a big problem. On the information meeting before they started writing, we told them that they should write about their media use in local time. But on the instruction paper that we handed out to them, together with the diary, we wrote an example in Western time. This of course confused some students and resulted in some of them writing in local time, and some in Western time. We arranged a meeting with one of the journalism students, who knew what times different programs were broadcasted and who had talked to the rest of the students that had written the time-use diaries about this issue. We went through the diary notes with this student to make sure that the written times were correct.

5.3 Group interviews

A group interview is, according to Halvorsen (1992), a gathering of a small number of people to discuss a certain subject, and it can be used to identify latent attitudes and collective opinions. This was our goal with the group interviews, to find out about the journalism students' collective perceptions about how television can influence their identities and personalities, and also lifestyles and cultures in Ethiopia. Therefore we felt that this method would be very helpful to us. We also thought that possible difficulties for the students

expressing themselves in English would be decreased if interviewing them in groups. If they had trouble finding the right words the other students could help them.

5.3.1 Sample

The selection of the students for the group interviews was simple for us. We used the same students that had been writing the time-use diaries the week before, the five female students and the five male students. Many of the questions that were asked in the interviews came up when we read the time-use diaries, and therefore we felt that it would be best to ask the students who had written them. We also felt that the selection model we chose for the time-use diaries was just as applicable for the group interviews.

We decided to do separate interviews with the different sexes, one with the male journalism students and one with the female journalism students. This was mainly because we wanted them to feel as comfortable as possible when answering our questions and discussing the different themes. Several people we talked to during our first week in Ethiopia told us that some female students might not feel entirely comfortable in the company of the male students. This was something that we also noticed during the observations, that the female students almost never watched television together with the male students, and this is the main reason for our choice to do separate interviews.

5.3.2 Work process

A few days before the group interviews we started to write down questions that arose when reading the time-use diaries and our notes from the observations. We started with wider questions and asked them, for example to tell us about an ordinary weekday and what they usually did at the weekends. These wide questions were followed by the questions that had arisen during the observations, and we finished by asking them to discuss questions related to our research questions: about how they believed that television influenced them personally and other questions related to media globalization in Ethiopia. You can read the detailed interview guide in the appendix on page 58.

When doing group interviews, homogeneous groups are often used and advocated. They are considered to provide more closeness within the discussion group. The members of the group may also feel more comfortable and are more likely to share their opinions and personal information if the group is homogeneous (Larsson, 2010).

The students who participated in the group interviews had many things in common, even

though they were not all from the same ethnic group. They were all journalism students at the main campus, they were all of the same sex and they were all Ethiopian citizens. We felt that the fact that they had many things in common contributed to the relaxed atmosphere during the interviews, which was significant for the participants' ability to give long answers and to be relatively honest with themselves, with the others and with us.

We thought much about the selection of the environment and the surroundings for our group interviews. We wanted to find a place that did not feel too formal, where we would not be disturbed by other students and where it was quiet and peaceful. For the group interview with the female journalism students we found a really good spot, under a tree in the back garden of the girls' dorm rooms. We were not disturbed once during the interview, which lasted for an hour, and the environment was very quiet. This meant that the recorded interview was very clear, which made the transcription a lot easier.

When we carried out the group interview with the male journalism students there was a lot of activity around us. Students were walking around and talking to each other in the garden around us, but the most disturbing thing was the birds that sat in the tree above us. They were making loud noises which made the recording very unclear, and therefore also the transcription of the interview a lot more difficult.

5.3.3 Obstacles

The fact that there was a risk that some of the selected students would not be able to attend to the group interviews was something that we were aware of when planning them. However, of course we had hoped that all of them would attend.

The first group interview was the one with the female journalism students. After we had been waiting for them for 30 minutes, three out of the five selected students arrived and told us that the other two were sick. We considered moving the group interview to another day, but then decided to go through with it anyway. Although two out of three did not attend, we thought three students would be sufficient. These three students knew each other very well, they were all good at English, and also two of them were from the second year and one was from the third year. This meant that we had someone to represent each class.

We had the same problem with the male students. After 30 minutes, and several phone calls, four out of the five selected students had arrived; the fifth student could not make it for an unknown reason. Two of the ones that did arrive were from the second year and the other two were from the third year, so we decided to do the group interview anyway.

We believe that the fact that some students did not turn up did not affect our results in a great extent. But there is of course a risk that we might have lost a few really good and interesting answers. We are however very pleased with the discussion between the journalism students and do not regret that we decided to go through with the interviews even though some students did not turn up.

One obstacle when carrying out the interviews was the language. A few students had some difficulties expressing themselves in English. These language difficulties together with the environmental noise, especially in the group interview with the male journalism students, made it harder for us to transcribe the interviews. But we transcribed one interview each and helped each other to listen to the recordings if there were some parts of that were not entirely clear. Therefore we believe that we managed to escape this problem.

We also felt that there was a tendency during the interviews for some of the students to be not completely honest, that they would sometimes say something to seem more intelligent to us and the other students. This is what Halvorsen (1992) calls “the interviewer effect”. We solved this problem by asking follow up questions and by asking them to explain why they said what they said.

5.4 Individual interviews

Except doing the group interviews, we did individual interviews to get deeper and more personal answers from the journalism students. And this fact, that the students could discuss the research questions on a deeper level, and talk about why they thought what they thought, made this method the most important in our study.

Individual interviews is according to Larsson (2010) a conversation where the researcher studies a person’s experiences and perceptions about a phenomenon, and it is important that the interviewed represents something in relation to the phenomenon. The purpose with interviewing someone is to get information about how other people experience different things in their life situation or about themselves, and it can provide insights about the interviewed person’s own experiences, thoughts and emotions (Dalen, 2007).

