

Broadcast Speech and the State of Broadcasting with Reference to Ethiopia: A Review

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Abstract

The issue of this reviewed is the issue of broadcast speech and the state of broadcasting in general and the Ethiopian reference in particular. It is also the issue of the right to freedom of expression, media diversity and pluralism since the one cannot be isolated from the other in the principles of freedom of expression to secure and guaranteed and to be applied the right given by the international, regional conventions ratified by the member states and the national constitutions. This review found that unlike its history the spectrum showed poor development both in terms of diversity and pluralism due to the unjustified reasons of controlling methods done by governments and other loyalties by the name of nation building, national development, security and profit maximizing purposes. That is why; this review argued that the broadcast media should not be treated differently from the other media in regulation except for the convincing reasons such as the issues of scarcity and economic efficiency as well as the technical matters of the frequency. The very reason of the argument is that broadcast media is the main source of information and entertainment especially in countries with high level of illiteracy and poor economic capability. Thus, this review found that controlling the broadcasting spectrum is another means of limiting the right to freedom of expression and even denying the role that the broadcast media plays in the activities of a country's overall development processes as well as nation building affairs. This review, therefore, recommends that all stakeholders concerned with this issue should lobby the government as well as the policy formulators to reread and amend the existing proclamations with the highest responsibility and accountability to secure the use of the broadcast spectrum for the better exercising the emerging democracies and the overall development activities of the developing nations. And it further recommends that government must participates concerned stakeholders on the issues of nation building and national development and security by maximizing the use of the spectrum since all this issues cannot be achieved without the participation of all concerned stakeholders.

Keywords: Broadcast Speech, Freedom of Expression, Media Diversity, Media Pluralism, Broadcast Proclamation

1. Introduction

It is well known that freedom of expression, freedom of speech, and freedom of the mass media is guaranteed in many international, regional conventions and national constitutions. More importantly, the idea for freedom of expression, the right to hold opinions, to seek, receive and impart information and ideas through any media and regardless of frontiers is overstated in the above mentioned conventions and national constitutions.

For instance, the Universal Declaration of Human Rights (UDHR), proclaimed by the UN General Assembly in 1948, declares in article 19 that:

“Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media regardless of frontiers.”

Similarly, the right for freedom of expression is stated in the convention for African Charter on Human and Peoples Rights (ACHPR), article 9(2) as “Every individual shall have the right to express and disseminate his opinions within the law.”

Additionally, the right is declared in many national constitutions. For example, the Federal Democratic Republic of Ethiopia (FDRE) constitution ratified in 1995, like any other constitutions also guaranteed freedom of expression under its article 29(2) as follows:

“Everyone has the right to freedom of expression without any interference. This right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any media of his choice.”

This all freedoms to the right to freedom of expression stated in the conventions and national constitutions have a direct relationship with the right to freedom of broadcasting and the issues of diversity and pluralism. Because of this, article 19 argues this issue in this way; “the guarantee of freedom of expression applies with particular force to the media, including the broadcast media and public service broadcasters. Indeed the right to freedom of expression and peoples, right to seek and receive information cannot have a meaningful application unless the media plays its key role in a democratic society in print as well as other media outlets”

(<http://www.article19.org:8>).

However, the right of broadcast speech and the state of broadcasting has been curtailed in one way or another mechanism in many countries particularly in the third world nations in contrary to their constitutional promises given before by crafting other legal documents, media laws and other controlling means that limited the right of freedom of broadcasting. This review looks briefly the reason why broadcast speech is curtailed in contrary to the conventions and national constitutions and why it is treated differently than the other media in regulation.

2. Why the Broadcast Spectrum Treated Differently

Almost everywhere in the world there is no refusal of giving licenses to the runners of print media outlets of the private sector. But, there is even in the US (where freedom of expression and the media is highly respected) in regulating the broadcasting sector unlike the print one. For instance, "Under the first amendment to the US constitution it would be unthinkable for the government to try to restrict the number of news papers allowed to exist in one area. But under the new federal communication act, the only people who can start radio station (and now a TV station) are those who have been granted a governmental license" (Wag man, 1991:128). This shows that how much the broadcast speech is seriously controlled by the governments. The controlling means of the spectrum is different from country to country that depends up on the democracies of the governments.

