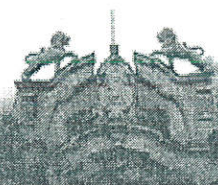
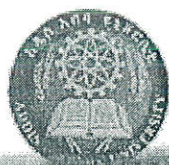


Addis Ababa
University
(Since 1950)



ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES

**THE PROCESS AND PRACTICE OF DEVELOPMENT
COMMUNICATION AMONG THE STAKEHOLDERS IN
KOCHORE WOREDA INDIGENOUS AGROFORESTRY LAND-USE
SYSTEM, SNNPR**

**BY
HAILEMESKEL ZEWDIE**



**JUNE 2010
ADDIS ABABA**

**THE PROCESS AND PRACTICE OF DEVELOPMENT COMMUNICATION
AMONG THE STAKEHOLDERS IN KOCHORE WOREDA INDIGENOUS
AGROFORESTRY LAND-USE SYSTEM, SNNPR.**

BY HAILEMESKEL ZEWDIE

**A THESIS SUBMITTED TO THE FACULTY OF JOURNALISM AND
COMMUNICATION IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTERS OF ART IN JOURNALISM AND
COMMUNICATION**

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**JUNE 2010
ADDIS ABABA**

The process and practice of Development Communication among the stake holders in Kochore Woreda Agroforestry Land-use system SNNPR.

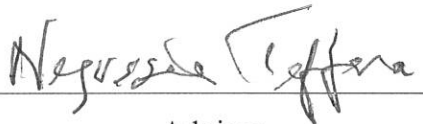
By


Hailemeskel Zewdie Gebeyehu.

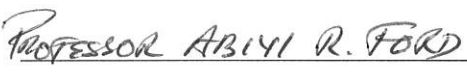
Approved by the Examining Board

Chairman, Department Graduate Committee

Signature


Advisor


Signature


Examiner


Signature

Table of Contents	Pages
Acknowledgement.....	i
List of Acronyms and Abbreviations.....	ii
Abstract	iii
Chapter One Introduction	
1.1 Back ground of the Study.....	1
1.2 Statement to the Problem	4
1.3 Objectives of the Study.....	7
1.3.1 General Objective.....	7
1.3.2 Specific Objective.....	7
1.4 Research Questions.....	8
1.5 Application of Results	8
1.6 Scope of the Study.....	8
1.7 Limitation of the Study.....	9
Chapter Two: Review of Related Literature	
2.1 Development Communication	10
2.2 Communication.....	10
2.3 Development	11
2.4 The Emergence of Development Communication.....	14
2.5 Popular Paradigm in the Field of Development Communication.....	16
2.5.1 Modernization Theory	16
2.5.2 Critiques on Modernization Paradigm and the Emergence of Dependency Paradigm.....	20
2.5.3 Development Support Communication.....	22
2.5.4 Another Development/Multidimensional/Participatory	23
2.6 Communication Approaches.....	25
2.6.1 Diffusion of Innovations	25
2.6.2 Top-Down versus Participatory Approach	27
2.7 The Concept of Agricultural Extension	29

2.8 The Use of Communication in Promoting Agricultural Extension Work	31
2.9 The Role Communication Plays in Present Agricultural Extension Program in Ethiopia	32
2.10 Indigenous Knowledge and Extension Agents.....	33
2.11 Conclusion	35

Chapter Three: Data Collection and Analysis Methods

3.1 Research Design.....	37
3.2 The Study Area	41
3.3 Data Collection Tools and Sampling	42
3.3.1 Focus Group Discussion	43
3.3.1.1 Participants in Focus Group Discussion	43
3.3.2 In-Depth Interview.....	45
3.3.2.1 Sampling in In-depth Interview.....	45
3.4 Data Analysis Procedure.....	46
3.5 Ethical Consideration	47

Chapter Four: Presentation and Interpretation

4.1 Indigenous Knowledge and Communication Strategy and/or Advocacy.....	48
4.1.1 The Contemporary Generation and Indigenous Knowledge.....	51
4.2 Participatory Communication Approach.....	53
4.3 Communication Methods.....	57
4.3.1 Interpersonal and Group Communication Methods.....	57
4.3.2 Access to Mass Media.....	59
4.4 Medium/Language of Communication	62
4.5 Gender in Agroforestry Development Communication	63
4.6 Roles of Kebele Administrative in the Communication Process	64
4.6.1 Communication in between Kebele Administrative with DAs and Woreda Experts	65
4.7 Extension versus Agroforestry	66

Chapter Five: Summary and Conclusion

5.1 Summary 70
5.2 Conclusion 73

Chapter Six: Recommendation 74

Bibliography..... 76
Appendices 82

Acknowledgment

First, my deepest thanks and appreciation goes to my advisor Dr Negussie Teffera for his valuable comments and support. His constructive criticism and guidance has made this work possible.

I would like to thank the Kochore woreda Rural Development Office staff members including development agents for their continuous assistance. I'm also thankful to all my informants and respondents for their cooperation.

I'm deeply indebted to my brothers, sisters, relatives and friends for the invaluable moral, financial and material support they gave me all way through this work.

List of Acronyms

DA	Development Agent
DSC	Development Support Communication
EFRC	Ethiopian Forest Research Center
ER	Ethiopian Radio
ETV	Ethiopian Television
GD	Group Discussion
GOs	Government Organization
II	In-depth Interview
IK	Indigenous Knowledge
NAEP	National Agricultural Extension Policy
NGOs	Non-Government Organization
NRT	Natural Resource Team
SNNPR	Southern Nation Nationalists and People Region

Abstract

This paper investigates the process and practice of development communication among the stakeholders in Kochore woreda indigenous agroforestry land-use system, SNNPR. It examines the appropriateness and effectiveness of development communication strategies and approaches employed by DAs and experts to promote indigenous agroforestry practice. Currently, literature on development communication asserted that participatory development communication strategy that: value local knowledge (IK), encourage community involvement at all level, and consider people's need proved to be an effective communication strategy in the process of attaining rural development programs. It is thus, in light of this perspective that this research is carried out using qualitative research design: focus group discussions and individual in-depth interviews were employed to see how communication approaches are functioning in agroforestry development. However it is found out that appropriate and effective communication approaches are not employed; the communication strategy being used by DAs and experts were found to be non-participatory; indigenous knowledge was not acknowledged; and in general, extension communication strategies give little emphasize to agroforestry development. In regard to the method, interpersonal communication method is found to be more convenient than group; this is because it allow farmers to actively interact and exchange information with DAs. The contributions of broadcasting and print media become insignificant. This is due to the limited access to the mass media, specially TV and print media. Absence of community radio also makes the community unable to get information related to agroforestry and participate interactively. The overall finding of the study shows that lack of appropriate communication strategies and the continuation of old routine, i.e. top-down approach contribute to the failure to address and communicate agroforestry development effectively.

CHAPTER ONE: INTRODUCTION

1.1 Background

Ethiopia is one of the countries which encounter huge deforestation. The losses of forest resources are severe in the Ethiopian highlands. Estimation suggested that the country loss 150000 to 200000 hectares of forest every year, (EFAP, 1994:22). This situation will dramatically worsen unless effective and integrative resolution/measure is taken. Foresters and researchers have proposed various mechanisms to help mitigate the challenge the country has faced. Afforestation, in isolated/closed area for tree planting mainly exotic species, is considered as the solution from the very beginning – starting from Emperor Minilik II regime, (FRC, 1990:1). But this doesn't bring/assure the equilibrium result between afforestation and deforestation. To combat the problem GOs and NGOs, additional to planting trees on forest areas, have encouraged other way of planting trees such as on-farm/agroforestry, in city roads, as a hedge and other alternatives.

Particularly agroforestry/on-farm tree planting has got tremendous applause due to its dual purpose - its capability of sustaining productivity in ever increasing population and enhancing ecology, (Negussie & Mesele, 2006:11). It is also recognized that growing trees in the agricultural landscape represents the most promising way to expand trees and forest cover and to increase the availability of wood and other forest products, (EFAP, 1994:3).

However agroforestry development has challenged seriously, and in some places indigenous trees become extinct. The reason for cutting trees could be many, arguably. But it is obvious that the application of improper communication strategies would take the part. Poor extension

system and communication approaches attributes to poor achievements in agroforestry development process (ibid). As far as communication plays great role in the process of development, the gap that exist due to communication failure should be addressed.

To promote agroforestry development, Ministry of Rural Development through its bureaus found at different and various levels; Ethiopian Forest Research Center (EFRC); Local and External non-governmental organization (NGOs) have been undertaking forest research and development activities. But as EFAP (1994:3) noted many of forest related activities taken to abate the threat wouldn't bring about the intended development. It is because the long historical approach to forest development, which is centralized, top-down approach, paid little attention to local community involvement and failed to achieve sustainable forest management, (FAO, 2003:43)

To effectively implement development programs and harvest positive results, there has to be effective communication strategies and approaches, (ibid). Thus effectiveness/success would be determined by how extension agents do communicate with the community meaningfully and reach to mutual understanding to promote development activities, (Rogers, 2003:5). In this regard, agricultural extension agents play a central role in advocating indigenous agroforestry land-use system. The appropriateness of communication strategies and approaches they utilize would become thus very crucial. The application of appropriate communication and effective communication approaches, as Fraser & Villets (FAO, 2005:12) said, are a fundamental requirement for appropriate and sustainable development. Appropriate and effective communication approaches are approaches that:

- can reveal people's underlying attitudes and traditional wisdom, (Servaes, 2002:63);
- help people to adapt their views and to acquire new knowledge and skills for better achievements, (Servaes, 2002:77);
- spread new social messages to large audiences; (FAO, 2005:12);
- use planned communication techniques, activities and media to give people power to experience change;(ibid);
- can intensify exchange of ideas among all sectors of society to lead the people to greater involvement in decision-making at all stage;(Farm Africa, 2002:6);
- recognize and respect the existed knowledge and try to get benefit out of indigenous knowledge, (Van den Ban & Hawkins, 1996: 28). Incorporating indigenous knowledge into projects can contribute to local empowerment and provide valuable input for alternative natural resource management strategies, (FAO, 2003: 2).

The implication is thus, lack of appropriate communication approaches will impede development activities including agroforestry. Development communication means, thus, the systematic utilization of appropriate communication channels and techniques to increase popular participation in development activities, (FAO, 1987: 4).

“Proper participation creates understanding, connectivity and commitment and thus synergies, without which communication remains at a basic level without participation and commitment,” (FAO, 2006:39).

Thus, as communication has a great role in promoting and enhancing development plan, it will be important to conduct research on the area in order to fill the gap that results due to malfunction of communication models and approaches.

1.2 Statement of the Problem

Ethiopia is one of a country that loss thousands of hectares of indigenous trees every year, (EFAP, 1994:22). It was through indigenous agroforestry land-use system that the country has kept indigenous trees from complete extinction; mainly indigenous agroforestry land-use system that has been practiced in southern and western parts of the country. People have developed this practice for many years and transmitted the knowledge from generation to generation; which is indigenous. However, currently this trend has been challenged seriously—indigenous trees have been destroyed dramatically. Valuable indigenous species have been harvested without replacement. In some places mono-cropping is continuing and hence multi-cropping land use system is being threatened, (Negussie & Mesele, 2006:18)¹. It is all the same that happened to the Gedeo community in which this research has been carried out. Indigenous trees which have hundreds of years/ survival age are devastated with in an hour.² (Taddesse & et al, 2000 EC: 145; EFAP, 1994:46-60)

The consequences are:

- Lands became bare and vulnerable to erosion agents;
- Soil moisture capacity declined and affect plant growth;
- Fertile land became unsupportive for plant growth because it was degraded;
- Springs were dwindled; even some were completely dried up, and extra.

Ecologically sound land use system of the Gedeo people seems to be now threatened seriously; historically the entire farming system of the Gedeo was functioned once based on agroforestry,(Kanshie,2002), but now

¹ This publication is an output from the commissioned research by two researchers in Wonago farming system. Wonago woreda is one of the six woredas found in Gedeo zone.

² ታዲሰ ክጵና ሌሎች (2000)::

many farms have become bare and forced to apply physical soil conservation techniques such as terracing. It is because indigenous practice has been forgotten – individuals cut indigenous trees without/before replacing them.

The problem could be attributed to various reasons: population pressure, market, poverty, urbanization, government policies and development programs including inappropriate communication interventions. (WAC, 2009:6). Though different extension approaches have been exercised in the country since 1895, these approaches haven't abated the challenges, (FRC, 1990:1). It is because stakeholders haven't employed appropriate extension communication approach; thus, the detrimental impact of the problem became severe from time to time.

Despite the fact that the reason could be many, it is believed that inappropriate communication intervention or lack of appropriate development communication approaches would take the largest part. Negussie & Mesele noted, in their study on indigenous agroforestry practice the case of Wonago Woreda, that agricultural and forestry extension workers have not provided messages to support on-farm tree growing. They added that saying: "in Ethiopia, no systematically synchronized efforts have been exerted to improve the practice," (Negussie & Mesele, 2006: 18). Thus decades of efforts undertaken through top-down recommendations for agroforestry development became fruitless. It should involve the wider community from the beginning of the planning process since they are the ones that will live with its results, (Carucci, & et al 1999:2).

As communication has got great position in succeeding development objectives, (Moemeka, 1994: 12-13), and hence as being a communication student, the intention of this research will be to look for

effective development communication approach that fosters indigenous agroforestry practice. Development communication is the application of the process of communication to the development process. Development communication is, thus, the use of the principles and practices of the exchange of ideas to achieve development objectives, (ibid).

³In addition, my background knowledge and my own observation entail that now that there is a need to conduct research on development communication continuum that fosters indigenous agroforestry land use system in the region. Experts and DAs of the research area give little consideration for communication aspects. There was no true participation; farmers were not given an opportunity to participate in the whole process. Every endeavor on agroforestry development was carried out without discussing and exchanging information with the community. It disregarded the importance of horizontal discussion or conversation. But it is believed that discussions between clients lead to meaning and mutual understanding, which is a chief role of communication in the process of accomplishing development objectives, (Rogers, 2003:5).