5.4.1 Sample

Unfortunately it was not possible for us to meet the students in personal when we did the individual interviews. We were back in Sweden and we therefore chose to do the interviews via Skype. Because of the fact that the Internet connection is sometimes lacking quality at

Bahir Dar University, and in Bahir Dar and Ethiopia in general, we thought that it would be a good idea not to do too many interviews. We decided that six interviews would be a good start, three with the female journalism students and three with the male journalism students, and that we could do more interviews after that if the data was not thick and deep enough. We selected the same students for the individual interviews that participated in the group interviews, but because of the fact that we only needed three of each sex and that there were four male students in the group interview we had to opt out one of them. We did this by discussing which students who could express themselves best in English.

However, the selection of students for the individual interviews was not as easy as we had hoped. Some students were on vacation and were therefore not staying at the campus at Bahir Dar University. We managed to do two interviews with the female students and two interviews with the male students, but after doing those interviews there was not any more journalism students available for interviews. Luckily for us we still had the transcriptions from the group interviews. We could add thoughts and perceptions from two more students from these, one male and one female, because of the fact that we discussed the same questions during these sessions. We felt that the data we got from the four individual interviews, together with the data from the group interviews, time-use diaries and the observations were enough for making our thesis valid, reliable and interesting, and we were therefore satisfied with the amount of research units for this method.

5.4.2 Work process and obstacles

As mentioned earlier, Skype was our tool when we carried out the interviews.

The biggest obstacle in the accomplishment of the interviews was to arrange time and place for the interviews, and even when we managed this, the students did not always log on to Skype at the decided time. This meant that it took a lot more time to do the interviews than we had planned, because we had to move some of the interviews to other days.

We discussed three themes in every interview and asked follow up questions within each theme. We started by asking the journalism students about what they usually watched on television and why they preferred some programs to others. Thereafter we continued by asking if they watched nationally or Western produced programs the most, or if they watched both equally.

Our second theme was about the personal effects of television. We asked them to think about how they thought that television influenced them, their identities and personalities, and what

they thought about this. We ended the interview discussing the last theme about how they thought that television, that in their campus mostly transmits media content from the West, could influence lifestyles and cultures in Ethiopia, and what they thought about this. You can read the interview guide in the appendix on page 59.

All four journalism students that we talked to provided us with interesting answers, but there were sometimes problems with bad reception and Internet connection. We solved this by asking the students to change position for the interview, one of the male students went to an internet café in the town for example.

The language was also a problem in some situations. We believe that it might be even harder to understand the questions when the interview is carried out via Skype and the interviewer and the interviewee do not meet in person. This was however easily solved. If we noticed that the interviewees had misunderstood the question we tried to be even clearer by giving examples. And we did not stop until the interviewees had understood the question and discussed the themes that we wanted them to discuss. However, there is of course a risk that some words were misunderstood even though we tried our best to escape this. We can only hope that our attempts to get away from this difficulty were as successful as possible.

We think that it is very interesting that the journalism students, despite their young age, had so much to say about media globalizations' influence on them personally and on Ethiopia in general. One reason could be that they are more aware of these changes because they study to be journalists and therefore have classes about media globalization. Another reason can be that the changes that media globalization have caused have happened in recent years while these students were growing up.

5.5 Research ethics

When doing a research it is important to: respect the participants' rights and dignity, to avoid that the participants get hurt in any way and to be honest and respect the participants' integrity. These principles are built on an assumption that researchers do not have a privileged position in society that justifies them to carry out their interests at the expense of the studied people – despite how valuable they believe that the findings might be (Denscombe, 2009). We used, as mentioned, four different methods in this research: ethnographic observations, time-use diaries, group interviews and, our main method, individual interviews. We approached the different methods from different research ethics perspectives.

As mentioned earlier, we carried out the observations in the TV-rooms at the main campus in Bahir Dar. We were observing all of the students that were sitting in the TV-areas during the times that we were there, and this resulted in some research ethical difficulties. It was not possible for us to inform all students in the TV-areas about our study for two main reasons: there were a lot of students sitting there and who sat there differed from day to day.

However, we felt that because of the fact that we were observing an environment rather than certain individuals it was not as relevant to inform all students of our study. It was the context we wanted to examine, not the individuals. However, it happened that some students came up to us and asked us about what we were doing and at those times of course we told them about our study and the observations.

Regarding the other methods it was a lot easier for us to act ethically. We gathered the ten students that were going to participate in the time-use diaries, group interviews and individual interviews the evening before we handed out the time-use diaries to them. We told them about our study and how we were going to use the time-use diaries and the interviews in it. We also informed them about that they could be anonymous if they wanted to and that they at any time could change their mind about the participation in our study. None of them however asked to be anonymous or chose not to participate.

6. Results and analysis

During our observations we noticed that the majority of the journalism students, that participated in our study, live together at the main campus in dormitories. We also noticed that there are four different TV-sets where all the students watch television together. These are located in four separate TV-rooms, or TV-areas; TV1, TV2, the males-only TV-room and the females-only TV-room. We did the ethnographic observations in all the different TV-rooms. They are all located near the students' dormitory, which are separate from lecture rooms and libraries. Around the TV-areas are cafés, dining rooms, sport areas with football courts, basketball courts and a big sports arena, and also one kiosk where the students can buy for example water, candy and hygiene products. You can read more about the different TV-rooms where we carried out the observations in the appendix on page 54.