Wag Man (1991:128-129) demonstrates the reason why the electronic spectrum is regulated by the governments in this way; "The twin concepts of scarcity and economic efficiency are at the heart of the rationale behind government regulation of broadcasting. The electronic spectrum is physically limited. Anybody can buy paper and a printing press, since we can't ran out of either. But there is only a finite number of broadcast frequencies available, and two people cannot broadcast on the same frequency at the same time. Because of this scarcity and the need to impose order, economic efficiency demands that the government in the name of all citizens "own" the electronic spectrum, and parcel it out to private citizens (broadcasters) who act as the public trustees of a frequency".

He also stated that unlike other modes of expression, radio inherently is not available to all. Because its unique characteristic and that is why, unlike other modes of expression, it is subject to governmental regulation... the right of free speech does not include, however, the right to sue the facilities of radio without a license (Ibid).

In the other dimension, Broadcasting is by far the most important source of information as well as of entertainment, for most people in countries around the world. High level of illiteracy along with difficulty of distributing news papers mean that broadcasting is the only media which is accessible for many people. For the poor, news papers may be prohibitively expensive, and some people simply find it easier and more enjoyable to watch or listen to the news than to read (www.article19.org:1).

As a result of its centrality as a source of information news, and its growing profitability, governments and dominant commercial interests have historically sought to control broadcasting. Frequently, the public broadcaster repartees largely as a mouth piece of government rather than serving the public interest. In many countries, broadcasting was until recently a state monopoly, a situation which still pertains in some states. In other countries, private broadcasting is becoming increasingly important and varieties of mechanisms have been used to try to control it. Governments have exerted control through the licensing process while commercial interests have sought to monopolize the broadcasting sector and to focus on low quality but profitable programming.

On the one hand broadcast spectrum is limited due to the fact that governments are regulating it because the resource is very scarce. On the other hand governments or other loyalties are monopolizing it due to its profitability and because it is the main source of information especially for countries which comprises high illiteracy rate.

Therefore, what we can understand from the above statement that the last statement is very selfish and it is intentionally made for the interest of either consolidating the power of governments or the profit maximizing of other loyalties. Hence, broadcast speech is hampered both by those who are in power and profit maximizing loyalists and this is against the principle of the right to freedom of expression and media diversity and pluralism that we will discuss in the following topic.

3. Issues of Media Diversity and Pluralism from the perspective of Freedom of Expression

Media diversity and pluralism is part of the right to freedom of expression. As Glasser in McQuail (2000) presupposes, diversity stands very close to freedom as a key concept in any discussion of media theory. Most generally that the more, and the more different, channels of public communication, there carrying the maximum variety of (changing) content the greatest variety of audiences the better. Similarly, Metcalf writes for article 19 (2003) and argued that broadcasting is an important tool as well as consequence of freedom of expression. Its

importance for development, for education and culture, for the security of states and for a variety of reasons and purposes, cannot be stressed enough.

One governmental organization in UK writes on the principle of broadcasting in principle (3) for prompting diversity in article 19 briefed about media diversity and pluralism into the following:

1. Diversity implies pluralism of broadcasting organization, of ownership of these organizations, and of voices, view points and languages with in broadcast programming. In particular, diversity implies the existence of a wide range of independent broadcasters and programming that represents and reflects society as a whole.
2. The state has an obligation to take positive measures to promote the places in a manner which ensures maximum directory. It also has an obligation to refrain from imposing restrictions on broadcasters which unnecessarily limit the overall growth and development of the sector.

Effective measures should be put in place to prevent undue concentration, and to promote diversity, of ownership both within broadcast sector and between broadcasting and other media sectors. Such measures should take into account the need for broadcasting sector as whole to develop and for broadcasting services to be economically viable (Ibid: 3)

One of the obstacles to pluralism is the monopoly or interference of the state in communication media. However, control of the communication media by private groups may also affect freedom of the press as much as interference by the state (HRW, 1998 :).