Beside most related research works have done mainly focusing on the subject matter as a science field only without giving due consideration to the communication side (social world) – is crucial to realize development objectives. It is evidenced that little emphasis has been placed on forestry research and extension as part of farming systems and extension, (EFAP, 1994:7).

Therefore, given this lack of study, this research work look into and examine solely on the bases of the Gedeo community: the way how stakeholders, such as DAs (development agents), agroforestry experts

³ My own personal experience in Kochore Woreda Rural Development Office.

and others address the practice properly. In other word how do they communicate the community to enhance this indigenous land-use system? The study will attempt to examine approaches of development communication for agroforestry development in Kochore woreda, SNNPR.

1.3 Objectives

This research has general and specific objectives.

1.3.1. General Objectives

The general purpose of the research is to investigate and analyze the availability, acceptance and appropriateness of development communication strategies employed by stakeholders⁴ to enhance indigenous agroforestry land-use system in Kochore woreda and hence to generate useful communication approaches. The ultimate aim is, thus, to contribute for the development activities.

1.3.2 Specific Objectives

- To analyze the way how the community do communicate and transfer the indigenous knowledge to the next generation.
- To look into the appropriateness, acceptability, and effectiveness of communication/extension approaches and methods employed by DAs and agroforestry experts and other stakeholders to enhance the practice.
- To come up with suitable communication approach that can facilitate the process and bring about sustainable development/agroforestry in to realization.

⁴ Refers to the community, Development Agent (DA) or extension workers, agroforestry expert from the Kochore woreda agriculture and rural development office and the kebele administrative.

1.4 Research Questions

- What communication/extension approaches are practically employed by Experts, DAs and other stakeholders to enhance indigenous agroforestry land use system?
- Which are the most acceptable and appropriate communication approaches than other approaches?
- What are the roles of DAs, agroforestry experts and other stakeholders in development communication process?
- What are the methods used in communicating the practice with the community? Is it interpersonal, group and/or mass method?

1.5 Applications of Results

Agroforestry, as a subject matter, is discussed/researched in many ways at different times. Its importance and usage have hugely presented by many scholars but the communication aspect – the way how to approach or agroforestry extension has got little space. Thus this paper will provide the comprehensive perspective of communication approaches that foster/enhance indigenous agroforestry land use system. It will also help agricultural/agroforestry experts, development agents and/or extension workers, and others in comprehending the appropriate and acceptable communication strategies to promote multi-cropping land use system/agroforestry. Beside it will also provide an overall review of the issue for individuals who want to conduct research in related fields.

1.6 Scope of the Study

The study was carried out in three kebel of Kochore woreda, SNNPR focusing on assessment of the appropriateness and effectiveness of development communication approaches for agroforestry development. Data was collected Using qualitative research method from 91 people. Ten focus group and eleven in-depth individual interviews was carried-out.

1.7 Limitation of the Study

The issue of study needs to address from various perspective. To come-up with more comprehensive outlook and wide application it needs to conduct in many places and contexts. But due to time and resource constraints, the research was limited to collect data from only three kebeles of the study area/woreda.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1 Development Communication

Development communication holds many concepts and/or controversies; thus it will be better to look into concepts related to the field in detail in order to have clear understanding. Because, historically, both terms such as development as well as communication have come up with different meanings due to various reasons – context and other factors govern the knowledge and understanding of the field.

2.2 Communication

Communication means simply the process of expressing ideas and feelings or of giving people information; or it is methods of sending information through channels – “sharing of information,”(FAO, 1987:1). The aim of this paper is not to give a compressive meaning of communication rather to look into related concepts and to give some direction. Though it doesn't have a simple directive meaning, many scholars have tried to come out with certain understandings through time. In Jhon Fiske's explanation, communication is categorized in to two schools: firstly the transmission of message, and secondly the production and exchange of meanings. Both ways of descriptions have been seen from different angles. The former concerned with efficiency and accuracy; how senders and receivers encode and decode with how transmitters use the channels and media of communication, while the second one look at it how messages interact with the people in order to produce meanings, (Fiske,2004:2). The main purpose of communication is therefore to have meaning and reach to mutual understanding.

In earlier times, communication had seen as a one way, linear act in which one individual seek to transfer a message to another in order to achieve certain effects; persuasion was the main objective of the

conversation or message exchange, (ibid: 6; Rogers, 2003:6). Later, under the influence of the social sciences and of some philosophical ideas of the time, the field of communication began to accept the concept of “process”. “Communication was seen as a multivariable, dynamic interplay of numerous factors, some of them quite intangible,” (Bordenave, 1976:44). Communication, currently, is conceptualized as a process in which participants create and share information with one another in order to reach mutual understanding, (Negussie, 2008:28; Rogers, 2003:6). In the process, understanding the socioeconomic and political situation of the system will be very crucial in order to create, share, exchange and reach to mutual understanding. It is a process that considers the whole situation of issues in respect to context – grassroots, community, regional, national, and global level, (Melkote and Steeves, 2001:44). Communication process needs employing the whole possible activities that it should be involved. The methodology, approach, context and the like will determine the effectiveness of communication.

2.3 Development

The definition of development undergoes many changes. Development for once, in Western world, entirely related to industrial development and total gross income or economic growth (Rogers, 1976:122). The measurement is centered on the rate of economic growth and the increment of material output through time. “In modern development thinking and economics, the core meaning of development was economic growth,” (Pieterse, 2006:6). In those days, productivity was for granted for the developmental principles and achievement. Thus, the understanding was striving for high productivity and high consumption. The approach for development was totally mechanical.

“Development projects in the early postwar years emphasized the transfer of technologies and techniques to support industrialization. Industrialization was generally accepted as the engine driving social progress,” (Cambridge, 2007:184).

The way Western countries have approached to development was worked. But its principle and application in Third World countries failed. That is why development has undergone different stages in its meaning and application across the world. One of the influential theorists in development communication, Rogers redefined development as:

“a purposeful change toward a kind of social and economic system that a country decides it wants; it is not possible to specify the exact direction of development. Each nation will develop in its own way,” (Rogers, 1976:8).

Cambridge also substantiated this notion saying: “development is complex, multidimensional and dialectic process that had no universal recipe,” (Cambridge, 2007:185). This implies that development has no single definition that works for all. It differs from nation to nation. The development strategies that work in Western society – Marshal Plan, would not work in Africa – the modernization paradigm of development strategies. As cited in Cambridge, Rogers described:

“development as a widely participatory process of directed social change in a society, intended to bring about both social and material advancement including greater equality, freedom, and other valued qualities for the majority of the people through their gaining greater control over their environment,” (ibid:185).

Thus in this research, the term development refers to: “continuous change in society for the betterment of the people in their various phase of life, (Ahuja & Chhabra, 1992:50). In this regard, the change at one spot at any circumstances should cause for another change but interactively - development becomes continuous. As cited in Matebu, Todare(1977:62) describes development as a multi-dimensional process

that strive towards changes in social structures and popular attitudes, in reduction of inequality and the eradication of poverty, (Matebu, 2006:9).

This time scholars look development not only from the economic and technological growth but also in respect to "value judgment." Seers has used a term "improvement" as a synonym for development, (Seers, 1979:10; Melkote & Steeves, 2001:34). Here, in Seers's explanation the development is also adding something; it could be knowledge, material, life standards, and so on. Increase in knowledge and skills, growth of new awareness, enhancing of the human spirit and the fusion of human confidence also be part of development and developmental effort, (Moemeka, 1994:11).

"Development is recognized as a complex , integrated, participatory process, involving stakeholders and beneficiaries and aimed at improving the overall quality of human life through improvements in a range of social sectors in an environmentally responsible manner," (Cambridge: 2007:184).

For him development is a profound form of social change, (ibid: 185) The criteria for setting development program would be different from place to place depending on the context, the background and the experience the societies have; these will determine the improvement of societal change for better achievement in various aspects of life.

Depending on their experience, the earlier scholars develop strategies on development to the situation they believe that it would work. Particularly the modernization paradigm proponents assumed that modernization was the sole solution for every problem in every corner of the world, (Black, 1982:128). The whole variation that scholars have come out with many thought to address development was a disparity that resulted from

a basic difference that they hold on the concept and the definitions they have developed so far.

Albeit the many controversies on the concept of development, the Cambridge's description of what constitute development, would be more convenient to the term development refers to in this research; (adapted from Fraser & Restrepo-Estrada, (1998) :

- ♪ giving priority to the poor;
- ♪ aiming to meet basic needs;
- ♪ striving to be endogenous to a society – that is to say, it should originate from the society's values and its perceptions of its own future;
- ♪ making optimal use of natural resources, taking into account the potential of the local ecosystem, as well as the present and future limitations imposed by global considerations for the biosphere;
- ♪ basing the process on participatory and truly democratic decision-making practices at all levels of society (Cambridge, 2007:186).

Thus the goals, objectives and the aims of development, as defined by UNESCO, to be:

“not develop things but to develop men ... development must be aimed at spiritual, moral and material advancement of the whole human being, both as a member of society and from the point of view of individual fulfillment,” (Poostchi, 1987:1).

2.4 The Emergence of Development Communication

Development communication appeared as a genre after Second World War. International aid programs to countries like in Latin America, Asia, and Africa grown immediately after the end of this historical devastating war.

In those days, one of the experiences that became a model for the development program was the American's Marshal Plan that had applied in Europe. Likewise affluent countries aimed to tackle down poverty, illiteracy, poor health and lack of economic, political and social infrastructures in Third World countries. It was through this assumption and centering on international aid program that the concept of development communication has flourished.

Beside, the growth of capitalism advances in communication technologies and the ideological rivalries between the United States and the Soviet Union during the cold war (1945-1992) attributed to the field. (Cambridge, 2007:186).

Development communication commonly refers to the application of communication strategies and principles in the process of realizing development programs in Third World Countries, (ibid:214). Development theories initially bear optimistic prescription to the eradication of poverty in Third World nations and eventually to catch-up the same development that Western countries had succeeded. In 1950s and 1960s, development communication has got great attention and taken as a vehicle to narrow the gap that exists between developed and developing countries. These two worlds show disparity in industrial civilization and economic growth. Though these disparities were resulted from many factors, at that time, the attribution was given to lack of identical development project in Third World countries that developed nations had carried out and succeeded so far.

“Development originally meant the process by which Third World societies could become more like Western developed societies as measured in terms of political system, economic growth, and educational levels. Development was seen as thus as a synonym for political democracy, rising levels of

productivity and industrialization, high literacy rates, longer life expectancy, and the like,” (Cambridge, 2007:215).

It was in this perception that industrialized nation highly recommend the application of development strategies in Third World countries. The assumption was what applied for Western countries would exactly work for Third World countries.

Through time, many scholars have brought many theories and approaches. “Lack of information among population and power inequality” were the concepts that emerged from the intervention and studies that have been dealt for the past fifty years; relying on these diagnosis, various recommendations were given to the problem of Third World countries, (Chandra, 2004:215). On this understanding that the purpose of communication or theories of mass media effects were assumed to persuade and to bring about behavioral change - theories of persuasion; theories about the process through which ideas and innovations move through a social system(diffusion of innovations); and theories that explain mass media’s ability to influence human behavior at individual, group, and societal levels were among the emerged theories which have influenced communication for development practice, (Cambridge, 2007: 186).

2.5 Popular Paradigms in the field of Development

Communication

2.5.1 Modernization Theory

Immediately after Second World War and during following cold war, modernization theory became influential in many interventions. “Modernization paradigm not only guided the generation of communication theory but also influenced the foreign aid decisions of the United States and its allies,”(Cambridge, 2007:187).

During cold war, both capitalist as well as socialist worlds conceived and proposed modernization perspectives as a way for development in Third World countries but differently – modernization through capitalism and communism. Capitalists foster the dominance of capital as a form of wealth where as socialists look for equitable distribution of wealth and equity in access to education, health, and nutrition, (ibid: 189-190). Both way, modernization through capitalism and progress through socialism, indeed look for growth and progress in a way that entails. They believe “underdevelopment” could be tackle out by effective utilization of modernization paradigm, though the way their approach and ideology had disparity. What important contribution from this contention was the influence that both have exerted on the practice of communication for development.

Modernization paradigm fosters the linear fashion of human society progress – from traditional societies to modern system of social organization. Because it is strongly believed that the existence of traditional culture inhibits the development of Third World countries.

“Traditional systems are characterized as predominantly rural, providing limited social and geographic mobility, and subscribing to cultural practices that do not support materialism or capital as a form of wealth,” (ibid: 189).

Chandra describes that: “culture was viewed as the ‘bottle neck’ that prevented the adoption of modern attitudes and behavior,” (Chandra, 2004:217). Peoples of Africa, Latin America, and Asia were seen as traditional, authoritarian, slow-witted, resistance to change, and opposite to modern personality. These were believed to be the consequence of anti-development. But modern societies on the other hand characterized by: “materialism, the dominance of capital as a form

of wealth, consumerism, rational-legal authority, sub-cultural diversity, and positive evaluation of change,” (Cambridge, 2007: 189). Modernization theory advocates that the introduction of new ideas and practice could accelerate the process of becoming a modern society. (Bernestein, 2001:82; Seers, 2001:9; Hayashi, 1982:89; Black, 1982:128).

The pioneers of this paradigm (Walt Rostow, David McClelland, Daniel Lerner, Wilbur Schramm, and Everett Rogers) noted that advanced modern society maintain progress, posses high income and keep high living standards,(Cambridge, 2007:190).

In modernization paradigm, the cause of “underdevelopment” was exclusively attributed to internal factors that existed in Third World countries. It was believed that the cultural practices that exist in “underdeveloped” world were considered as hindrance for development. Culture, norm, societal experience, mood, custom and indigenous activities and believes were considered as a setback to progress. In order to catch-up development, modernization theorists believed that, the societies need to pass through some stages in modernization process. Theorists like McClelland emphasized the importance of motivation and stimulation in the process of modernizing populace/society, (Cambridge, 2007:190). The overall direction of this theory was first telling the “underdeveloped” societies to change their traditional practice and substitute by the western or modern system.