Below is a detailed description of how the journalism students that participated in our study describe their living situation and everyday activities. This contextual information will help the reader to understand and absorb our results and analysis better.

6.1 An ordinary day in the journalism students' lives

The majority of the students at Bahir Dar University live together at the campus in dormitories. They eat their meals together, some go to class together, and other activities, such as sports, are also performed together.

The journalism students told us in the group interviews about what they usually do on weekdays and at the weekend. We have gathered all that information and written a summary of how an ordinary weekday and a day at the weekend can be like in the journalism students lives.

6.1.1 Weekdays for the female journalism students

The morning begins early for most of the female journalism students, around 7 am Western time. Some of them go to church or the mosque and others do some exercises, spend time with their friends, read books or study. Then they eat their breakfast and after that some of them have classes. Between and after classes they often spend time with each other, go to the cafeteria or the TV-rooms, read books or study some more. Many of them go to church or the mosque even in the evenings. What time they go to bed differs between the students. Some go

to bed as early as 9 pm and others as late as 2 pm.

6.1.2 Weekends for the female journalism students

The activities at the weekends are different from the ones in the weekdays. Most of them do not have any classes to attend and want to spend their free time outside the campus together with their friends, or families if they live in Bahir Dar. If they go to their families outside the campus, some of them can access different kinds of media, for example radio, television or newspapers. Some of them also feel that there is a calmer and better study environment in their families' houses than at the campus.

Those who do not have their families in Bahir Dar may go to cafés, restaurants or other places to entertain themselves. If they have exams or assignments however, they will study even at the weekends. The weekend is also a good opportunity for them to do some other chores, for example washing their clothes. Many also visit the churches and the mosques at the weekends, and some of them also practice sports or sing at the culture centre.

6.1.3 Weekdays for the male journalism students

As for the female students, the morning begins early, around 7 am Western time. Some of the male students read newspapers and listen to the radio in the mornings, and then go to eat their breakfast. After breakfast some of them have classes, if they do not they might do some exercise, watch television or spend time with their friends. Between and after classes most of the male students watch television, use Internet or read newspapers, and some of them also go to church or the mosque. A few of them have fixed times when they watch television, for example watching ETV-news at one o'clock. They usually go to bed around 10 pm, but it varies among them. Some go to bed later and some earlier.

6.1.4 Weekends for the male journalism students

At the weekends, mainly on Saturdays, football games are transmitted in the TV-rooms. Most male journalism students claim that they want to watch these. Many of them also go outside the campus at the weekends, just like the female journalism students, to get some "refreshments". Some go to restaurants and cafés with their friends, some go to church or the mosque and others visit their families, if they have their family living in Bahir Dar. A few students also have other activities at the weekends, for example singing at the culture centre

or playing sports.

6.2 What do the journalism students watch according to themselves?

All of the journalism students that we talked to, in the group interviews, the individual interviews and the informal interviews during our observations, said that they mostly watch entertainment programs on television: dramas, movies, sports and other programs. They told us that they watch both national (ETV) and international (DSTV) channels. But that they watch international channels more because of the fact that ETV do not transmit as much entertainment programs. Some of the journalism students also argue that the entertainment programs on DSTV have better quality and that they therefore prefer to watch these channels.

Male, 24: "I think DSTV have some quality over ETV, for example when seeing the entertainment programs there is a lot of choices on DSTV. But on ETV there is more development programs that transmits, so I don't like to watch this channel and its' programs as much".

We could see in the time-use diaries and also when we were observing in the TV-areas at the campus that most of the programs and movies that the students watched were produced in West. At the times we were observing there were more students watching television in the TV-rooms that transmitted entertainment programs on DSTV than in the TV-rooms that transmitted news and serious issues on ETV.

Female, 20 "I usually watch entertainment programs and sometimes also news programs. If there are more entertainment programs on ETV, I watch ETV, but most of the time they don't transfer entertainment programs. They usually focus on serious issues like news and social issues so therefore I watch DSTV most of the time".

Female, 19: "I think that music and entertainment is a very necessary thing in our lives. You can change your feeling depending on the music videos and entertainment that you watch, so it is very essential for me".

Female, 21: "I watch different kind of movies, sometimes Amharic and sometimes English movies. Most of times I prefer to watch DSTV, which transmits programs and movies from the West. DSTV also has more entertainment programs than ETV has, and I prefer to watch

entertainment programs so therefore I prefer to watch DSTV. I like to watch music videos and movies when I watch DSTV, and sometimes news”.

When we read the time-use diaries we could also see that a clear majority of the journalism students that wrote them watch entertainment programs, but that they in some extent also watches news. As you can see below, when they watch entertainment, according to the time-use diaries, they mostly watch DSTV and thereby also media content that is produced in the West. But when it comes to news, most of them claim that they watch ETV or use other sources like Internet, radio or newspaper.

Female, 21:

11:00-13:00 DSTV, English, movie, entertainment

13:00-13:15, ETV, in Amharic, news.

23:30-23:32 Social media, Facebook, in English

01:30-02:10 MTV, English, music entertainment

Male, 24:

08:30-10:00 Fox movies, Movie, entertainment, in English.

18:00-20:00 Soccer match, DSTV in English, Entertainment

When it comes to watching news, some of the journalism students argue that they prefer to watch ETV above watching international news, like BBC and Al Jezeera, as mentioned before.

Male, 22: “I always watch Ethiopian television, because it transmits what is happening in our community, in our society and in the daily life. I watch it because I am interested about those issues”.

This might however not be something that is unique for the journalism students at Bahir Dar University. We believe that there are a lot of people in Sweden that only or mainly watch Swedish news programs.