However, “An important aspect of state’s positive obligation to promote freedom of expression and of the media is the need to promote pluralism within and to ensure equal access of all to the media. Accordingly, the declaration of principles on freedom of expression in Africa recognizes the obligation of the authorities to take positive measures with a view to promoting diversity” (Ibid: 8).

The principles on freedom and pluralism of the media are also recognized in the European Union Charter of fundamental rights and in the jurisprudence of the European court of human rights and the inter-American court of human right.

The inter-American court of human right for example has stated that it is the mass media that make the exercise of freedom of expression a reality. It further held that freedom of expression requires the communication media (to be) potentially open to all without discrimination or, more precisely, that there be no individuals or groups that are excluded from access to such media (Ibid).

The Declaration of Principles on Freedom of Expression in Africa, in its permeable, recognizes the key role of media and other means of communication can play “in ensuring full respect for freedom of expression, in promoting free flow of information and ideas, in assisting people to make informed decisions and in facilitating and strengthening democracy.” It further recognizes the obligation of the authorities to take positive measures with a view to promoting diversity.

Therefore, as the forgoing comparative human rights analysis indicates, the right to respect for freedom and pluralism of the media is fully recognized under international and regional conventions.

4. General Principles for the Right to Freedom of Expression

Even though states and some commercial maximizing interested groups control the media and freedom of expression, internationally freedom of expression is fully guaranteed under the international principle for freedom of expression.

According to the nongovernmental organization in British writes on the rights bill of article 19:

Everyone has the right to freedom of expression, which includes the freedom to seek, receive , and impart information and ideas of all kinds, regardless of frontiers, orally, in print, in the form of art, through the broadcast media or through any other media of his or her choice.

This right includes:

1. The right to freedom of expression including both the right of broadcasters to be free of state, political or commercial interference and the right of the public to maximize diversity of information and ideas in broadcasting (www.article19.org:2)
2. Besides, broadcast content should never be subject to prior censorship either by the government or by regulatory bodies. Any sanctions for breach of regulatory rules relating to content should be applied only after the material in question has been broadcast.

However, it is usual to experience not only censoring the content to broadcast or applied to airwave priory before broadcasted but also censoring through refusing to give the license to private investors which is another means of prior censorship.

5. Eligibility of Licensing

Countries refuse issuing licenses or made blanket prohibition for applicants without having enough reason based on their nature or the form of the applicants. But it is “Strictly enough, there should be no blanket prohibition on

awarding broadcasting licenses to applicants based on either their form or nature, except in relation to political parties, where a ban may be legitimate. In particular applicants should not be required to have a particular legal form, such as incorporation. Nor should certain type of applicants, such as religious bodies be subject to a blanket ban on receiving licenses. Instead the regulatory body should have the power to make licensing decisions on a cases-by-case basis” (Ibid: 2). However, for example, the refusal is made in Ethiopia even for the religious bodies which is contrary to the principle of article 19. We will see what the broadcasting proclamation treated the broadcasting spectrum and why it denies the issuance of the license for religious organizations and others in detail.

6. Constitutional Framework of the Ethiopian Broadcasting Proclamation

Though there is no a clear cut agreement, according (Getachew, 2003; Gebremedhin, 2006; Mekuria, 2005) cited in Birhanu (2009), the modern history of Ethiopian press goes back to 1902 that is the introduction the first newspaper called Aemiro. However, in contrary to their a century history before 1991, mass media institutions in Ethiopia were under the centralized control of the governments and were reorganized as instruments of propaganda and being as a mouth piece of the ideology. This was only abolished following the over throw of the military government. In this regard the following statement strengthened it as follows:

With the coming into power of the new government in May 1991, it appeared that promoting respect for freedom of expression would be prioritized. This was manifested first by the transitional period charter, which provided respect for individual human rights at large and for freedom of expression in particular (<http://www.article19.org>).