The proponents of modernization paradigm believe that mass communication, especially broadcasting, would accelerate the behavioral and structural changes required for modernization – the phrase like “magic multipliers” had referred to it, (Rogers, 1976:7; Servaes & Malikhao, 2007:2-3). They had set goals that seek to instill modern

values and information through the transfer of media technology and the adoption of innovations and culture originated in the developed world. Thus communication was presented as the instrument that would solve it. This thought had got ground from Daniel Lerner and Wilbur Schramm models – communication meant for transmitting information.

The purpose of mass media, according to these theorists, is to transfer knowledge; let aware them modern culture, and precede change of behavior towards modernization. Scholars were influenced by the sender-receiver strategy of Shannon and Weaver communication model and the “magic bullet” effect of mass media. (Chandra, 2004: 218). In this particular school of thought, the central idea was to put on media-centered persuasion activities aimed at transferring the population from “traditional” to “modern” perspective. The assumption was mass media had ‘magic bullet’ effect in changing attitudes and behaviors, (Chandra, 2004:218).

Communication was seen as linear, unidirectional process and its function was recognized as to persuade audiences and potentially had effect on them. Likewise development communication was also recognized as pivotal for the effectiveness of development interventions. This could be realized by utilizing media technologies and adopting mass media (radio, newspaper, cinemas, later television). In light of this thought, governments and specialists recommend and utilize mass media to disseminate modern ideas and hoping to improve agriculture, health, education and politics of the Third World status. In many aspects and interventions, broadcasting was assigned an important role. Societal psychology, norm, existence, thought, culture, indigenous knowledge, had not get consideration – it was not understood that such factors could influence communication, understanding and development.

After modernization theory, other like the dependency paradigm or dependency critique, the alternative paradigm or another development came to exist in literature of communication for development.

2.5.2 Critiques on Modernization Paradigm and the Emergence of Dependency Paradigm

The main critique of modernization paradigm is its sole intrinsic view of denying the basic needs of developing nations' citizens. It disrespected the context of the internal situation. It ambitiously whim towards progress without considering the culture the society live in and by for an extremely long period of time. Thus the intervention failed to address the intended development. It is because of incapability of addressing the basic needs of the Third World society, criticism against modernization evolved. Latin American scholars stepped forward the critique.

In 1960s, the modernization theory was under attack from many aspects. The critique emerged from two intellectual sources (quoted from Servaes & Malikhao, 1994:8): "one rooted in neo-Marxism, the other in the extensive Latin American debate on development associated with the United Nations' Economic Commission for Latin America,"(Cambridge, 2007:193). In light of these perspectives, the critics (Andre Gunder Frank, Raul Prebisch, and Immanuel Wallerstein) came out with new concept - "dependency". Their explanations demonstrate that the underdevelopment of the developing region was a contribution result of the existing pattern of global economic relations. It is due to the domination of the whole process by industrialized north. "Development problems responded to the unequal distribution of resources created by the global expansion of Western Capitalism," (Chandra, 2004:241). The proponent of dependency theory contended that mass media systems that were put available in the developing world to support modernization

were actually led to improper development. It undermines the possibilities of establishing equitable development. Broadcasting system of modernization thought became, ultimately, antidevelopment; that mainly promoted the agenda of political elites and relied on external sources for programming, (Cambridge, 2007: 193-194).

Dependency theory advocates argue that the problem of Third World countries was not lack of information rather it was the existed political and economic power of developed countries and the way they maintained them. The economic and political decisions of developed nations maintained underdevelopment and dependency in Third World countries.

Modernization system denied the existence of indigenous modes of expression/activities; it marginalizes the experience the society has developed for thousands of years by undermining the development of national culture and identity. Modernization encouraged demands for western way of life, and it was in light of this that “dependency” emerged.

Dependency theorists claimed, in many aspects, modernization paradigm/system brought about dependency. The national broadcasting systems of developing nations were extremely dependent on external entertainment programming, especially from the United States. Broadcasting system of the modernization paradigm privileged individualism, consumerism, patriarchy, white male dominance, and many other westernized themes. Medias were not interested in transmitting development issues that were pertinent to the “underdeveloped” societies. This being the case, thus the broadcasting system couldn't support development process rather it undermined. Howard Frederick termed this situation, (cited in Cambridge, 2007:194), “development sabotage communication.” It is, thus, due to the imbalance

state of international communication flows that the desires for change were articulated - a new information and communication order.

Though dependency theory proponents extremely criticized modernization paradigm, their criticism lacked the possible potential in offering necessary measure that lead to actualize development in Third World countries. However, dependency critiques draw attention, because, it raised questions on the basis that modernization theory lacked.

There was disparity between modernization and dependency theorists in regard to the way the information flowed or/and media structure and its content, nevertheless both gave emphasize the importance of programming broadcasting for achieving a development project goal.

2.5.3 Development Support Communication

The Development Support Communication (DSC) approach arose out of dissatisfaction with the ineffectiveness of many of the UN-sponsored development projects in Asia and other parts of the developing World. As Cambridge explained, the failure was because projects were defined and designed outside the developing world and tended not to reflect the needs of the “beneficiaries,” (Cambridge, 2007:191). It is because “underdeveloped” societies were not allowed to participate and decide on the entire process of the project, the ultimate result of the implement of modernization philosophy became waste, dissatisfaction, and underutilization. As a result of dysfunction of modernization paradigm, DSC came out.

As cited in Cambridge (ibid 191): Childers stated that DSC is “the use of communication techniques to elicit the voluntary and active participation of people in development planning and action.” Food and Agriculture Organization (FAO) utilized DSC intervention and demonstrated the essential role of communication in its projects aimed at improving food

security and the empowerment of citizens especially women and farmers. Not only mass media but also 'small' medias such as publications, posters, and leaflets had also got space in the process of development endeavor - DSC. The central idea was to create the human environment to succeed development program. In those days, green revolution activities increased food security in many nations in Asia, Africa, Latin America, and the Caribbean.

After 1980s, United Nation Organization has contributed much to the field of communication for development. UNDP and UNICEF have established the importance of communication as a necessary ingredient in implementing development projects. DSC or project support communication approach was introduced and implemented in Bangkok, Thailand in order to provide communication strategies and materials to UN-funded projects in Asia, (ibid:191). The role of this formulation was to accelerate the installation of the engines of modernization, especially the industrial infrastructure to facilitate economic growth.

DSC took aspects of modernization and dependency theories. It relies on both the use of mass media and development support worker who would help communicate the local community with the outside information. It also give emphasize to the importance of local understanding, traditions and know how, (Finaly, 2008:17).

2.5.4 Another Development/ Multidimensional/Participatory

Another development paradigm emerged from the failure to address the intended development plan. In the classic paradigm development was conceptualized as the same for every society, be in Western as well as in Third World countries. Due to this misconception, every development projects came down from West and executed in "underdeveloped" nations without reconsidering the need of local residents. The anticipation was

that development was understood as universal and all the same. (Servaes, 2002:79). But this didn't bring about the anticipated "development." Thus scholars tried to recap the definition of development and look for another possibility – Another development.

Another development came with different concept and meaning. Its main concept is that development should differ from place to place. In each society there is variation. Thus each society has its own value and measurement for what development mean. As Servaes explained, "it must be conceived an integral, multidimensional, and dialectic process that can differ from one society to another," (Servaes, 2002:78). Development process shall entertain political, social and economic changes within the context. It should foster a pluralistic process.

In this approach, participation at grass root level is considered as a paramount for the success of development plans. Finaly has this: "this paradigm concentrates on grass root communication, which promotes democratization and structural changes within hegemonically ruled regions, countries and institutions," (Finaly, 2008:18). Another development paradigm looks development from the beneficiaries' needs and hence the process is people centered. It advocates using local knowledge as an approach for development. The central idea is that it should be rooted from the local level in the praxis of each community.

In another development paradigm, development is conceived as an integral process. Cultural identity, self-reliance, and basic needs are the core element, (Servaes, 2002: 79). Another development promotes strategies that secure basic needs and rights for the Third World people. It empowers self-reliance on the process of development activities. Cultural identity and multidimensionality espouses development.

The interpretation of development, in this perspective, differs from the interpretation given from both modernization and dependency paradigm. As Melkote and Steeves, (2001:352); & Servaes, 2002:79), indicate participatory development communication:

- is people-centered; i.e. it takes into account cultural identity, self-reliance, and basic needs, and multiplicity of issues.
- involve the communities in the whole development process; i.e. allow participation from the planning to the implementation to evaluation program.
- recognize farmers' indigenous knowledge; i.e. it improve the interaction between the community and the development agent.
- encourages the two way communication strategies.

Thus it has been now understood that another development/participatory paradigms become the most effective development communication approach in Third World countries. It is believed now that most rural development activities can be effectively address using participatory approach.

2.6 Communication Approach

2.6.1 Diffusion of Innovations

Rogers's "diffusion of innovation" was one of widely accepted models in modernization paradigm. The intention of innovation diffusion was to introduce people with new ideas and technologies and make them beneficial out of the invention. An innovation could be an idea, practice, or object that is perceived as new by an individual or other unit of adoption. The implication is rural communities' way of life would change as new ideas or technological innovations are brought to them. The perceived newness of idea or object will be determined by the reaction the

individual hold on. "If an idea seems new for the individual, it is an innovation," (Rogers, 2003:12).

"Diffusion of innovations" is a process in which one individual communicates a new idea to one or several others. In this model, the optimistic view is that people grasp the intervention or adopt new behavior through time through some steps; as Rogers has put: awareness, knowledge and interest, decision, trial, and finally adoption/rejection are steps. (ibid: 283-284).

What was emphasized here, the significance of communication channel. Particularly, mass media channels are usually considered as the most rapid and efficient means of informing an audience of potential adopters about the existence of innovation – awareness creation. Interpersonal channel, additional to mass media, has got a considerable recognition in the process of persuading individuals to accept new ideas, (ibid: 18). In interpersonal channel, individuals exchange information face-to-face. The communication that takes place in between individuals/groups such as between opinion leader and the mass would become very crucial in the process of effecting audiences' opinion, (ibid: 26-28).

In opinion leader system of communication, the information will flow in two steps: "the first step, from media source to opinion leaders which is mainly a transfer of information; the second step, from opinion leaders to their followers which involve the spread of interpersonal influence," (ibid: 304). It was believed that the two-step flow model would be effective in agricultural development projects. Field workers have utilized opinion leader theory in rural areas, because interpersonal network is believed to be important in disseminating innovations in rural societies, (Chandra, 2003:221). In this process development agent must arrange learning experience that will lead people from one stage to the next, (Oakley &

Garforth, 1985:19). In agroforestry program for example, he/she probably begin by encouraging people to recognize that there is a problem of declining numbers of indigenous trees and that this could be overcome by the community planting and looking after a wood-lot. Interest can be also increased by a visit to another area covered by wood-lot and managed very well.

2.6.2 Top-Down versus Participatory Approach

Top-down, ethnocentric and paternalistic view of development were highly emphasized in the tradition of dominant paradigm. Top-down approach emanated from the persuasive model of thought – the classical thought believed that mass media has a tremendous effect on audience. But after decades of interventions, this approach was proved unable to address poverty and other problems in Third World countries. This was because; the intervention didn't involve the communities/beneficiaries. It conceived local residents as passive receivers. The community has no part on decision making process. The implication was that local residents' knowledge was limited or insignificant and hence incorrect. Thus GOs and NGOS decided on the development programs; the beneficiaries were given a mere introduction to the intended development plan and these in turn diminish sense of ownership. Due to the ineffectiveness of the approach to address the problems in Third World countries participatory theory/approach has come to existence.

Participatory approach stress the importance of cultural identity of local communities and of democratization and participation at all levels. Participatory communication, therefore, is a shared meaning and mutual understanding between people. It is not media-centered like persuading rather it is human-centered approach.

“Participation implies a higher level of public involvement in communication system. It includes the involvement of the public in the production process and also in the management and planning of communication systems,” (Servaes, 2002:85).

Participatory approach valued the importance of interpersonal channels of communication in decision-making process for development. Participatory communication stimulates the local residents, empower the community, encourage sense of ownership, and increase decision-making ability. It is due to its inclusiveness nature that many scholars have proposed participatory approach for many development activities, including agriculture, in Third World societies. Thus participatory approach as noted in, (Chandra, 2004:2; FAO, 2005:22; Servaes, 2002:88):

- ◆ involve the community at grassroots level;
- ◆ foster two-way information exchange, i.e. horizontal dialogue;
- ◆ encourage higher interaction between clients⁵;
- ◆ stress the importance of cultural identity of local communities and begin from people’s need;
- ◆ promote local/indigenous knowledge;
- ◆ develop sense of ownership of projects;
- ◆ bring right attitude in development project and
- ◆ provide right decision process for development

Communication, in this case, is not simple information transmission task rather it is a process of creating and stimulating understanding as the basis for development. A particularly project that starts from the people’s need and that take indigenous knowledge (IK) in to

⁵ Clients refers to DAs (extension workers) and farmers (rural community)

consideration has been proved to be effective. Awa (1996:135) advised that acknowledging, recognizing and using farmers' IK and improving the interaction between extension workers and the local people are crucial to effect development. Therefore, it is very advisable to start from the problems, needs and potentials (IK) of the community and include them in the whole development process. Otherwise, as Moemeka (1994:61) indicated the communication strategy will become ineffective.

Thus, because of its inclusiveness nature, especially in rural development activities, that participatory approach has been encouraged. Extension communication approach that doesn't include the local resident actively has been proved that it will become ultimately fruitless as it happened in past extension approaches in Ethiopia. It is also asserted now that participatory forest management in Ethiopia is become effective and essential, (Farm Africa, 2007: 1). The long historical approach to forest development, which is centralized, top down approach, and paid little attention to local community involvement has failed to achieve sustainable forest management, (FAO, 2003:43).