6.2.1 Why do they prefer to watch what they watch?

The summary of our interviews, observations and time-use diaries is that the journalism students that we have talked to say that they mostly watch programs of entertainment character; movies, TV-series or football games, that is produced in the West. They claim that they choose to watch these kinds of programs because the international channels have more and better entertainment programs to offer than the national channel ETV. And another reason they give for choosing to watch entertainment programs is that they want to relax in their spare time, and not focus on serious issues.

Female, 19: “As students everybody studies, that is obvious, so we want to entertain ourselves when we are free from class”.

Some of them also argue that it is hard for them to understand the language in the international news and that they therefore prefer to watch entertainment content, which they claim, is more easy to understand.

Female, 20: “The language that BBC, CNN and Al Jazeera use in their programs is a bit difficult to understand for some students. But when students entertain themselves with music videos, movies or series, they will be entertained even if they do not understand everything”.

Based on what the journalism students say, what the observations and the time-use diaries show (that they mostly watch channels and programs produced in the West) we think that our research questions is very important and relevant. Because of the fact that the journalism students according to themselves watch a lot of media content produced in the West, it is interesting to ask the question: How can a media content produced in a country with different values and customs influence identities and lifestyles of journalism students in Ethiopia? In the next chapter we are going to discuss this further, how the journalism students think that the media content that they take part of can influence their identities.

6.3 How do they perceive television to influence their identities?

All the journalism students that we interviewed said that they perceived television to influence their identities. They argue that what they watch influence the way they think and do things and how they dress and choose hairstyles. We have divided this chapter in to two parts: physical and cultural influence.

6.3.1 Physical influence

Many of the journalism students that we talked to say that they, and others in their surroundings, wish to be like the Western celebrities they see on television, and that they perceive themselves to have changed their dressing style after them.

Female, 21: “I have seen it on my friends, and also my class mates. For example Rihannas’ hairstyle, you now the half shaved hair cut, there are a lot of students who have done their hair like her. I think that is the affect of the movies and the entertainment programs we watch”.

The journalism students also told us that there are very few of their friends and families who are wearing their traditional clothes nowadays. And that more and more people in Ethiopia wear Western kind of clothes instead.

Male, 22: “I change the way I live my life because of Western influence. Western movies teach us to use different dressing styles and how to act in social life. I think the Western dressing style is more attractive than our traditional clothes, and that is the reason for me wearing it, this is my personal opinion.”

Male, 24: “Sometimes I hate myself for following the Western styles. We are forgetting about our own culture. We have a good culture, we have a good dressing style but we never follow it because our generation have become changed and influenced by the Western culture.”

6.3.2 Cultural influence

The journalism students say, in the individual interviews, that they have noticed changes in their own behavior pattern. They believe that this is the influence of movies and other programs from the West that they have seen on television. For example one of the journalism students told us that he had lost his respect for older people, and showing respect for elderly is

something that according to Landguiden (2012) has been very important in Ethiopian culture in previous times. He think that the Ethiopian culture of respecting each other is slipping away, and according to him, this is an effect of globalization and Western media content.

Male, 24: “If I meet an older person when I’m crossing the road nowadays I do not respect him or her as much. Before there was a respect from the younger, but nowadays there is no respect. I think these changes in my, and in others behavior, is because of the modernization and the westernization”.

The other journalism students also perceive television to have a big impact on their personalities and their whole lives.

Male, 21: “Before I started to watch more television I was a shy boy, but the television programs and the movies affected me and I became more active and I changed my behavior”.

Male, 24: “I do things different now from before. For example I used to listen to local music before, but nowadays I don’t listen to local music, I ignore it and I stick to listen to foreign music. I watch and play a lot of football now, which I have not done before because it is not an Ethiopian sport. So this is how television affects me”.

Female, 21: “It affects my way of thinking, I wish to be like the actors and think like they think so it affects me and my way of doing things. For example when I hear how they talk I might wish to talk or response like them.”

According to Gauntlett (2008) TV series and movies tell us about what it for example means to be a man or a woman, and what it means to come from different parts of the world. And as mentioned, the journalism students take part of lot of this kind of media content. This could mean, as the journalism students also argues themselves, that they learn and copy a lot of things from media content and that this in turn could influence their identities. For example one of the male journalism students told us that he saw a male kissing his girlfriend on the street in a Western movie. After that he did the same thing even though it is not accepted to kiss on the streets in Ethiopia.

Male, 21: “After I had seen a Western movie where they were kissing in public I kissed my girlfriend a few times in public. I would never have done that if I hadn’t watched that in a

movie”.

We believe, just as McQuail (2010) also argues, that the media content highly can influence peoples way of thinking, acting and being and also cause changes at the level of the individual, society, institution and culture.

The journalism students watch, according to themselves, a lot of entertainment programs, like for example movies and series. According to us, this kind of media content portrays different people and their ways of thinking, dressing, talking and so on, and in a bigger context also cultures and customs within the societies and ethnic groups that these people live within. We think that it is easier to be influenced by this if you come from a culture that is a lot more different from the one that you access through the movie or series. The reason we believe this is because the contrast in the behavior pattern could be greater and therefore also leave a greater impression on the recipient. This is something that the journalism students also talked about in the interviews. One of the female journalism students told us that enthusiasm and interest is other important factors for her to be influenced by media content.

Female, 21: “When you see something that you are interested in, it affects you”.

This is also something that McQuail (2010) argues, that any process of media effect on individuals must begin with attention and interest of the media message. Our perception is, based on the interviews and observations that we carried out, that the journalism students were very intrigued and interested in entertainment programs that they watched, and we believe that they therefore could be more influenced by it. However, this is something that is personal for each and every one of them and nothing that we can confirm.