Similarly, Mohammed expressed the scenario as follows.

The coming of the new democratic political system brought about the emergence of the new private media in Ethiopia. It is right after the coming to power of the Ethiopian people’s revolutionary democratic front (EPRDF) that the private media mushroomed in to the Ethiopian media scene unlike ever before (Mohammed, 2009:41).

Therefore, it could be conclude that it is only after the coming into power of the 1991 transitional government charter that the freedom of the press started to be realized.

As a result, in 1992, a press law was promulgated which continues to be enforced. The press law focuses primarily on the print media leaving the allocation and utilization of radio waves to be determined by law that was promulgated in June 1999 (Ibid).

Besides, it is right after the transitional government, the freedom of the press enacted in the proclamation number of No 34/1992, which is the first proclamation ever. After this press proclamation was brought in to force, the 1995 constitution of the FDRE clearly stated press freedom as a basic democratic right of the people of Ethiopia. And further goes to consider all international agreements that the country signed to be as part and parcel of the law of the land (Ibid:42).

Following the promulgation of the press law, the print media owned by private organizations, religious institutions and by the government began mushrooming. According to the data obtained from the Ministry of Information at that time of writing this report, from July 2001 to July 2002 (one Ethiopian fiscal year), a total of 235 print media outlets were registered at the federal ministry of information, of which 205 were private news papers 14 were owned by religions organizations, seven were owned by political organizations and nine were owned by the government (<http://www.article19.org>).

Following this, freedom of expression has got recognition by the constitution of the Federal Democratic Republic of Ethiopia (FDRE). Hence, the constitution officially declared freedom of expression as democratic right in its article 29.

Article 29 of the FDRE constitution guarantees the right of thought, opinion, freedom of expression and the press in the following terms:

- (2) Everyone has the right to freedom of expression without interference. this right shall include freedom to seek and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or print, in the form of art or through any media of his/her choice.
- (3) Freedom of the press and other mass media and freedom of artistic creativity is guaranteed. [...]
- (6) Legal limitations can be laid down in order present the well being of the youth, and honor and reputation of individuals [...].

The constitution further provides: All international agreements ratified by Ethiopia are an integral part of the “law of the land,” and that “the fundamental rights and freedoms” shall be interpreted in a manner confronting to the principles of the Universal Declarations of Human Rights and International Covenants Human Rights and international instruments adopted by Ethiopia.

6.1. The Ethiopian Broadcasting Proclamation

The Ethiopian Broadcasting Agency, now Authority is an autonomous federal regulatory body established according to EBA NO 178 11999 now EBA NO 533/2007 with various powers and duties, including to issue, suspend, and revoke broadcasting licenses and with the main objective of ensuring the expansion of high standard, prompt and reliable broad casting service which contributes to the political, social and economical development of the country.

First let's begin with the general of the broad cast proclamation no 533 (2007). The broad casting proclamation in its introduction states like this:

“WHEREAS, broad casting service play a significant role in the political, economical and social development of the country by providing information, education and entertainment programs to the public;

WHEREAS, broadcasting service plays a major role in exercising the basic constitutional rights such as freedom of expression access to information and the right to elect and be elected;

WHEREAS, it is essential to ensure proper and fair utilization of the limited radio wave wealth of the country;

WHEREAS, it has been found essential clearly define the rights and obligations of persons who undertake the broadcasting service;

WHEREAS, to these ends, it has become necessary to revise the existing law on broadcasting services;

These all are the reasons given for the revision of the previous law by the new broadcasting law. Coming to lists, the proclamation under its article 23 mentioned certain types of bodies not to be issued in the broadcasting service license. In this proclamation eight bodies are not issued in the broadcasting service license which they were three in the previous one.