2.7 The Concept of Agricultural Extension

Agricultural extension is a process by which development agents try to help farmers: to become aware of problems, to increase knowledge and develop insight into problems, to structure farmers' existing knowledge, to acquire specific knowledge related to certain problem, to act on possible alternatives, to implement their choices, and to improve decision-making status. Extension, therefore, is an intervention that uses communication as an instrument to induce change. The role of extension service, as explained by NAEP (2001:6), is to provide information to extension clients in order to allow them better use of available resources by increasing technologies options and organizational

skills that in turn allow them to take greater advantage of production and market opportunities. The main function of extension is thus to help farmers to resolve their problems, (Taddesse Kippie, 1990 EC: 2)⁶

“Rural extension is the process whereby knowledge is communicated, in a variety of ways, to the farm family. This process is usually guided and supported by an extension agent who works at the program and project level and who is in direct contact with farmers and their families,” (Oakley & Garforth, 1985: 8).

It is a process of working with rural people in order to improve their livelihoods, (Ibid: 10). Extension process holds some elements:

- Knowledge and skill – the knowledge and skills the farmers already have about their environment and their farming system, and the knowledge and skills extension agent can bring to them.
- Technical advice and information – information and advice that come from extension agent could help farmers in making decisions and take action.
- Motivation and self-confidence – farmers should feel confident in the way that they can do to change their lives. Extension could help farmers to take the initiative and encourage them to become involved in extension activities, (Ibid: 10-13)

The main feature of extension is thus that it fosters a two-way link. Knowledge and ideas flow from extension agent to farmers and vice versa. Knowledge and ideas come out of the conversation between these two clients. Because, presumably believed that, extension agents have knowledge based upon the findings of agricultural and other research

⁶ ታዲሰ ክብሩ፡፡ (1990)፡፡

stations; farmers too have years of practical knowledge and experience, (ibid:14-22) Extension is therefore an educational or conversational process aimed at helping farmers solve their problems and in turn improve their livelihood.

2.8 The Use of Communication in Promoting Agricultural Extension Work

A large part of the extension agents' job is to communicate effectively. To discuss and share ideas on various agricultural activities, to plan development programs, and to initiate farmers to implement development plans seek appropriate communication strategies and approaches. This shows that extension and communication share the same and common features. Agricultural extension is a process utilized in agricultural activities in Third World countries. Its application is carried out through channels used in communication. Extension service and knowledge transmitted through mass media (radio, TV, print), and face-to-face relationship.

Face-to-face relationship, mainly interpersonal/one-to-one communication is a channel at the same time is a method that extension agents utilize mostly in Third World countries. Mass media can expose large numbers of people to the same information at the same time. But its deficit is that mass media cannot do all the jobs of an extension agents do. However, it facilitate in spreading awareness of new ideas and creating interest in farming innovations, (Oakley & Garforth, 1985: 45). In communication process, extension agent could employ group method beside individual extension communication method. The individual method is a method that the agent deals with farmers on a one-to-one basis; whereas the group method implemented by calling farmers together in one form or another in order to undertake extension work.

Group discussion, demonstrations, field days, and tours are common types of group extension method, (ibid, 78-89). The most appropriate methodologies can be selected and functioned depending on various factors. The type of message, the context, the specific goals, knowledge level and capacity of the clients are some of the factors that determine which extension methods/approaches are more preferable. Extension focuses on a number of different target process and outcomes, (Nyakuni & et al, 2001:31).

2.9 The Role Communication Plays in Present Agricultural Extension Program in Ethiopia

Ministry of Agriculture and Rural Development (MARD) has executed participatory extension approach, since 1995 in the process of rural development programs. Participatory approach has been believed that it would pave the way to attain adequate food production to meet food demand of the fast growing population of Ethiopia, (Tsedeke 2006: 230). Agricultural extension programs are largely associated with ideas that help farmers to be more productive.

The purpose of extension communication, in Ethiopia is highly interwoven with the how to utilize improved seed varieties and the application of fertilizers, (Tenkir & et al, 2006:4; Gezahegn, & et al, 2006:1). Much emphasize has been placed on crop production activities; other agricultural discipline like natural resource management activities such as forest development has been pursued largely in isolation from agricultural and rural development programs. Extension agents have almost perceived crop production activities as a sole rural development program. All extension services have been directed towards crop production and productivity exclusively. As a result, the relationship

between forestry and agricultural development has tended to become less cooperative, (EFAP, 1994:7).

These days some NGOs like Farm Africa have established participatory forest management development programs. The program has been taking place since the mid 1990s in Oromiya and Southern Nations Nationalities and peoples Regions. Farm Africa claimed that participatory forest management development is a new approach to a country. It says wide involvement of all sectors of the community is essential for successful participatory forest management. Farm Africa describes its effort as best practice in Ethiopia in forest development activities, (Farm Africa & SOS Sahel Ethiopia, 2007: 1-28).

2.10 Indigenous knowledge and Extension Agents

Indigenous knowledge, as Warren & et al explained (cited in Weldeselassie, 2005:73), is a cumulative experience sustained by local resource management systems and offers much in the construction of scientifically sound and humanistically oriented concepts and strategies for action. Particularly, this concept works in agricultural sector, because farmers have developed practical orientation, observation, knowledge and skills about their natural resources.

Indigenous knowledge is a knowledge that tested over generation. It is a tested experience and thus obviously dynamic.

“Indigenous knowledge is not static but dynamic, continually influenced by internal creativity and experimentation. It is an invaluable human treasure that offers an immense understanding of the natural environment,” (ibid: 73).

In rural area, there are multi type/faced indigenous knowledge. The terracing system in Konso, the wise utilization of irrigation water in Kore, and the agroforestry land-use system in Gedeo are among indigenous knowledge/practice that have passed from generation to generation, (FAO,2003:42). Indigenous knowledge has great impact in the process of preserving environment. Due to the close relationship between peasant farmers and the land, the local people have developed a tested-knowledge which they think important.

The systematic way of utilization of natural resources is governed by the agreed-up on rule and regulations. The indigenous knowledge and practice can vary from society to society, but what is important here is the way they have practiced to ensure smooth functioning of the system inside the community, enabling members to manage their natural resources in much more environment-friendly and ecologically stable manner,(ibid:73). It is because indigenous knowledge is specifically adopted to the requirements of local people and conditions, its significance become tremendous, (FAO, 2003:2). It is also stated in (Matose & Mukamuri, 1994:69-70) that the failure to recognize local knowledge by educated Europeans in maintaining forests resulted to extreme forest devastation in Zimbabwe. Local knowledge about trees and woodland resource has become important in the process of intervention in forest development program, (ibid: 71).

As mentioned in (FAO, 2003:2), indigenous knowledge has many positive aspects and hence extension agents need to address them in rural development activities.

Indigenous knowledge contributes to:

- local empowerment;
- provide valuable input for alternative natural resource;

- promote sustainable development, because it is culturally appropriate to traditional societies; and
- enhance the local knowledge and information system and as a result it allows the survival of culture and is important generation of innovation.

Although indigenous knowledge can be quite important for location-specific recommendations and for developing sustainable farming system, it is often neglected by researchers and extension agents, (Van den Ban & Hawkins, 1996:28). Farmers usually know the local situation better than extension agents. Local knowledge about trees is framed with in context, and it is quite important. Therefore, there is a need to rely on local people's knowledge in development intervention.

2.11 Conclusion

This chapter offers concepts, academic arguments, scholarly writings and perspectives on development communication with respect to its effectiveness and failure in the genre of development communication literature. Definitions, debates and outlooks on the concept of development communication have been discussed. The theoretical frameworks of the study have been presented with in developed and developing nations' context – beginning from modernization to dependency to multidimensional or participatory paradigm. Therefore, implication and meanings have been inferred based on scholarly arguments/writings.

The overwhelming argument and critiques on the genre of development communication leads to continuous change in the process of understanding the field. Scholars thus have come out with revision on definition and application of communication on development endeavors. However, this day, it is understood that there is no single definition or approach for development communication. It all depends on contexts

and situations within. Nonetheless, multidimensional/participatory development communication paradigm has got great acceptance. Particularly in Third World countries its application becomes very important. It is because it allows multidimensional approach depending on situations. Participatory paradigm begins from respecting the existed knowledge, practice, experience, tradition, and culture. The holistic approach of the paradigm makes it more acceptable and appropriate to apply in the process of development in Third World countries.

It is also asserted that multidimensional/another development applies to all levels of society, (Servaes, 2002:78). In a place where many complex situations found, integral, multidimensional, and dialectic process towards development become more acceptable and applicable than classical, top-down, one-way, and centralized development communication strategies. Development is now conceived as an integral process and therefore accordingly communication strategies should be equipped with in a way that it create situation towards attain development goals. In participatory approach, people make decision based on their existing knowledge and experience in development activities. Therefore, participatory development communication is now becoming an inevitable phenomenon in development intervention. In light of this thought, thus this research is adjusted to investigate the appropriateness and effectiveness of development communication employed by stakeholders in promoting indigenous agroforestry land use system in Kochore woreda, SNNPR.

CHAPTER THREE: DATA COLLECTION AND ANALYSIS METHODS

3.1 Research Design

The research methodology is purely qualitative. The selection of the method was done based on the objective of the study. The research focuses on investigating the application of appropriate and acceptable communication approaches in the process of promoting agroforestry development in Kochore woreda. The method that helps achieve this objective is qualitative. Qualitative method helps to build-up understanding of how people experience the world around them, (Henn, & et al, 2006: 150). Unlike quantitative methods, qualitative study does not neglect the importance of subjects and their social world in contributing meaning to events and their environment, (Bryman, 2004:279).

Human being and its interaction is complex; it would be difficult to try to understand the complexity of human nature in laboratory. Qualitative researches see people differently from physical world (objects of natural science), (Henn, & et al, 2006: 150); quantitative researchers see subjects and their world as passive and seek to study them in contrived environment, (Deacon et al, 1999:4). But it is known that researches based on statistical data do not to get grips with the complexity of people's attitude, behavior, like, and dislike. Servaes noted: "the subjects of the research are just that, subjects. We are not objects and cannot be objectified without losing the very humanity that is the focus of inquiry," (2002:104). Qualitative research, thus, enables researchers to view events and social world through the eyes of the people they study, Bryman, 2004:279).

As Creswell stated the intent of qualitative research is to understand a particular social situation, event, role, group, or interaction, (Creswell, 2003:198). Thus unlike quantitative study, qualitative research attempt to get meaning and make sense the ways how people make sense and explain their world. He also noted that qualitative researchers tend to collect in the field at the site where participants' experience the issue or problem under study, (Creswell, 2007:37). It is characterized as a face to face interaction between the researcher and the researched. It looks into issues in depth talking directly with people and seeing them behave and act within their context. It is because of these facts that qualitative research become more convenient to the study that tries to understand social structure and context thoroughly. Therefore, accordingly, this paper tries to interpret the data get from respondents using qualitative method.

The epistemological and ontological disparities between qualitative and quantitative research methods also influence the selection of research design. Quantitative research methodology relies on value free fact and precision; whereas qualitative the value-laden nature of inquiry, (Denzin & Lincoln, 1994:4; Amare, 2004:55). Qualitative research gives emphasis to the interaction between the subject of the study and the researcher – inter-subjectivity. In this perspective, Amare has the following: “the relationship between the inquirer and the inquired is also transactional than detached and objectivist,” (Amare, 2004:42). The word qualitative is linked with process and meanings that can be understood but not rigorously examined or measured in terms of quantity, amount, intensity, or frequency. Qualitative research stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. (Denzin & Lincoln, 1994:4).

Positivist claims that reality is out there and needs to be rigorously examined and knowable; whereas constructivists believe that reality is in and need to be understood and it is incomplete, (Deacon & et al, 1999:7). Ontologically, thus, constructivists use qualitative research methods where as positivists use quantitative based on their philosophical foundation on knowledge. Knowledge for constructivists is inside, incomplete and it is we that reflect ourselves to the reality where as for positivist it is a reflection of reality and it is factual, absolute and to be found out there. They consider that all knowledge is based on an observable reality, and social phenomena can be studied on the basis of methodologies and techniques adopted from the natural sciences, (Servaes, 2002:95). Nonetheless, this assumption doesn't work in human world; doesn't enable researchers understand the complex and dynamic nature of social realities. It is rather, according to constructivism perspective, social realities are continually constructed and reconstructed through routine social practices and the conceptual categories that underpin them, (Deacon & et al, 1999:7). As Geertz elaborated, (cited in *ibid*), the core task in qualitative data is to give meaningful interpretation:

“to make sense of the ways other people make sense of their worlds by continually ‘guessing at meanings, assessing the guesses, and drawing explanatory conclusion from the better guesses” (*ibid*).

The holistic perspective of qualitative research is also enabling the researcher to understand the complex nature of many aspects of human and organizational behavior, (Best & Kahn, 2005:243). It is thus asserted that qualitative data can provide rich insight in to human behavior, and thus taken as a best fit to investigate social subjects and their world.

(Denzin & Lincoln, 1994:1-5; 106; Amare, 2004:41-56; Henn & et al, 2006: 149-151; Baxter & Babbie, 2004:48-64).

The nature of communication also is another reason for choosing qualitative design. Communication is not a segmented exchange of messages rather it is a continuous flow of information. In this regard Lindlof and Taylor have said that in communication studies social actors cannot be viewed as using one-way communication rather as using multiple channels and codes simultaneously to create meaningful interaction and understanding, (Lindlof & Taylor, 2002:44).

The very nature of qualitative design of its finding is its applicability to the research area. Unlike quantitative inquiry, qualitative research does not, as a rule, seek broad generalizability. The analysis is made to the life world and a theory is contextually bound. In this regard Best and Kahn have: "the reason that qualitative data are so powerful is that they are sensitive to the social, historical, and temporal context in which the data were collected," (Best & Kahn, 2005: 243). In reporting the findings, qualitative research is become more appealing to the context than quantitative. Because it gives detail description to show the behavior, values, communication, and experience of the society with in the environment, then I decided to guide by qualitative method.

This paper looks into the effectiveness of communication approach to promote indigenous agroforestry development in a particular society as a case. Case study is more preferable because it enables investigator explores a bounded system (a case) or multiple bounded system(cases) over time, through detailed, in depth data collection involving multiple sources of information, reports a case description and case-based themes, (Creswell, 2007:73). Thus, the analytic approach involves a detailed description of the case, the setting of the case within contextual conditions, and presentation with or without keeping chronological order.