The journalism students also argue that television provides them with different lifestyles, and that it suggests how they can solve different problems. They believe that when you recognize your own lifestyle in a certain character or in a certain situation, you can learn how to solve your own problems from that.

Female, 21: “When you watch a romantic movie you can learn about a lot of different things. If you for example have a relationship problem with somebody, and there is a similar conflict in the movie, you can ask yourself what you should have done in that situation”.

The possibility that the journalism students that we talked to are influenced by Western cultures, mediated through television, is in some ways confirmed by the journalism students themselves. For example, they claim that role models from movies and music videos, such as Rihanna, have a great impact on them. An impact that is very visual and easy to see and that mirror the deeper impact that they also claim occur. As McQuail (2010) argues, media content can cause both short-term and long-term influences. The fact that the journalism students perceive themselves to be influenced by the Western media and the Western celebrities is something that in our opinion may cause a long-term influence, both on them as individuals, but also on the culture of Ethiopia. The individuals may change their behavior pattern and also their way of thinking and doing things, as a result of them exposing themselves to media content from the West. And in turn, when the individuals in a society is influenced by the media content, the whole society and its' cultures and values can be influenced, and also change, in a long-term perspective. We are going to discuss this further in the next chapter: how the journalism students that we talked to perceive television and media globalization to influence lifestyles and cultures in Ethiopia.

6.4 How do the journalism students think that television can influence lifestyles and cultures in Ethiopia?

Male, 21: "The role of media is very important for information, education and entertainment, but it also has a big influence on our culture".

The journalism students that we talked to agreed on that Western media influenced their identities in various ways, but they also agreed on that media content from West had a big impact on lifestyles and cultures in Ethiopia in general.

Female, 21: "Western media content affect our country, nowadays we are most of the time concerned with football games, music videos, movies and other programs that comes from the West. And these kinds of programs have an effect, both good and bad. A bad effect is for example that we may not have our own culture left, we may create a new culture and ways of thinking based on the television programs that we watch."

Many of the male journalism students argue that they like to watch football games on television, and that they also like to play football. When we were doing our observations at

the campus we could see that there were a lot of students, mostly male students, sitting in the TV-rooms when there were a football game on. We could also see many people, both on the campus and in the city, wearing football shirts with European teams. Some of the journalism students argue, in the individual interviews, that watching and playing football is a Western kind of activity and that they practice it because they have seen it on television.

Male, 24: "Football is not our sport, it is not in the Ethiopian culture. We have our own sports but nowadays they are undermined by the current generation. They are not practiced in the same extent as Western sports".

A bad influence that comes from Western television programs is, according to some of the journalism students, homosexuality and its' spreading and practicing in Ethiopia.

Male, 24: "Some TV-channels shows same-sex relationships, which I think have a negative impact on us. For only ten or a few years ago people didn't even think those things in Ethiopia. But now they are practicing here. For me it is a bad thing, some of course think it is a good thing, but for most Ethiopians, like me, it is a bad thing. I don't think that it is a large number of people that practice this but it has become more and more usual, and it has come from the Western media that promotes such activities with their programs. It is not in our culture and in our identity, and our religion do not allow that".

Some of the journalism students also expressed their concerns about not being accepted by others in Ethiopia if following the Western morality that is shown on television. They argue that, if you are influenced by television and change your way of acting, thinking and dressing so that it do not match the "correct" morality in their culture, you may not be accepted.

Female, 21: "In our society there is a certain morality that is accepted. If you aren't practicing your own culture, but what you have seen on television, some people might not like that".

The fact that the journalism students claim that there are sometimes conflicts between people that has taken on some moralities from Western media content, and people who do not accept these moralities and ways of thinking and acting, means according to us that Ethiopia are now in the turning point between what Gauntlett (2008) calls a traditional and a post-traditional society. In traditional societies the choices of our identities have already been made for us by traditions and customs, but in post-traditional societies however it is up to ourselves to decide

who we want to be (Gauntlett, 2008). We believe that television provides and suggests different lifestyles and thereby also contributes to work against the traditional society with its' predetermined traditional identity roles in Ethiopia today. The journalism students seemed to be in charge of their identity formation. They had different dressing and hairstyles, significantly different personalities, bright dreams of their futures as journalists, and high believes of being able to affect the world through their profession.



One of two inspirational signs outside the journalism students' classrooms.

The journalism students also talked about positive effects of media globalization. One positive thing according to them is that they nowadays can communicate with people around the world and that they can learn what others do and what others think. They also said that this effect of media globalization helped them in developing their own country, and to improve their living standards.

Male, 24: "For example there is some instrument and appliances that I need to use. Television helps me to know what's new. It helps me to increase the outputs, to do things better and to increase my life standards. When I say life standards I mean instruments that might improve my life, to make my life more comfortable. For example using equipment in doing household chores, like washing machine. So it helps us to do things a lot faster than it has been before, it improves our living standards, both in knowing new materials and how to use them".

Gripsrud (2008) argues that one reason for people using television and other media is that they have a longing to be connected to the social reality that is outside their immediate surroundings, and the journalism students expressed their interest of wanting to be connected

to the outside world in the interviews. That they want to know about what is going on in different countries, to learn about how people from other countries do their household chores, and about new technics and appliances. This is however something that concerns all people in the world and nothing unique for the journalism students at Bahir Dar University. However, we believe that the need to feel connected to the outside world and to learn about technical progresses and other information can be even greater in Ethiopia. This is because of the fact that they are a developing country that can learn a lot. At least when it comes to improving living standards, from countries that already have been through these developing phases.