The Ethiopian broadcasting proclamation no 533/2007 article 23 lists in the following terms stating:

The following bodies may not be issued with broadcasting service licenses in its English version and the following bodies are not issued with broadcasting service licenses (የሚከተሉት አካላት የብሮድካስት አገልግሎት ፍቃድ አይሰጣቸውም) in its Amharic version which may create some ambiguity. The following bodies are amongst which:

1. A body that is not conferred with a legal personality
2. Without prejudice to the provisions of other laws regarding foreign nationals of Ethiopian origins, an organization
 - a. not incorporated in Ethiopia or
 - b. in which its capital or its management control is held by foreign national
3. An organization of a political organization or of which a political organization is a share holder or a member of a political originations supreme leadership is a share holder or member of its management at any level
4. Religious organizations [...], etc.

Though the authority has visioning to expand, promote diversified, reachable and responsible mass media in the country; because as mentioned in the introduction the broadcasting service plays a significant role in the political, economic and social development of the country by providing information education and entertainment and the broadcasting service plays a major role in exercising the constitutional rights such as freedom of expression and access to information and the right to elect and be elected and because of this it has stood to revise the previous law which is 1999 proclamation, the number of bodies which are excluded from getting the broadcasting service license are increased and this is against their promise and the democratic right written in the constitution.

Besides, it is against the international principles for freedom of expression where blanket ban or prohibition of licensing is unreasonable such as to the religious organizations. And, Ethiopia has ratified and signed these international covenants to be part and parcel of the law of the land. Though they are not binding documents and are not able to restrict countries from having their own domestic laws, they are morally binding. And this is clearly put in the Ethiopian constitution article 13(2). The article describes: “The fundamental rights and freedoms specified in this chapter shall be interpreted in a manner of confronting the principles of the universal declaration of human rights international covenants on human rights and international instruments adopted by Ethiopia.”

Similarly, the government has already planned in the last five years what we call it Growth and Transformation Plan (GTP). And it is already given a high attention in the GTP plan to expand in kind and quality of the Ethiopian mass media particularly the broadcast to satisfy the audience so as to meet the intended goal by the GTP (MoFED, 2011). But except the few FM radio's which are established in the capital city, Addis Ababa, the authority has not licensed a private broad cast media in its history.

6.2. The Need for Broadcast Regulation and Licensing

There is always a certificate of licensing and regulating the broadcasting media everywhere in the world unlike the print one.

In this regard, Overback (2006: 427) discusses on why governments needs to regulate the broadcast media and why licensing is necessary on the rationale of the scarcity of the resource and frequencies stating “only a limited number of frequencies are available and the number of stations that may transmit at one time without causing interference is also limited.” He further discusses that such a trend of issuing licenses to broadcasters is a must to secure a proper utilization of frequencies mentioning the licensing experience in the United States; a broadcaster must get a license from the Federal Communication Commission (a broad cast media regulatory body in the country) before going on the air and must renew it periodically.”

However, according to the EBA’ response which is stated in Gebru (2012), in the Ethiopian context, broadcast regulation is seen from the point view of audience coverage and the consequence that will bring in the safety of the general public and the nation. It is not because the spectrum (resource) is scarce. Of course, the broadcast spectrum is limited and that is why the International Telecom Union (ITU) is approving after Ethio-telecom accepts the request of opening a broadcast media. This is because in order not to create interferences in the frequencies/waves. But in the Ethiopian context regulation is made for the purpose of public safety and national security. The resource scarcity is not counted as a main reason for regulating the broadcasting media.

Hayden (2002:8) describes governments has got to use to control the media in the perceived interests of national unity and development. As Hayden further notes, the legacy of the efforts to control the media in the interest of national development continued to influence the media situation in Africa.

However, for Gebru (2012), the difference of regulating the broadcast and the print is worthless. According to one blogger which quoted in the study in Gebru (2012),

Uprisings or unrests will be raised by the existing situation not by the broadcast media. For example, when the Tunisian youth burnt him, only few people have watched the event but the uprising has reached the whole nation due to the existing situation. Speaking loudly being in the mount of Enteto and broadcasting through radio or TV is the same if the existing situation is bad. People cannot raise uprisings simply by hearing somebody is burning himself.