(ibid: 236). Therefore to provide insight in to the development communication in relation to agroforestry, case study becomes more appropriate than others.

3.2. The Study Area

⁷Kochore woreda is found in Gedeo Zone of SNNPR. The Woreda is located between 5° 59' 15" N - 6° 06' 30" N latitude and 38° 4' 30" E - 38° 13' 20" E longitude. The Woreda is situated 420 km far from Addis Ababa due to south to the direction that takes to Moyale, Ehtio-Kenya boarder. The Woreda is consists of 23 rural Kebeles. The total area of the land is estimated to be 30903 hectares; the total population is 141522; out of this male count 70619 where as females 70903. The temperature ranges from 10°C to 31°C; annual rainfall ranges from a minimum of 800mm reach up to maximum of 1080mm.⁸

The ever increasing population mainly depends on cash-crop production – coffee. Food production comes to second to coffee. The main staple crop is enset. The main economic income is thus come from coffee. The area is hilly and has moderate vegetation coverage with coffee grown typically under indigenous shade trees. Agroforestry is a typical land-use system, (Negussie & Mesele, 2006: 8-9).

The study was carried out in three Kebeles, namely: Kore, Hama, and Bonkibusa. These Kebeles are located in suburb of the capital town of woreda, which is called Chelelektu.

⁷ EMA (Ethiopian Mapping Agency). 1988. Series ETH4, Sheet 0538A1 and 0638C3. Addis Ababa.

⁸ Kochore Rural Development Office Five Years Strategic Plan, (1998-2002 EC). Kochore.

The reasons why chosen the woreda for study are:

- it is my own experience and interest to the area and to the field that enforced me to look into the communication intervention of the field/agroforestry;
- it is one of the area where indigenous agroforestry land-use system practiced and at same time it is the area that losing its indigenous knowledge/practice;
- it is because the familiarity to the area/context that could enable the researcher to understand the data better;
- it is accessible for data collection.

The three Kebeles were selected based on the preliminary discussion held with the Natural Resource Development Department Coordinator of the Rural Development Office of the woreda. In the discussion, the feature of agroforestry was explained; the potential kebeles were identified; the availability of DAs who trained and graduated in natural resource development and protection were given an account. The reason and expectation were that these individuals were resourceful enough and in turn provide sufficient information.

3.3 Data collection tools and sampling

Data was collected through focus group discussion and individual in-depth interview. As Henn and et al said the purpose is to collect data that accurately reflects the thoughts, feelings, and opinions of respondents, (Henn & et al, 2006:164).

3.3.1 Focus group discussion (FGD)

A focus group discussion, according to Robson, is a group discussion on a specific topic; which is where the “focus” comes from. It is an open-ended group discussion guided by the researcher, (Robson, 2002:285). This method enable researchers to develop an understanding about how people feel the way they do, (Bryman, 2004:347). Focus group discussion (GD) generates new insight of expression or clarifies views and opinion positions on the bases of argument. Participants will make argument on the basis of their knowledge to the issue raised by others. The interactive dynamic is therefore considered to be crucial element of the focus group approach, (Henn & et al, 2006:165). It is thus because of such advantages that focus-group research is becoming an ever more popular qualitative research method within communication and cultural studies, (Deacon & et al, 1999:55). Macnaghten and Myers substantiate this idea saying, focus groups work best for topics people could talk about to each other in their every day lives,(2004:65). The reason that makes focus group more preferable than individual is that:

- it stimulates discussion among participants;
- it encourage individuals to challenge each other’s views;
- it enable researchers get more realistic accounts of what people think;
- it enable the researcher the way in which individuals collectively make sense of a phenomena and construct meaning around it (Bryman, 2004: 348).

3.3.1.1 Participants in focus group discussion

Focus group discussions were conducted with two different categories: the whole DAs from three kebeles constitute one FGD; twenty four farmers (three groups) from each of the three kebeles constitute nine focus groups. The figure is shown below in graph:

	Body/Informants	Organization/Location	Number of Group/s	Number of Participants
I	Peasant Farmers	From Three Kebeles	9	72
II	DAs	» » »	1	8

The selection of participants in focus group discussion was made based on preliminary discussion with woreda agroforestry expert and DAs. Three individual farmers were selected based on their activities in agroforestry development. Even if the whole Gedeo communities are known by their agroforestry land-use system, there are still individuals who keep the practice better than others. The anticipation was that these people would have a lot to say than others in data gathering process. Thus these people were deliberately approached using non-probability (purposive) method. Then using snowball sampling technique other more people were selected and contacted.

The data was gathered from three groups in each kebele. Each group was composed of eight people. Robson suggested eight to twelve members in a group, (2002:285). The minimum requirement was taken because – in order to handle the discussion carefully and have active interaction among participants. The group member was not organized based on gender difference; there is no need to do that. Each group had four men and four women at various age levels. The reason was to help participants to see things from different perspectives and in turn to have hot discussion.

The discussion was held on in DAs' office of the two Kebeles, namely Kore and Bonkibusa. In Hama, it was held on in Farmers Training Center. The role of the researcher was, during discussion, to act as a

moderator and to forward questions from the interview guide; beside to intervene occasionally when participants went off from the focus. Interventions were also made to have an inclusive discussion among the participants by encouraging reserved members to become involved in the discussion.

The discussions were held in Amharic but in some rare cases few participants use both languages – Amharic and Gedeoffa. The discussions were recorded and also notes were taken to use them later for analysis.

3.3.2 In-depth Interview (II)

In-depth interviews were conducted to triangulate and validate the information given by participants during the FGDs. It is because of the respondent is largely free to say whatever he/she like on the broad topic of the interview, II would help researcher to obtain information that he can not gain during FGDs. “Interviewing has the potential of providing rich and highly illuminating material,”(Robson, 2002:272-273). It is a conversation between a researcher and informant based on purpose. Researcher would bring semi-structured and unstructured questions to the interview situation in the form of interview guide and hopefully receiving answers from the interviewee, (ibid: 269; Flick 2002:74). II is employed because it enables speakers to produce retrospective or/and prospective accounts or versions of their past and/or future actions, experiences, feelings and thoughts, (Macnaghten & Myers, 2004:16).

3.3.2.1 Sampling in in-depth interview

In selection process, candidates were chosen from various groups. One individual farmer was selected from each kebele. A total of three individual farmers were interviewed. They were selected based on the reaction they had to the questions during group discussion. Again three

chairmen from three kebeles were selected and conducted in-depth interview. These people were selected because they played significant role in rural development programs. Individual interviews were also conducted with three DAs from three kebeles, one agroforestry expert and one natural resource development team coordinator from woreda Rural Development Office. The reason why experts were selected was to get professional explanation for the issue the researcher needed to investigate. All the individual interviews were made in Amharic. Participants are shown below in graph:

	Body/Informants	Organization/Location	Number of Participants/Individuals
I	Peasant Farmer	From Three Kebeles	3
II	Kebele Chairmen	» » »	3
III	Natural Resource expert(DAs)	» » »	3
IV	Agroforestry expert	From Woreda	1
V	NRT Coordinator	» »	1

3.4 Data Analysis Procedure

As it was mentioned before in this section, the discussion and interview were recorded and also notes were taken. Then, the recorded data transcribed and translated in to English and analyzed by grouping similar responses and concepts together; thematic coding method of analysis was employed, (Bryman, 2004:410). The data was presented in a narrative form; interpretations and meanings were made based on results obtained from FGDs and individual in-depth interviews.

3.5 Ethical Consideration

A written consent was obtained from Addis Ababa University Graduate School of Journalism and Communication. Permission for the study was obtained from Kochore Woreda Rural Development Office. Consent was asked and received from every individual before the data collection was carried out. Permission was asked to take names and to use audio records. Agreement was reached with every individual to participate in the study voluntarily.

CHAPTER FOUR: PRESENTATION AND INTERPRETATION

This study examine, as mentioned before, the process and practice of development communication among stakeholders in Kochore woreda agroforestry land-use system, SNNPR. The study is conducted in three kebeles of the woreda. Responses obtained from ten focus group discussion and eleven in-depth interviews are presented and interpreted as follows.

4.1 Indigenous Knowledge and Communication Strategies and/or Advocacy

Indigenous knowledge has tremendous effect in the process of development endeavor, particularly in societies who have certain practical experiences. In such particular society, it will be an inevitable task for development workers to look in to the existed knowledge and experiences – to start from the existed knowledge will help the communication to be effective and friendly. It is always important to try to get something from the existed knowledge and practice to bring about development (Negussie & Mesele, 2006:8). The Gedeo community has its own indigenous practice that foster agroforestry as a land-use system. It is and should be advocators need to communicate with the community effectively in order to promote the knowledge. However, the results from all FGDF show that indigenous knowledge was not acknowledged. The majority of participants in FGDK1-3; FGDH1-3; and FGDB1-3, confirmed that there is no community dialogues that promote indigenous agroforestry land use system.

DAs as well as experts are responsible to create situation in which community conversation would be carried out in regard to promoting indigenous knowledge. Though DAs in FGDDAs claimed that they recognize and appreciate the IK of the community, they didn't make

available community forum on agroforestry. In this regard, respondent from II1 has said the following:

“Gedeo has its own mechanism of keeping species in his farm; Gedeo called younger trees “Baboo.” It is strictly forbidden cutting trees which are once called “Baboo;” “Baboo” is a system by which the Gedeo community has preserved indigenous species from generation to generation. When farmers need to utilize the older one, they must be sure that they have the same younger species inside the farm which are growing well. It is believed that the next generation will ask and curse its ancestor, if indigenous trees are lost entirely. For this reason, thus farmers are expected to have various tree species in their farmlands. They protect trees because they believe that trees bring rainfall. But this thought is waning now. Nobody cares for the experience the community has so far. No body discuss with us about our agricultural practices. I don’t remember that DAs do tell and discuss with us about agroforestry.”

How this practice has been recognized and advocated by development workers is still in controversy. Almost in all FGDF, it is confirmed that DAs did lack the communication strategies that advocate the indigenous knowledge the community has. As participants from FGDF said the failure was clearly observed during seedling distribution time; they said seedlings which came from woreda Rural Development Office were exotic and not suitable for the environment and also not familiar to the community. This indicates that experts and DAs have not recognized the IK and practice; they do their duty without communicating the community in regard to the existed knowledge. They immediately provide the community with the preferred seedlings based on their scientific

knowledge. It is because DAs have not clear communication strategies that promote indigenous knowledge; they fail to address the issue effectively. Interview with II5 (DA), confirmed this result. He said they give emphasize to the lesson they have obtained from college and do communicate the community based on the knowledge they have. He also added that though currently DAs are recognized the importance of indigenous knowledge, still there is no communication strategies that facilitate indigenous communication and in turn promote indigenous practice. This indicates that indigenous communication has no space in agroforestry development endeavors.

Again responses from II11witnessed the same result. He said they do contact the community usually when indigenous trees cut by someone, and incidentally they inform the community to protect trees from destruction and dictate the importance of agroforestry. He also attested that there is no regular contact or meeting or community conversation in regard to advocating indigenous agroforestry land-use system. This means that no emphasize is given to the field.

The community had IK; however stakeholders do not put it in to practice because no indigenous communication strategies were employed. It doesn't fulfill what Servaes has noted in regard to communication potential – one must understand communication potential and start with a serious examination of the societal context under which communication is to operate,(Servaes, 2002:86).

Believes and thoughts in regard to trees are very important; these people haven't lost its practice completely. However, community dialogue on indigenous practices were not available, thus development objectives became unsatisfactory. In this regard respondent in II2 (farmer) has said:

“Immediately I received my part from my father, I cut indigenous trees and replaced all of them with coffee. My aim was to yield maximum coffee production but ultimately the reverse happened; because coffee needs shade. Despite the fact that DAs always visited and passed by my farm none of them advised me to keep trees in the farm.”

The above extract shows that IK is there inside the community tested over generation. But because DAs do not understand what the community has benefited from its practice, they failed to communicate indigenous agroforestry development meaningfully. Thus the communities are obligated to learn from the negative consequences. This shows that DAs and experts didn't address this knowledge very properly. Though DAs said, during FGDDAs, that they due give emphasize to the knowledge and practice the community has, on the other hand all respondents in FGDF confirmed that there is no community dialogue. Practically, DAs lack proper indigenous communication strategies, even though they appreciated the way the community do utilize agroforestry as land-use system.

The overall results show that DAs and woreda expert pay no attention to the need of indigenous knowledge and create optimum environment for indigenous communication in the process of agroforestry development.

4.1.1 The Contemporary Generation and Indigenous Knowledge

This day's generation give little emphasize to agricultural activities. One of participants from FGDB1 has said, in past, trees were considered as equal as child. Participants in FGDF have said:

“If anybody denied the tradition, the community would undermine him. For a Gedeo farmer, it was totally shame to lost indigenous tree species in his farm. Gedeo has a trend to teach his sons to keep trees in the farm. What father has said must be abide by sons. Because societies give high respect to the elders; the community has an obligation to listen to them. But now this kind of thought is almost declining. People do care mostly to how to earn immediate income than to ask and learn something from their ancestors’ deed.”

Again the respondent from II3 has termed the current generation “selfish.” In his speech he also criticizes the trend of this time generation. He said parents do give emphasize their children to attend school only; their aim is to see when their children become an office worker than to be farmer. Thus to achieve their aim they do whatever they can. For school fee and other expenses farmers will be forced to use any resource they have at hand. In this case the most vulnerable resource will be trees after crops. This day, indigenous trees can be sold in many thousands of birr.

The problem is not cutting trees and in turn teaches sons and daughters but to what extent stakeholders are aware of the multidirectional lost of trees, and what measures would be taken. This issue will be addressed if DAs and experts have communicated with the community and reach to mutual understanding to make necessary resolution. As explained above from the findings, this woreda’s experts and DAs do lack effective communication strategies that make aware the community what is going on.