Many of the journalism students that we talked to in the individual interviews and the group interviews describe media globalization as Ethiopia being dominated by Western cultures and Western values through television and other media. Some of them think this is a bad thing while others think it is a good thing.

Male, 24: “Nowadays Ethiopia’s culture is becoming mixable. We have for example never worn the clothes we wear today and sometimes I hate myself for following the Western styles. We are forgetting about our own culture. I hate being what I am today because I have to transfer this new culture to the next generation. We can’t give them the culture that has been yesterday, we are dominated by the culture of West”.

Female, 20: “I think that it is good following the West and being in the footsteps of globalization, thereby we are fulfilling our people’s needs and demands. Being in the footsteps of globalization is good for our country’s development and good for our people. We have less poverty now and I think that is the effect of globalization, and the effect of media”.

Some of the journalism students expressed, as mentioned, their concerns about the Western domination of media content and the influence that they believe this domination could have on Ethiopian cultures. They did continuously say that they believed the direction of information flow to be mainly from the Western world to Ethiopia, and not the other way around. And Chadha and Kavoori (2010) claim that one school of thought, which is similar to most of the journalism students’ reflections, is that globalization is yet another form of Western domination. But what do we believe? Are Western countries really dominating the information flow? And if they are, is that a bad thing for Ethiopia?

From what we have observed during our stay in Ethiopia we believe that Ethiopian lifestyles have changed, are changing, and will change a lot in the near future. People we met during our stay in Bahir Dar, both young and old, told us about the rapid changes regarding clothes, food and technique in recent years. People are wearing jeans today, eating burgers and pizzas and logging on to Facebook on their mobile phones. Things are changing, really fast.

However, Ethiopia is still far from being totally westernized. During our stay in Ethiopia we noticed that there were still some people walking around in the centre of Bahir Dar in their traditional clothes, such as different fabrics wrapped around their bodies and scarves around their shoulders. However, most of them were older and the students we saw at the main campus were wearing European clothes, such as long skirts or pants. The fact that most of the people that we saw wearing traditional clothes was older, could mean that this way of dressing may disappear in the future, at least in urban areas. This could mean, according to us, that Ethiopia is in the transition between being a traditional and a post-traditional society. But if this is a good or a bad thing is not something that we cannot answer. On the one hand traditional ways of dressing and other cultural customs may disappear, but on the other the identity formation may be up to the people and not to the society to decide.

We can see both positive and negative aspects of media globalization. A positive aspect is for example that Ethiopia is improving their living standards, that the poverty may decrease and that more people have the possibility to educate themselves. We met several students that were studying to become doctors and sergeants during our stay in Ethiopia. Hopefully the life expectancy might increase over time as a result of this, the occurrence of Universities.

However, we also think that there are negative consequences from media globalization processes in Ethiopia. When we arrived to Bahir Dar and we experienced the culture and lifestyles, which are very different from cultures in West, we realized how influenced our own country, Sweden, have been by other countries in the West. However, Sweden is one of the countries in West and is also influencing other countries with its' own culture, new techniques and programs, such as Spotify and Skype. The cultural counterweight between Ethiopia and other Western countries might be much greater than between Sweden and other countries in West. But both countries are according to us influenced, but in different degree. We would not want Ethiopia to eventually become yet another mutation of the Western produced frame of reference of how you should think, dress and act. But is a balance possible to reach, were you adapt techniques to improve living standards but at the same time preserve what makes your country unique? We do not have the answer, but we really hope so.

6.5 Television for the journalism students

The journalism students mentioned that they think that television has a unique function for them as journalists. That they, because of the fact that they are studying to work in the profession of journalism, can absorb much more than only the media content. They claim that they think that they can notice things that other people might not, for example how the news stories have been edited and how the news is presented.

Female, 21: “I can learn a lot of things from watching the programs. I am becoming a professional journalist, so I want to see how they do it in the programs, and I learn from them. Before I started studying I just chilled when watching television, but now I see the mistakes and notice other details”.

Some of the journalism students that we talked to also discussed the difference of quality between news programs from Ethiopia and the West, and that journalists in the Western world is more skilled than journalists in Ethiopia.

Male, 22: “The journalists in the Western world have much better cameras and they do much better shows than we can do here in Ethiopia. They are also very good in covering the news. In Ethiopia the news is a repetition, but in Western cultures there are very recent event on the news. In Ethiopia the news of today is the news of yesterday, but in the Western media it is not like that”.

Some of these students might be producing and contributing to the media content in Ethiopia in the future, so what can the fact that they think that Western media content and journalists is better than Ethiopian mean? We think that this fact can contribute to a more westernized Ethiopia in the future, the journalism students that we have talked to are “the new generation” in Ethiopia and we believe that they are the ones that are going to contribute to Ethiopia developing to be what Gauntlett (2008) refers to as a post-traditional society. The journalism students seemed to be forming their own identities and not to be to entirely stuck in old traditional ways of living.

Being journalism students ourselves we can understand what they are talking about regarding noticing things in TV programs that other people might not. And we agree about the fact that studying journalism influences the way you interpret and perceive the media content you take part of. We think that it is very fascinating that we could find so many similarities with the journalism students that we talked to, even though we come from different countries and

significantly different cultures. We had similar dreams about the future and professional desires, even though our opportunities after graduation might not be the same. Freedom of speech and freedom of the press is a lot more restricted in Ethiopia than in Sweden. And for some journalism students that we talked to, a future as a mouthpiece for the government is awaiting them after their graduation. However, as mentioned before, they all have very bright hopes for the future and we believe that Ethiopia is a country that will develop in a rapid pace. Who knows what Ethiopia might be in ten years?