Religious Journalists taken for (Focus group discussion) in the study in Gebru (2012), agree by the presence of a regulatory body that issues, revokes, and suspends the license and controls the process of the media but there has not to be a regulatory body that restricts the ownership of broadcast media. Because restriction by itself creates threat since banning something is a threat.

Therefore, it can be said that the need for broadcast regulation and licensing are for many different reasons. Though the reasons are different from country to country; it may be for two reasons mainly for using the scarce and limited resource which is the broadcast to use frequencies in a proper and manageable way and for the protection of public safety and national security. Besides it may be a fear of the broadcast media because it is very influential in reaching very distant area at a time and they want to use for building their power in the name of development and public order. Of course public order is a reason even in the international level. That is why; licensing is taken as a means of regulation for the broad cast media. Generally it can be said that the broadcast is regulated mainly for political and somehow for mechanical purposes.

Thus, it is possible to conclude that internationally the right of broadcasting is guaranteed for broadcasters for the maximum diversity of ideas and information except it is regulated for the sake of national security, public health, and / moral and due to the limited capability of the resource.

6.3. Historical Background of Broadcasting in Ethiopia

Broadcasting particularly; radio has been experienced a history of 80 solid years since it began its service in Ethiopia. The first provisional radio station was inaugurated in 1933 in a contract signed with an Italian company. However, the Italians handed over the installation in 1935 though retrieved it soon thereafter following the Italian invasion of Ethiopia in 1936. Then, shortwave broadcasting was resumed in 1953 and by 1970 Radio Ethiopia operated from three locations and began broadcasting in six Ethiopian languages. It was during this period that is in 1963 that the World Federation of Lutheran Churches broadcaster, Radio Voice of the Gospel began to be established in Ethiopia and broadcasted to the Middle East and other regions (<http://www.article19.org>).

Besides, two and half decades later, television medium was introduced in early to mid 1960’s to Ethiopia. This period was a period when most of the African countries won their freedom from colonialists (Birhanu, 2009). The same was true for other African states. Bourgault states the issues of this phenomenon in this way:

In most African states, TV was established just after independence in early to mid 1960’s, TV also began at this time in Ethiopia and Liberia, which were never colonized (Bourgault, 1995: 42-43).

Ethiopian TV now Ethiopian Broadcasting Corporation (EBC), is the sole audiovisual mass medium with the currently emerging TV’s under the control of regional governments.

Despite the fact that currently there is no private broadcasting except the FM.s in the capital city in

Ethiopia, there was a religious radio during the imperialist regime. According to Tamrat (2008) Christian broadcasting in Ethiopia goes back to the establishment of radio voice of the gospel (RVOG) in 1963. RAVOG was to be owned and operated by the LWF, Lutheran churches and missionary societies in North America, Germany and Nordic countries provided financial support. In Ethiopia the name of the radio was literally called “Bisrate Wengel by Ortodox or Yemisrach Dimths Radio by Mekene Eyesus” meaning “voice of good tiding”. Except the difference in language the meaning is the same.

According to Siting Lundgren (1983), Shibru (1990), LWFBS; RVOG report (1957-1963) cited in Tamrat (2008: 28), LWF selected Ethiopia to establish RVOG for three main reasons:

- First, the project aimed to serve Asia and East Africa; and Ethiopia is a logical direction for the radio project.
- Second, in contrast to a rapidly changing situation, Ethiopia at the end of 1950s’ seemed a remarkable and stable country than others.
- Third, Ethiopia had an old Christian tradition and culture beginning from the 4th century and Christianity had maintained its position as the official religion of the country through/ for centuries. That is why the committee found the risk involved in Ethiopia was still considered smaller than any were else in Africa.

However, the downfall of RVOG followed the collapse of the aged old empire of Ethiopia. On the 11th march 1974 when Mengistu Hailemariam’s military government nationalized RVOG station by sending its troops to occupy the station (Tamrat 2008).