4.2 Participatory Communication Approach

Participatory approach is, relatively, a recent approach in history of development communication. The inclusiveness nature of the paradigm makes it the most effective strategies in the process of development endeavor. Especially in Third World societies, it has been proved that participation would make the development plan to be attainable. Thus, in most cases, development workers try to reach the majority of rural community and accomplish development projects through participatory approach. During my study, DAs in FGDDAs and experts in II10 and 11 confirmed me that they are working as participatory approach entails in. But the practical routine that they have working on explicitly indicates DAs and experts are working more as a top-down approach entails.

In agroforestry development there are two dimensions – the protection and plantation. Protection is more related to legal issues where as plantation is directly related to the day to day activities of DAs and experts. Plantation is not an incidental activity rather it is process that begin from planning to implementation stage. Farmers need to participate in the whole process very actively and interactively. This makes the local residents to feel the project like their own personal issue; develop sense of ownership. It is because participatory approach begins developmental activities basically from communities' need. The interactive relation between the community and DAs starts before the beginning of planning to execution to monitoring and evaluation, (Farm Africa, 2002:13-20; SNNPR⁹, 1999 EC: 2-4). During planning process, DAs together with farmers expected to identify gaps or problems and prioritize them. Based on the need, then they produce annual plan. This must be done based on mutual understanding; it shouldn't be based on a sense that I know better than you and by implication saying do what I have planned for you; which is top-down approach.

⁹ በደ/ብ/ብ/ሕ/ክልላዊ መንግስት የግብርና ገጠር ልማት ቢሮ። (1999)።

Responses obtained from the majority of participants in FGDK1, 2, 3; FGDH1, 2, 3 and FGDB1 indicate that DAs are practically following top-down approach, when they address agroforestry development program. This was explained by respondents from all FGDF, II5 and 6(DAs). They explain this situation saying that woreda Bureau of Agriculture propagates various seedlings and distribute to the community during rainy season. This has been done exclusively by woreda expert and unknown to the community. Unknown in a sense that which varieties and how many of them are going to be handed over to each kebele. When seedlings become matured and ready for plantation the woreda expert begin to dispatch to the whole kebeles of the woreda according to his plan, which is top-down approach.

The majority of respondents in FGDF have said DAs didn't involve the community in the whole activities. In most cases farmers are not aware of what is going on in related to agroforestry development. They said no conversation and negotiation were carried out in planning stage as well as in executing stage. The main feature of participatory approach, however, is thus having active communication and interaction between clients. Basically, it begins from farmers' need. Therefore the very involvement of the community starts from identifying problems, prioritizing them, seeking solution, and planning and executing together with DAs and other responsible stakeholders. In this regard DAs have responsibility to play great role in process of realizing participatory development communication approach. However as indicated earlier, the majority of respondents in FGDK1,2,3; FGDH1,2,3; FGDB1,2,3 confirmed DAs are not truly utilizing or putting participatory communication approach on the ground/practically. Results obtained from II1, 2, 3 also consolidate the findings.

On the contrary respondent from II5 (DA) claimed that DAs used participatory communication approach. She added that they involve community in whole activities; particularly in planning process, they prepared annual plan through conversation and based on agreement. However the results obtained from the majority of participants in FGDK1,2,3; FGDH1,2,3; FGDB1,2,3 reveal that the whole process is not participatory. They said that agroforestry development activities were carried out without having conversation and discussion with the majority of the community and without reaching mutual understanding. It is also asserted by individuals in II1, II3 and II10 that DAs are usually visit and communicate only model and easily accessible farmers. These imply that DAs are not addressing the whole community properly; by implication it is not truly participative because it doesn't include the whole community. True participation brings about appropriate planning and hence makes the development process achievable; because it develops a right attitude in development projects, (Servaes, 2002:89).

All the above explanation indicate that what DAs claim participatory approach is not really participatory rather it is purely top-down approach. This woreda lack appropriate and effective communication strategies that promote agroforestry development.

Resulted from II4, 5, 6(DAs) revealed that top-down approach has been existed not only between DAs and the community but also it is clearly seen in between DAs and woreda experts. In this regard, respondent in II6 (DA) has said the following:

“Our communication with woreda agroforestry expert is limited to paper; it is more give and receive order relationship. We send monthly report to the woreda. It is all the same during plantation time; they send us seedlings and ordered us to distribute immediately and get report feedback.”

The above statements indicate that top-down approach is dominantly employed in between DAs and woreda experts. The implication of this approach is that woreda expert and DAs are following the same routine – top-down approach. Results of FGDDAs also consolidate the finding.

Responses from all FGDF reveal that the absence of participatory approach affects the implementation process. This is substantiated by participants in FGDH1 saying:

“During seedling distribution time, as soon as we received various seedlings, we planted them by scratching the land by our hand in any free place we come across. We don’t care whether they survived or not.”

This indicates that farmers do contribute very little effort in accomplishing the plan. As far as they are not part of the development plan (involved in all development process) it will be very difficult to expect them to have sense of ownership and taking risk. Rather they feel indifferent for every development endeavors. It is due to inappropriate communication strategy (the absence of participatory communication approach) that the communities get lost sense of ownership and commitment. This is automatically the result of lack of effective communication approach. If development work is to say belongs to farmers, there must be unlimited participation in the whole process of planning.

The overall finding indicates that what participatory approach entails, from planning to implementation to evaluation is out of practice. True participatory approaches that foster agroforestry practice are still stay in the sky, ideally. Many reasons were raised during FGD and II, but most of them are either directly or indirectly resulted from lack of appropriate

communication approaches. It goes to extent that no one is going to take the risk for the failure. Inappropriate communication approach attributed a lot to the failure to address the field effectively; other issues were also raised even though the aim of this paper is entirely to focus on the development communication. But here I came across with one clear discrepancy that was exhibited in between stakeholders that they lack practical application of effective communication to promote agroforestry or little effort was made in this regard. DAs have shown very limited exertion in utilizing participatory communication approach to attain agroforestry development. However they were claiming that their approach was participatory. Theoretically DAs know what participatory approach means and the way how to employed, but practically they are far behind.

4.3 Communication Methods

4.3.1 Interpersonal and Group Communication Methods

All respondents from FGDDAs have said both interpersonal and group method of communication used. However results of FGDK1, 2, 3; FGDH1, 2, 3; FGDB1, 2, 3 and II1, 2, 3 revealed that interpersonal methods of communication are most commonly used over group methods. The reason, according to FGDDAs, was that in most cases farmers are not interested when called for group discussion. One participant in FGDDAs said: "farmers usually hesitate to come when called for meeting." Discussion with all FGDF yielded similar results. They said they mostly like to communicate with DAs interpersonally. Respondents from all FGDK1,2,3; FGDH1,2,3; and FGDB1, reason out that the interpersonal approach is suitable because they said first they could ask anything they want and deal with DA without afraid of anyone; second based on the situation DAs would advise them to do something better; third visiting would initiate them. In this regard, respondent in II2

pointed out that he prefer interpersonal communication with DAs because he believe that DAs will come up with certain knowledge that are pertinent to the locality.

On the other hand some participants in FGDB2, 3 have said that they prefer the group methods of communication than interpersonal. One of the participants said: "group communication enables me to learn from others." However the majority of respondents from FGDF and FGDDAs confirmed that interpersonal communication is preferred and used.

Even though DAs claimed they used group communication method, the way how they understand and used is not clear. According to results obtained from FGDDAs, group communication for them meant contacting the community at any incident. As confirmed by majority participants in FGDK1, 2, 3; FGDH1, 2, 3; FGDB1, 2, 3; and II1, 2, 3, DAs didn't form group based on common interest. Instead, as informants said, DAs usually do communicate the community at any spot when they found them together. However, the concept of group communication holds extra items and procedure. Group communication is a method that begins from selecting farmers based on common needs and help farmers discuss on issues or problem and let them help learn each other and find solution, (Oakley & Garforth, 1985: 77-89). It is not such to happen accidentally that anyone could raise issues and dictate the group.

Responses from the majority of FGDF and II1, 2, 3, thus, show that either DAs have not understood the concept of group communication or they haven't utilized it as a method to deal with farmers on issues related to agroforestry. Group communication methods can be carried out through, training, demonstration, field days, and tours. The very positive impact of group communication is its unique feature that helps farmers learn from each other's knowledge and experience (ibid). Nonetheless, as

the above statements and explanations show that DAs are not using group communication method as they need to use it properly.

In general, results from the majority of FGDF and FGDDAs indicated that the current communication approach used both interpersonal and group communication methods. However the vast majority of respondents from all FGDF and FGDDAs reveal that interpersonal communication method is accepted and used much more than group method.

4.3.2 Access to Mass Media and Communication Method

To talk about mass media communication, there has to be access to mass communication. Access in this case could be seen in two directions: one the coverage of mass media in the area, and second the financial capacity the community has to possess the apparatuses.

All participants from FGDK1, 2, 3; FGDH1, 2, 3; and FGDB1, 2, 3 have said that very limited places have access to TV. Ethiopian radio broadcasting service can be accessed in all places with shortwave transmission and the vast majority place in medium wave; some highland places have access to Debut FM radio programs.

In regard to the potential the communities to have TV set and radio, according to respondents from II1-9, few farmers have afforded with the expenses. As confirmed by participant from FGDB1, 2, 3, very few numbers of the community have TV set; they receive the programs through antenna and using satellite dish. It is all limited to few farmers who live in Bonkibusa kebele located around FishaGenet town. As participants said from FGDB1, 2, 3, their number is insignificant comparing to the total population. All participants/informants who participate in FGD and II do not have TV set including kebele

administrators. So it is not important to ask and discuss the content of the programs aired by ETV.

Concerning with radio, participants from FGDF replied that not all of the community members have radio. Likewise, not all of informants have radio. For the question whether they have heard about agroforestry and/or related issue, majority of them replied that they didn't heard about. But some of them said that they remember what was transmitted during the transition of new millennium. An informant in II1 said that he remember the slogan that transmitted through ER Amharic service during the first year of new millennium - "two seedlings by two thousand." He said that he planted two indigenous seedlings in his garden.

It is witnessed by informants during II1-3; 7-9 that radio has its own significance in making aware audience, however they are not benefited from the broadcasting in regard to agroforestry development. The majority of respondents in FGDK1, 2, 3; and FGDH1, 2, 3 have said they don't know when agricultural programs are being transmitted. Most of them also said that they don't have time to attend the programs. In most case, they said, they early woke up and went to the farm and stay there the whole day.

On the contrary an informant from II3 has said that he listen to radio. Some other participants from FGDB1, 2, 3 also confirmed they usually listen to news program transmitted through ER when they have time. The majority of these respondents have said that the reason that they wouldn't listen to the radio is due the time that it transmit agricultural program is not convenient to them. However, some of them said that they heard news events saying: this much amount of seedlings were planted, this much amount of land was covered by forests in certain place, and

administrators. So it is not important to ask and discuss the content of the programs aired by ETV.

Concerning with radio, participants from FGDF replied that not all of the community members have radio. Likewise, not all of informants have radio. For the question whether they have heard about agroforestry and/or related issue, majority of them replied that they didn't heard about. But some of them said that they remember what was transmitted during the transition of new millennium. An informant in II1 said that he remember the slogan that transmitted through ER Amharic service during the first year of new millennium - "two seedlings by two thousand." He said that he planted two indigenous seedlings in his garden.

It is witnessed by informants during II1-3; 7-9 that radio has its own significance in making aware audience, however they are not benefited from the broadcasting in regard to agroforestry development. The majority of respondents in FGDK1, 2, 3; and FGDH1, 2, 3 have said they don't know when agricultural programs are being transmitted. Most of them also said that they don't have time to attend the programs. In most case, they said, they early woke up and went to the farm and stay there the whole day.

On the contrary an informant from II3 has said that he listen to radio. Some other participants from FGDB1, 2, 3 also confirmed they usually listen to news program transmitted through ER when they have time. The majority of these respondents have said that the reason that they wouldn't listen to the radio is due the time that it transmit agricultural program is not convenient to them. However, some of them said that they heard news events saying: this much amount of seedlings were planted, this much amount of land was covered by forests in certain place, and

the like. But to be surprised, the majority of the participants in all FGDF didn't know about the program "Awde Geter" transmitted through ER. The former name of "Awde Geter" was "Gebrena." The focus of this program was and/or is to inform and teach the rural community and others about agriculture. This program has been transmitted for a long time.

According to respondents in FGDB1, 2, 3, the coverage of Debub FM 100.9 is very limited. It can be heard only in higher altitude of the study area. However the distance between the study area and the transmission center of FM 100.9 is not more than 150km. FM 100.9 has a program entitled with "Gebrenachen" literary means our agriculture. As participants in all FGDB1-3 and II4-6 assured, FM 100.9 can be heard in Bonkibusa kebele relatively wider than other two kebel of the research area. Even though some respondents from FGDB3 said that they heard forest related topics broadcasted from FM 100.9, they replied that they didn't remember what they have learned from. It was all heard accidentally. Even they didn't know when the program was transmitted. The main reason behind, according to II3 and 6, the transmission is inconvenient, farmers are in farm during transmission.

Concerning with the community radio, all participants in FGDF, and FGDDAs confirmed that there is no community radio that basically transmitted using local language – "Gedeoffa. Participants from FGDB1-3 have said they heard that it was planned to be started community radio transmission this year in "Gedeoffa" language. However, till the end of data collection no community radio transmission was heard.

Results from all FGDF confirmed that the community has no print media access related to agroforestry. As the majority of participants said during FGDF, II1-3 and II7-9, they see posters that depict health and related

issue but not agroforestry or agriculture related issues. Despite the fact that the majority of informants from all FGDF, II1-3 and II7-9 revealed that they have no access to posters and related print material. On the contrary, respondents in II10 and 11 have said they posted posters and pictures in different parts of the woreda that depict Wonago's indigenous agroforestry. They added that when posters come from zonal or regional offices, they immediately posted them in all kebeles; particularly in kebeles and DAs' office, churches, and market places. However, the majority of respondents in FGDF didn't conform to responses obtained from II10 and II11.