7. Conclusions

We studied two research questions in this thesis: How do journalism students at Bahir Dar University perceive television to influence their identities? How do journalism students at Bahir Dar University perceive television to influence cultures and lifestyles in Ethiopia?

In an attempt to provide answers to these questions we used four different methods: ethnographic observations, time-use diaries, group interviews and individual interviews. The individual interviews was however our main method and helped us to get deeper and more detailed thoughts about how the journalism students perceived television to influence them and cultures in Ethiopia.

Our results show that the journalism students that participated in our study believe that television influence them in various ways: their way of dressing and looking, acting, thinking and being. They also believe that televisions' ability to change their identities in a bigger context may mean that cultures and traditions in Ethiopia are changing. The journalism students talk about different phenomena that according to them have arisen in Ethiopia during the last years, for example homosexuality, new techniques and appliances and new kinds of clothes and food. This is very interesting, because our feeling is that what is happening in Ethiopia right now has happened and is happening in many other countries, such as Sweden. Today technology development makes it possible to spread new ideas, techniques and cultures between countries all over the world, what Chadha and Kavoori (2010) refer to as media globalization.

We think that televisions' impact on peoples' identities, and on cultures and lifestyles in different societies, is something that is important to be aware of and that must be recognized. Because of this, we think that our research is very relevant and important. It is an indicator of exactly this, televisions' possible influence on people and cultures.

We chose to study journalism students' perceptions of televisions' influence, because they study in the field of media and that they therefore might have some interesting inputs in this subject. Some of them might contribute to the media content in Ethiopia in the future. And by this also influence other peoples' identities and lifestyles, and in a bigger context also cultures and customs where these people live.

We think it is important to highlight how the journalism students perceive television to influence their identities because of one main reason: how the journalism students perceive them selves to be influenced by television and its' media content could also contribute to their socialization into their profession as journalists. One of the journalism students did for

example tell us that he thinks that Western journalists are of better quality than Ethiopian journalists. What can this, medias influence on these journalism students, mean for the future? Will the profession of journalism in Ethiopia change because of Western influenced journalists?

We believe our study to be an indicator of how identities, cultures and lifestyles is changing and might change in Ethiopia in the future. The question is what consequences might come with these changes.

We noticed a lot of signs that all pointed to that Ethiopia is influenced by countries in the West when we where there. You can eat pizza and hamburgers almost everywhere, people wear jeans and t-shirts, and almost all of the young adults and children that we met could speak English. We believe that the society is changing and that the journalism in Ethiopia will change with it.

7.1 Research discussion

Even though we are very satisfied with our work process and how our thesis came out, we had some difficulties. One difficulty was the language barrier, some students had problems expressing themselves in English during the interviews. However we manage to solve this by asking them the same questions in different ways over and over again until we were sure of that we had understood them correctly. Another difficulty was the cultural differences between us, one example is that people in Ethiopia in general have a different way of approaching time. The students did not always turn up in time for the intereviews and we also had some difficulties to make appointments with them. Ethiopia have its own time cycle, which means that eight o'clock Ethiopian time is two o'clock Western time (www.our-africa.org, 2012), this sometimes caused misunderstandings between us and the students. As mentioned in the method chapter, we did four individual interviews via Skype. We wanted to do at least six but unfortuanlity that was not possible because of the limited time and that a lot of the journalism students were out of the University and were not possible to reach. Although, we felt that the data that we got from the individual interviews, together with the data from the group interviews, the time-use diaries and the observations made our thesis valid, reliable and interesting. This is because we feel that the journalism students descriptions were very comprehensive and detailed in the individual interviews and that our total amount of material from all our methods was enough to reach a reliable result.

Another reason for us to believe in our thesis reliability is that we do not strive to answer how television influence the journalism students' identities, and cultures and lifestyles in Ethiopia in general. Our aim is to present the journalism students' perceptions about this. Of course we cannot claim to have presented all the journalism students at Bahir Dar University's perceptions, but only the ten journalism students that participated in our study.

7.2 Final words

We think that media globalization influences is a very interesting research field to study and also very relevant because of its' great impact all over the world. Therefore we think that more research should be done in this area, especially in developing countries where the changes might be even clearer and greater. A suggestion for future research is to study the same research questions that we have studied but with other journalism students in another developing country, such as Tanzania. Or to do in-depth interviews with older people in Ethiopia about their perceptions of media globalization influence cultures and customs in Ethiopia and how they have changed over time.

We have learnt several things while writing this bachelor thesis, for example how important it is to be careful not to claim something without having reason for it. And also how important it is not to have a too wide research questions. We realize that our research questions are still quite wide, but we have decreased them a lot since we started.

So what do we believe about the future for Ethiopia? Larsson (2010) argues that the media landscapes have changed and that young people stand in the middle of this development. She also argues that young people in the developing countries account for nearly 70 % of the population. This probably means that it is the new generation that is responsible for how culture and traditions in Ethiopia will change in the future. If young peoples' identities in Ethiopia is influenced by media content from the West and thereby also changing, which they are according to the journalism students, what does this mean for the future?