Unlike the print media the development of broadcast media after independence in the private sector is not appreciable because of the different reasons. The colonizers controlled the broadcast media for their own selfish political purposes, governments came after independence follows the same trend too. Article 19 which was published in (2003) for the motto of global campaign for free expression stated this issue in this way:

“Colonial administrations, which introduced broadcast to Africa, controlled it and used it for largely political propaganda purposes. Post colonial African governments also followed a policy of control of broadcasting mainly for political reasons.”

This is also true in Ethiopia though it is not colonized. When the African nations had declared their independence from the European colonizers, Ethiopia allowed a private religious radio named “radio voice of the gospel” which was established and run by the World Lutheran Federation (WLF) and broadcasted from Addis Ababa, the capital city of Ethiopia. Fortunately the Ethiopian Orthodox Church and the then newly established protestant church; Mekane Eyesus had been using the radio for their religious purposes and other social activities. But it was immediately abolished when the military government led by Mengistu Hailemariam comes to power and confiscated the radio. While many things had changed after the present government led by the Ethiopian People’s Revolutionary Democratic Front (EPRDF) comes to power, still in the time of free press the radio is not allowed to the religious institutions.

7. Conclusion and Recommendations

7. 1. Conclusion

This review, having the aim to initiate for various stakeholders in the state of broadcasting to reread and critically observed the broadcasting proclamations in many developing countries and amended them for the better life their respective citizens and for the motto of promoting maximum diversity and pluralism for freedom of expression with the highest responsibility and accountability concludes that the broadcast media plays a very significant role particularly to the developing nations with high level of illiteracy serving as the main source information and entertainment.

Despite, the fact that the broadcast media plays indispensable role in the overall development activities of a given nation, its development has been slow comparing to the print press which shows emergent growth in the course of the history of media in the developing nations which is the same trend of the colonizers. And this is intentionally done by the governments for the purpose consolidating their by the name of national security and development though it is also regulated because of frequency and its economic scarcity.

Broadcast speech and the state of broadcasting is part of securing the right to freedom of expression which is stated in many international, regional conventions ratified by member countries and national constitutions. It is also part of the issue of diversity and pluralism so that citizens can get various contents and exercise their individual behaviors for developing their personal capacity and for the development of countries democratic process.

But it is always common experiencing countries formulating other restrictive laws and proclamations on the state of broadcasting which is against the international, regional conventions which they ratified and accepted to be as parcel and part of their law the land and their national constitutions formulated before. Though it is the feature of many development nations in limiting the broadcast speech by formulating other restrictive laws, one example is the reference of Ethiopia which accepted the international, regional conventions for

freedom of expression and guaranteed the right to freedom of expression in its constitution like other developing nations which enforces broadcasting proclamations twice in a decade that excludes many stakeholders from the issuance of licensing.

Finally it can be concluded that the state of broadcasting is not treated fairly in the developing nations and it is forgotten what can the spectrum play in the development of the respective countries by initiating the citizens to campaign for development. And what has been done for monopolizing and limiting the broadcast spectrum is against the right of freedom of expression and the principles of promoting diversity and pluralism which have an indispensable role for the development of democracy and the guarantee of human right.

7.2. Recommendations

Standing from the very significance of the broadcasting spectrum that can play in ensuring development and securing the right of freedom of expression, this review points out the following recommendations for various stakeholders so that they can consider it and reread and observed again and again the broadcasting proclamations for the better democratic and developed mission of building nations for the future:

- Governments and the stake holders have to reach to a common consensus that the government should participate the stakeholders while formulating laws and the stakeholders must work with high responsibility and accountability while owning the spectrum because both of the must strive in securing the national interest.
- Governments and the stake holders have to set out the controlling methods or the “limitations” for the limited areas rather than monopolizing to use it lonely because this hinders the development of the emerging democracies and opposes the right to freedom of expression.
- They have to establish media council that will represent the government and the stakeholders that can judge them equally
- Governments and the policy formulators must consider in accounting illiteracy and poor level of economic potential of the people they are leading since the broadcast spectrum is the main source of information as well as entertainment in the developing nations.
- Governments must respect the international, regional conventions ratified and accepted to be as part and parcel of their law of the lands and the national constitutions they approved.

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