In II7- 9 respondents/kebele chairmen said they received newspapers and magazines focused on political affairs and social issues from zonal political affair office regularly. However, they couldn't make them available for the community. Beside they said they are not sure whether there is information related to agroforestry development. Responses from all FGD and II show that the communities have no access to additional print medias such as other than mentioned above. Responses from II10 and 11 also yield the same result. Informants in II10 and 11 said that sometimes they produce very few printed materials for training purpose but they didn't make them available for the community. The reason is, according to these respondents, due to financial constraints.

All the above expressions indicate that mass media communication is not really utilized to help agroforestry development. Communities are not benefited from the mass media.

4.4 Medium/Language of Communication

All respondents from FGDF have said DAs and farmers exchange information/extension messages through both in Gedeoffa and Amharic

languages. But the majority of respondents in II1, 2, 3, said that not all DAs speak the local language (Gedeoffa); not all local people speak Amharic. DAs in II4, 5, 6, said farmers particularly elders, feel like family/friendly when they talk with them using local language; they also said it enables to have interactive communication between farmers and DAs. Responses obtained from FGDF consolidated the finding. Results obtained from the majority of respondents in FGDF, FGDDAs, and II reveals that the majority number of DAs communicates using local language.

It is thus understood from the above statements that how communicating rural people using local language make the communication very positive and interactive; it is thus asserted by all respondents in FGDF communicating rural people through local language becomes more appropriate and effective.

4.5 Gender in Agroforestry Development Communication

Females usually engage with various household activities beginning from early in the morning till near to the mid of night. Work burden is usually on the shoulder of females in most rural activities. They participate in many agricultural activities better than males; though in some activities, their contribution is to be limited. One of the participants from FGDK1 described that they help their husbands in forest seedling process and managing them after plantation. But in deciding on resources, according to participants in II2, 4, 5, 6, 8 it is up to the husbands. It is also up to males to decide on trees to sell it out or to use for another purpose.

The majority of respondents from FGDK1, 2, 3 and FGDB1, 2, 3 have said that DAs usually contact husbands than wives when they visit farmers. DAs also conformed in FGDDAs and in II that they discuss with

males than females when they address agroforestry development. But in other agriculture activities, as all DAs in FGDDAs said they communicate female farmers. The way to which field DAs do discuss with females is stated by one participant from FGDB2 that DAs usually advice and encourage females in horticulture production and other agricultural activities than agroforestry. They do not contact and communicate with females in forest and related fields.

The above statements shows females are not invited to engage in agroforestry development activities. The interpersonal communication does not include females. Especially in forest related field females are muted both in home in making decision and outside in interaction with DAs.

4.6 Roles of Kebele Administrative in the Communication Process

Responses from all FGDF indicated that kebele administrators engaged mostly in post-destruction activities, such as after trees have been cut down. Incidentally, kebele administrators coll the community around and dictate them that cutting trees without permission is illegal. An informant in II7(kebele chairman) said: “we always inform and teach the community that it is totally forbidden cutting indigenous trees without getting permission from kebele; we usually do together with DAs.” This shows that kebele administrators’ roles in communicating agroforestry development are limited to the incidents when individuals cut trees.

The majority of respondents replied in FGDF that kebele administrative didn’t discuss with the community in regard to agroforestry development. As the majority of respondents said in FGDK1,2,3; FGDH1,2,3; FGDB1,2,3, that the role of kebele administrators in communicating

agroforestry development activities were seen once per year at the time when tree seedlings were distributed. They said that at that time the communication is all to inform the community to take seedlings and plant them; which is totally top-down. As respondents confirmed in II7, 8, 9, kebele chairmen announce to the community to take and plant seedlings.

The above statements depict that the responsibilities and focus of chairmen were mainly on controlling activities rather than making the community aware and discuss on what will happen when indigenous trees have been destructed. One participant from FGDFB1 said that it is not important to rely solely on controlling and punishing mechanism to protect trees. Rather it is highly crucial to teach the community and aware the consequences. He said: "we all aware of now what is happening in our environment due to deforestation." On the other hand, participants in FGDH3, FGDK2 said teaching will not be sufficient by itself; controlling and punishing must be associated with.

As the above statements indicate and response from all respondents in II and FGD confirmed that the roles of kebele administrators in communicating agroforestry development process were limited. Much has been left aside such as making aware and encouraging the community, gathering them and let discuss on the field in a participatory manner, letting them reach to mutual understanding and take action and so on.

4.6.1 Communication between Kebele Administrative with DAs and Woreda Experts

In regard to the relation that exist between kebele administers with DAs and Woreda experts, it was understood that kebele administers do have much more contact and relation with DAs than woreda agroforestry

expert and coordinator. Kebele administrators have said in II7, 8, 9, that woreda expert visit them very rarely; particularly at the time when many woreda experts move together for particular purpose for example during coffee pruning. But with DAs, they said that they communicate with DAs very interactively, friendly and based on mutual understanding. Responses obtained from FGDDAs and II4-6, yield the same result.

The reason for the failure of contact between woreda expert and kebele administrators as mentioned by respondent in II10 and II11 was related to logistic problem and emphasize given to the field. They said it is because of financial constraints they can't move and visit each and every kebeles frequently.

The above expressions show communication gaps exist between woreda experts and kebele administrative. Development activities need effective communication approach in all direction – between experts and DAs; between woreda experts and kebele administrative; and in between other responsible stakeholders. But this was not addressed effectively.

4.7 Extension versus Agroforestry

The concept extension has been associated with crop production and productivity activities exclusively. Advising and initiating farmers to use improved crop varieties and artificial varieties have been given great emphasize. The purpose is to yield high production than ever before. That is why in every corner of development endeavors, DAs, experts and officials look forward to increase crop production. The aim has no problem but the way extension conceptualized and associated solely with crop has brought some impacts.

The majority of respondents/peasant farmers in FGDF said that they understood extension as a synonym for “improved maize seed” and “artificial fertilizer” solely. Even when they want talk about the credit they have owed seed and fertilizer last season, they commonly say “*extension eda*,” (extension credit). Participants in FGDB1 and 2 have said the following when asked what DAs tell them about extension and what extension would mean:

“DAs usually tell us to use “extension” maize, artificial fertilizer and the cost of them. They also tell as to pay back what we have received last time by credit. Extension means to us nothing but improved maize, artificial fertilizer, and credit.”

Other participants in FGDH2 said: “DAs visit us and share agricultural information mainly crop related activities, but they rarely share information related to agroforestry.” These statements show the extension communication approach fosters mainly non-forest fields. “Extension” has been bound and conceptualized solely with crop production activities. It has been conceived as a term utilized to improve the livelihood of farmers by increasing crop production only using improved seed and artificial fertilizer. But the concept of extension goes far beyond the given meaning.

Misconception on extension is also observed in the world of DAs. The result from FGDDAs and II4-6 shows DAs also associated extension with crop and crop production concept. They said that they understood it as the way how to approach and communicate and encourage farmers to yield high crop production by using artificial fertilizer and improved crop seeds. In FGDDAs, one of the participants has said that even though they do understand that the purpose of extension communication is to

communicate and help farmers in all agricultural activities, in most cases, they conceptualized and associated it with crop and crop related activities.

The concept extension entirely related to crop production only, despite the fact that the purpose of extension is to communicate effectively and help the rural community in whole rural development activities. In this regard, responses obtained from the majority of participants in FGDK1-3, DGFH1-3, FGDB1-3 and FGDDAs, yield the same result. DAs as well as the local community conceptualized extension as a synonym for crop development activities. It is because of this phenomenon that agroforestry development did lack appropriate communication strategy and approach.

As said by one of the participant in FGDAs, this way of association was expanded due to emphasize given to crop production than other agricultural activities. He also claimed that this trend affect the effectiveness of agroforestry development. In this regard, participants in II4 and 5 have said the following:

“All political officials and experts enforce us to encourage farmers to produce more and more crop production; in scaling-up program we are expected to cover each and every plot of land with crop; we are also indulge in informing and encouraging farmers to increase crop production. Our communication is almost entirely related to how to increase crop production and productivity only. Thus our extension approach and methodology shall be mainly associated with crop production and productivity.”

The above statements indicate that crop development activities have been highly emphasized; it must be emphasized because it is due to less crop production that the country has faced food insecurity every year. However, one of the causes for food insecurity is known to be deforestation. Thus, extension communication strategies should practically include and entertain agroforestry development activities as well. Nevertheless, according to the majority of participants, in FGD and II the field was left without consideration. The importance of agroforestry has been neglected. It lacked effective communication strategies, approaches, and methods. The response obtained from II11 also substantiated the finding. He said natural resource development has been emphasized lesser than other agricultural disciplines like for example crop production and productivity. He confirmed that woreda officials also didn't give emphasize to agroforestry.

Overall results revealed that the extension communication approach doesn't equally foster agroforestry as it fosters other agricultural disciplines.

CHAPTER FIVE: SUMMARY AND CONCLUSION

5.1 Summary

This paper has investigated the development communication approaches employed by stakeholders to promote indigenous agroforestry practice in Kochore Woreda, SNNPR. This study set out to determine the appropriateness and effectiveness of communication approaches carried out by DAs and experts of Kochore woreda Rural Development Office. The study was conducted in three kebeles using qualitative method. Focus group discussion and in-depth interview were employed as an instrument for data collection.

The study has shown that:

- DAs and experts recognized the importance of appropriate communication approaches for the success of agroforestry development; however, indigenous knowledge was not acknowledged. The communication approach gave little space for indigenous communication. Communities have not provided with community dialogue or conversation to promote the existed knowledge and indigenous agroforestry practice.
- Farmers express their deep attitude to the existed knowledge, and still they keep communicating their sons to keep the practice; nevertheless the contemporary generation seems to be denying the trend and looks for another way of livelihood.
- Participatory development communication approach has not been functioned. Decision is made on various developmental activities mainly based on experts' knowledge without involving farmers' need. The communication approach being used for agroforestry development in this woreda is thus non-participatory. The routine

of top-down approach is still there. The communication approach existed in between woreda experts and DAs as well as DAs and farmers were found to be top-down.

- Interpersonal communication method is utilized relatively wider than group, even if the interpersonal communication is mainly limited to model farmers.
- Almost mass media has no role in promoting agroforestry development. The first reason is farmers have little or no access to television, radio and printed materials: air coverage of TV is very limited; radio program transmission time is not appropriate; printed materials are almost inaccessible. The second reason is the absence of rural community radio stations; thus the community becomes unable to actively share and exchange issues related to agroforestry development.
- Woreda officials, experts, DAs, and kebele administrative give more emphasize to non-forest activities and treat agroforestry much lesser than other disciplines. The communications that exist in between various departments is not effective; because woreda expert and coordinator make little effort.
- Extension communication has been conceptualized as an instrument/service that only serves to increase crop productivities. Agroforestry and extension communication has little connection. This is attributed to the focus given to the field.
- The communication/interaction between DAs and female farmers in agroforestry development is limited. It is found that the extension communication doesn't encourage women's participation in agroforestry development. DAs usually encourage female farmers to engage in non-forest activities like horticulture and poultry.

- Overall results confirm that practically the current approaches of communication lack the basic features of participatory development communication approach. Thus it becomes unable to achieve the development goals.

Therefore, the results of this study indicate, because there are no participatory communication approach, farmers lack sense of ownership in agroforestry development endeavors. True participatory begins from farmers' need and aspire indigenous knowledge. And thus it includes farmers from the planning stage to the end of the development process. Once development plan was prepared based on agreement and mutual understanding, farmers will feel then it is their own plan and strive to accomplish. Participatory development communication process will give chance to experts and DAs to see what knowledge do exist within the context and try to integrate with the knowledge they have. These in turn bring about an integrative approach to development activities. However it was because communication approach does not include the community, commitment, courage, self-determination, sense of ownership, risk-taking and decision making power having been lost. Because it was not planned together with the community, the executed activities would become fruitless.

Generally, this research found out that participatory communication approach was exist in theoretical base, but not in practical. And the absence of participatory development communication approach affects agroforestry development.

5.2 Conclusion

The communication approach being used for agroforestry development in Kochore woreda doesn't acknowledged indigenous knowledge. Community conversation on indigenous knowledge and practice would inspire the community to function the development plan. In order to replace indigenous trees and keep from complete extinction, the role of indigenous communication would become very important; however it is not implemented properly.

It is because participatory development communication approach is not employed, it affects the development plan. Despite the fact that DAs are aware of what participatory approach mean, they wouldn't utilize it practically to promote agroforestry development. Currently, the communication approach that exists in between clients is top-down.

Participatory development communication has been proved to be effective in succeeding rural development activities. In order to tackle the problem, DAs as well as experts need to employ participatory development communication.

Farmers accept both interpersonal and group communication methods, nevertheless they prefer interpersonal. In rural development activities, both would help to effectively and interactively communicate with the community. Using them interchangeably depending on the situation thus will help to have effective dialogue.

The information that farmers get from mass media was too limited. This signifies that the benefit that farmers need to get from the mass media is not achieved.

CHAPTER SIX: RECOMMENDATION

A number of important changes were undergone in genre of development communication – from the classical to the current. It will also continue in the future, so there can't be a very solid suggestion that work every time in every place; nevertheless researching and recommending based on findings of a certain study will have some implication or importance.

1. Useful indigenous practice needs useful communication approaches. Clear communication strategies should be employed in every development activities.
2. DAs must recognize the importance of indigenous practices and create situation by which indigenous knowledge would be communicated among societies. This can be addressed through community dialogue and conversation. DAs thus expected to encourage the community to keep important indigenous practices. Ignoring indigenous knowledge is not only ignoring potential major development resources but also ignoring local people themselves. It is because indigenous knowledge is part of the local culture.
3. Participative communication approach should be used to encourage community members to do effective work and to make people feel the ownership of the development activities. Stakeholders thus are expected to exert maximum effort to make use of participatory development communication strategy.
4. Integration in between stakeholders will be needed. This will be attained through true participation. In this regard all stakeholders GOs and NGOs including farmers need to interactively communicate and work together.