If the development and the cultural changes in Ethiopia continues in the same pace in the future and the majority of the population is young adults and children, this should mean that the development will happen even faster. What will Ethiopia be like in 10 to 20 years? We believe that a lot will change, and fast. Not only regarding living standards in the country in general but also regarding the future for journalism as a profession and the future for example ETV. Will ETV adapt to the cultural changes regarding their programs selection and content? If enough peoples' identities within a society are changing, that should also mean that the

culture within that society would change. And if the culture within that society is changing, that should also mean that the media content produced within that society mirrors its' cultures, lifestyles and customs. Of course this is just our reasoning about how the future in Ethiopia could be like, but if the changes will continue in the same pace as they are now this is not an impossible scenario.

To sum up, the ten journalism students that participated in our study believe that their identities is changing and in a bigger context also cultures and lifestyles in Ethiopia. And after doing this study we believe that media globalization will leave clear marks in Ethiopia and on the journalism there in the future. We would go as far as saying the question is not if, it is how.

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9. Appendix

Below is information about the context of our observations, the instruction paper for the time-use diaries, and interview guides for the group interviews and the individual interviews.

9.1 Ethnographic observations

9.1.1 TV1



Picture 1

The TV1-room is the biggest TV-room. It has about 48 benches made of wood and metal, as can be seen in picture number one. It has a plate roof, a stone floor, and steel poles that are holding up the walls. A 32” flat screen TV is located in front of the room and DSTV channels are broadcasted here. DSTV, digital satellite television, is a multi-choice satellite TV service in Africa and was launched in 1995 (www.mindsgate.co.za, 2012). Some of the channels that are transmitted here are BBC, Al Jazeera, Fox Movies and MTV.

Mostly Hollywood movies, in English without subtitles, are shown in this room but at the

weekends football games are prioritized. On Wednesday evenings a popular national drama series called “Saw le saw” is shown in all TV-rooms at the campus. When we were observing in this TV-room, we were sitting in the back row on a bench or standing just outside the room.

9.1.2 TV2



Picture 2

There are around eight to ten, according to some students, very scrubby chairs in this area, depending on what day it is. The chairs can easily be moved and therefore the number of chairs varies a lot. This TV-room, or TV-area as you might call it, only consists of the mentioned chairs and an old 32” TV-set, and it is located very close to the TV1-room, as can be seen in picture number two. The sound from the TV-set is very low, and this results in that the sound from the TV1-room often is drowning out the sound from TV2. The room does not have a roof or a floor. The chairs are placed directly on the ground in front of the TV-set, which mostly transmits movies from Arabic channels. Most of them are American movies in English with Arabic subtitles. When we carried out the observations in this TV-area, we were standing in a distance behind the chairs, or sometimes sitting in the same place as when

observing in the TV1-room.

9.1.3 The females-only TV-room



Picture 3

This TV-room is located near the female students' dormitories and male students are not allowed to come here. The room is a bit smaller than the TV1-room and has 28 benches made of wood and metal, a plate roof and a stone floor. The female students' TV-set is similar to the one in the TV2-area, and placed in the front of the room. The television picture is not clear and the sound quality is poor. The girls-only TV-room is much more scrubby than the TV1-room and there are a pile of unfinished school benches behind the TV-set. There is a path going through the female students' dormitory area, and the TV-room is located about two meters away from that path.

This TV-room only transmits the national channel, ETV1, which mainly broadcasts educational programs, news and entertainment programs, such as ETV-news and national drama series a few times a week. When we were observing in this TV-room, we were sitting

in the back row or standing on the road just behind the TV-room.

9.1.4 The males-only TV-room



Picture 4

This TV-room is a bit bigger than the girls-only TV-room, and there is a 32” flat screen TV in the front. It is similar to the TV1- and the girls-only TV-room, with 29 benches that are made of wood and metal, a roof and stone floor. The males-only TV-room is also, just like the TV1-room, more decorated than the females-only TV-room, and is located in the centre of the male students’ dormitory area. This TV-room only transmits the national channel ETV1, just like in the girls-only TV-room, and female students are not allowed to come here. When we carried out the observations in this room we were sitting on a bench located just behind the TV-room. From there we could see the whole TV-room and the programs transmitting.

9.2 Time-use diaries

This is how the instruction paper for the time-use diaries looked:

Time-use diary (1 week)

Your name, sex, age and grade. Day (Monday, Tuesday ...)

What time (13:00, 14:00)

What kind of media (TV, radio, internet, newspaper etc.)

What channel (if it's TV or radio etc.)

In what language (English, Amharic, Oromiffa, Tigrinya, etc)

What kind of program/article/show etc (entertainment, news ...)

For how long (5 minutes, 30 minutes, 1 hour ...)

Remember to write in the diary EVERY TIME you use some kind of media.

Thank you very much for your help!

9.3 Guide for the group interviews

The everyday life for the journalism students

Tell us about an ordinary day at the campus.

What do you usually do in the weekdays?

What do you usually do in the weekends?

TV habits

When you watch TV, what do you usually watch? Why?

Where do you prefer to watch TV, in the common TV rooms (where DSTV is transmitted) or in the spare TV rooms (where ETV is transmitted)? Why?

Influence

What role do you think that television plays in your lives? Do you believe that television is an influence on your identity and, in that case, in what way?

Do you think that television, through its media content, can influence cultures and lifestyles in Ethiopia? Why, and how?

9.4 Guide for the individual interviews

TV watching habits

When you watch television, what do you usually watch?

Why do you choose to watch that?

Do you usually watch ETV or other channels like DSTV? Why?

Personal influence of television

How do you think that the programs you watch influence you? How?

Why do you think that it influences you in that way?

Televisions influence on lifestyles and cultures in Ethiopia

In what way do you think that media content from the West can influence ways of living (how people act, think, dress etc.) in Ethiopia? Why?

What do you think about that?