5. DAs should employ interpersonal and group communication methods in participatory development communication approach. DAs need to form groups composed of farmers who have the same interest based on farmers' need and carried out group communication method without affecting farmers' time.
6. Regional government needs to establish community radio station by which local community be able to aware about agroforestry and other rural development activities and participate actively.
7. The Ethiopian radio should adjust the timing of transmission based on farmers' preference time.
8. The coverage of FM Debub 100.9 should be expanded and improved to make the local residence beneficial out of the program.
9. Federal, regional and zonal bureau of agriculture should provide the community important information, related to agroforestry, through print media, such as: poster, pamphlet, brochure, and leaflet.
10. Extension communication should include and entertain agroforestry development likewise it foster and entertain other rural development activities. Ministry of Rural Development or/and NGOs should give training or strive to make DAs and woreda experts sentient to how extension communication would inclusively serve in promoting agroforestry development.

Bibliography

- Amare, A. (2004). Debates in Research Paradigms: Reflection in Qualitative Research In Higher Education. *The Ethiopian Journal of Education* 1 (1): 41-57.
- Ahuja, B.N. and Chhabra, S.S. (1992). *Development Communication*. Surjeet Publication: New Delhi.
- Baxter, L.A. & Babble, E. (2004). *The Basic of Communication Research*. Canada: Wadsworth, Thomson Learning Inc.
- Bernstein, H. (2001). *Sociology of Underdevelopment Vs Sociology of Development?* In: Lehman, D. (2001). *Development Theory: Four Critical Studies*. Frankcass Limited: London.
- Best, J. W. & Kahn, J. V. (2005). *Research in Education*. (9th Ed.). New Delhi: Prentice Hall.
- Black, C. (1984). *An Introduction to Modernization Studies*. In: Nagai, M. (1984). *Development in Non-Western World: Preceedings of the Conference on Development in the Non-Western World held in Tokyo 22-31 March 1982*. University of Tokyo: Japan.
- Bordenave, J.D. (1976). *Communication of Agricultural Innovations in Latin America: The Need for New Models*. In Rogers, E.M. (1976). *Communication and Development: Critical Perspectives*. SAGE publication: London
- Bryman, A. (2004). *Social Research Methods*. (2nd Ed.). Oxford: Oxford University Press.
- Cambridge, V. C. (2007). *Milestones in Communication and National Development*. In: Kamalipour, Y. (2007). *Global Communication*. 2nd edition. Thomson Wadsworth: Canada.
- Carucci, & et al. (1999). *Guideline for the Preparation of an Community-Based and Integrated Land Rehabilitation Plan: Manual for Development Agents*. LLPPA (Local Level Participatory Planning Approach). Addis Ababa: MoA/WFP.

- Chandra, R. (2004). *Communication Media and Social Changes*. Chawla Offset Press, Delhi: India.
- Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. (2nd Ed.). London: Sage Publication.
- Creswell, J. W. (2007). *Qualitative Inquiry Research Design: Choosing Among Five Approaches*. (2nd Ed.). London: Sage Publication.
- Deacon, D. & et al. (1999). *Researching Communication: A Practical Guide to Methods in Media and Cultural Analysis*. London: Arnold.
- Denzin, N. k & Lincoln, Y. (1994). *Handbook of Qualitative Research*, Eds. London: Sage publication.
- EFAP (Ethiopian Forestry Action Program).(1994). Vol. I. EFAP: Addis Ababa.
- EFAP. (Ethiopian Forestry Action program). (1994). volume II. Addis Ababa: EFAP.
- FAO (Food and Agriculture Organization of the United Nations). (1987). *Development Communication Paper: perspective on Communication for Rural Development*. FAO: Rome
- FAO (Food and Agriculture Organization of the United Nations). (2003). *Roles of Planted Forests in Sustainable Forest Management: Republic of Ethiopia Country Case Study*. FAO: Rome (retrieved from: <ftp://ftp.fao.org/docrep/fao/009/1552E00.pdf>).
- FAO (Food and Agriculture Organization of the United Nations). (2003). *Understanding the Indigenous Knowledge and Information Systems of Pastoralists in Eritrea*. FAO: Rome.
- FAO (Food and Agriculture Organization of the United Nations). (2005). *Communication for Development Roundtable Report: Focus on Sustainable Development*. Ninth United Nations Roundtable on Communication for Development, September 6-9, 2004. FAO: Rome
- FAO (Food and Agriculture Organization of the United Nations). (2006). *Framework on Effective Rural Communication for Development*. FAO: Rome.

- Farm Africa, (2002). Farmer Participatory Research and Extension Guideline: Produced as a component of the project Institutionalization of Farmer Participatory Research in the SNNPR State of Ethiopia. Addis Ababa: FARM Africa.
- Farm Africa. (2007). the Key Steps in Establishing Participatory Forest Management: A field manual to guide Practitioners in Ethiopia. Waterside Press: Farm Africa and SOS Sahel Ethiopia.
- Finaly, K. (2008). Culture, Communication, and Media Studies. University of Kwazulu-Natal: Durban.
- Fiske, J. (2004). Introductions to Communication Studies. TJ International Ltd. Great Britain.
- Flick, U. (2002). An Introduction to Qualitative Research. London: Sage Publications.
- FRC. (Forest Research Center). (1990). A brief History of FRC and Forestry Research in Ethiopia 1890-1990. Addis Ababa: FRC
- Gezahegn, & et al. (2006). Productivity and Efficiency of Agricultural Extension Package in Ethiopia. Ethiopian Development Research Institute (EDRI). Addis Ababa.
- Hayashi, T. (1984). Some Lessons from Japan's Modernization. In: Nagai, M.(1984). Development in the Non-Western World: Preceedings of the Conference on Development in the Non-Western World held in Tokyo 22-31 March 1982. University of Tokyo: Japan.
- Henn, M. & et al. (2006). A Short Introduction to Social Research. London: Sage Publication.
- Kanshie,T. K. (2002). Five Thousand Years of Sustainability? A Case Study on Gedeo Land Use (Southern Ethiopia). Retrieved Nov. 27 2009 from www.treemail.nl/books
- Lindlof, T. & Taylor, B.(2002). Qualitative Communication Research Methods. (2nd Ed.). Thousand Oaks. Sage Publications.
- Macnaghten, P. & Myers, G. (2004). Focus Groups. In: Seale, C. & et al. (2004). Qualitative Research Practice. London: Sage Publications.

- Matebu Tadesse. (2006). "A Study of Approaches and Acceptability of Development Communication for Agricultural Development in Central Ethiopia: Case of Ada'a Woreda."(AAU Unpublished Thesis).
- Matose, F. & Mukamuri, B.(1994). Rural People's Knowledge and Extension Practices: trees, people and communities in Zimbabwe's communal lands. In: Scoones, L. & Thompson, J. (1994) Beyond Farmer First: Rural People's Knowledge, agricultural research and extension practice. Intermediate Technology Publications Ltd: London.
- Melkote, S.R. & Steeves, H.L. (2001). Communication for Development in the Third World: Theory and practice for Empowerment. 2nd edition. SAGE. Publication: New Delhi.
- Moemeka, A.A. (1994). Development Communication: A Historic and Conceptual Overview. **In:** Moemeka, A. A. Communication for Development: A New Pan-Disciplinary Perspective. State University of New York Press: Albany.
- NAEP (National Agricultural Extension Policy). (2001). Ministry of Agriculture and Rural Development: Nairobi.
- Negussie, A. & Mesele, N. (2006). Indigenous Agroforestry Practices and their Implications on Sustainable Land Use and Natural Resources Management: The Case of Wonago Woreda Research Report No. 1. Addis Ababa: Sustainable Land Use Forum (SLUF).
- Negussie Tefera. (2008). Communication for Social Development Historical Perspectives. In: Negussie Tefera(2008). Communication for Social Development: An overview and the Ethiopian Experience. Population Media Center: Addis Ababa.
- Nyakuni, A. & et al. (2001). Extension Approach: A guide for field extension agents. Regional Land Management Unit: Nairobi.

- Oakley, P. & Garforth, C. (1985). *Guide to Extension training: Agriculture Extension and Rural Development Center*, School of Education, University of Rending, UK. FSO: Rome.
- Pieterse, J.N. (2006). *Development Theory: Deconstructions/ Reconstructions*. SAGE Publications: London.
- Poostchi, I. (1987). *Rural Development and the Developing Countries: An Interdisciplinary Introductory Approach*. The Alger Press Limited: Oshawa.
- Robson, C. (2002). *Real World Research*. (2nd Ed.). Australia: Blackwell Publishing.
- Rogers, E.M. (1976). *New Perspective On Communication and Development: Overview*. In: Rogers, E.M.(1976). *Communication and Development: Critical perspectives*. SAGE Publication. London.
- Rogers, E.M. (2003). *Diffusion of Innovations*. 5th Edition. Free Press, New York.
- Seers, D.(2001). *The Meaning of Development, With a Postscript*. In: Lehman, D. (2001). *Development Theory: Four Critical Studies*. Francass Limited: London
- Servaes, J. (2002). *Communication for development: One world, multiple cultures*. Hampton press Inc: New Jersey.
- Servaes, J. & Malikhao, P.(2007). *Communication and Sustainable Development*. In: FAO (Food and Agriculture Organization of the United Nations). (2007). *Communication and Sustainable Development: Selected Papers from the 9th UN round table on Communication for development*. FAO: Rome.
- Singh, A.K.(2003). *Agricultural Extension: Impact and Assessment*. Chopra offset Printer, Jodhpur, India.
- Tenkir, & et al. (2006). *Agricultural Extension, Adoption and Diffusion in Ethiopia*. EDRI (Ethiopian Development Research Institute: Addis Ababa.

Tsedeke A. (2006). Successes with Value Chain. Ethiopian Institute of Agricultural Research: Addis Ababa.

Van Den Ban, A.W. and Hawkins H.S. (1996). Agricultural Extension. 2nd Edition. Netherlands and Australian.

WAC (World Agroforestry Center). (2009). Agroforestry a global land Use: World Agroforestry Center Annual Report 2008-2009. WAC: Nairobi. (Retrieved from:

<http://www.worldagroforestry.org/ar2009/Annual%20Report%202008-2009.pdf>

Woldeselassie Abbate. (2005). Indigenous Knowledge of Shifting Cultivators and Strategies of Natural Resource Management: the Case of the Gumuz in Metekel, North-Western Ethiopia. In: OSSREA (Organization for Social Science Research in Eastern and Southern Africa). (2005). Indigenous Knowledge Systems in Ethiopia: Proceedings of the First National Workshop the Ethiopia Chapter of OSSREA. OSSREA: Addis Ababa.

ታደሰ ክጴ (1990):: መሠረታዊ የኤክስፔንሽን መመሪያ:: ዲላ:: (ትርጉም)::

ታደሰ ክጴና ሌሎች:: (2000) :: የጊዴኦስ ብሄር ታሪክ. ኦዲዲኦባ:: ብርሃንና ሰላም:ማተሚያ ድርጅት::

ደ/ብ/ብ/ሕ/ክ/መ የግብርና ገጠር ልማት ቢሮ (1999):: ተሳትፏዊ የግብርና ኤክስፔንሽን ሥርዓት እና የግብርና ኤክስፔንሽን ሥርዓት እና የግብርና ኤክስፔንሽን አቀራረብ ስልት መመሪያ:: ደ/ብ/ብ/ሕ/መ/ግ/ገ/ል/ቢሮ፣ ሐዋላ::

Appendices

I. Short form of Names and Response Items used in Presentation and Interpretation Part

FG	focus group
II	individual in-depth interview
FGDF	focus group discussion with all farmers
FGDK1	focus group discussion one with framers from Kore Kebele
FGDK2	focus group discussion two with farmers from Kore Kebele
FGDK3	focus group discussion three with farmers from Kore Kebele
FGDH1	focus group discussion one with farmers from Hama Kebele
FGDH2	focus group discussion two with farmers from Hama Kebele
FGDH3	focus group discussion three with farmers from Hama Kebele
FGDB1	focus group discussion one with farmers from Bonkibusa Kebele
FGDB2	focus group discussion two with farmers from Bonkibusa Kebele
FGDB3	focus group discussion three with farmers from Bonkibusa Kebele
FGDDA	focus group discussion with development agents of three kebeles
II1	in-depth interview with farmer from Kore Kebele
II2	in-depth interview with farmer from Hama Kebele
II3	in-depth interview with farmer from Bonkibusa Kebele
II4	in-depth interview with DA from Kore Kebele
II5	in-depth interview with DA from Hama Kebele
II6	in-depth interview with DA from Bonkibusa Kebele
II7	in-depth interview with chief officer from Kore Kebele
II8	in-depth interview with chief officer from Hama Kebele
II9	in-depth interview with chairman from Bonkibusa Kebele
II10	in-depth interview with woreda agroforestry expert
II11	in-depth interview with woreda natural resource department coordinator

II. List of Respondents

1. Farmers Participated in Focus Group Discussion

	Name	Kebele	Group
1. Ato	Gezaw Degu	Kore	One
2. Ato	Abreham Mengesha	»	»
3. W/ro	Amarech Tadese	»	»
4. W/ro	Abebech Gigso	»	»
5. Ato	Kutu Dick	»	»
6. Ato	Abreham Obse	»	»
7. W/ro	Aselefech Taddese	»	»
8. W/ro	Werkenesh Boru	»	»
1. Ato	Kebede Alako	Kore	Two
2. Ato	Wendu Jigso	»	»
3. Ato	Beyeneh Lege	»	»
4. Ato	Guye Boru	»	»
5. W/ro	Tenaye Gembere	»	»
6. W/ro	Senayit Zeleke	»	»
7. W/ro	Lipo Teka	»	»
8. W/ro	Amarech Kifle	»	»
1. Ato	Aleye Tero	Kore	Three
2. W/ro	Fantu Asefa	»	»
3. Ato	Taddese Teko	»	»
4. Ato	Ashenafi Alemu	»	»
5. W/ro	Meskerem Taddese	»	»
6. W/ro	Zelalem Boru	»	»
7. W/ro	Tsehaynesh Gumi	»	»
8. Ato	Kifle Tefera	»	»
1 W/ro	Tesfanesh Aklilu	Hama	one
2. W/ro	Abaynesh Wendemu	»	»
3. Ato	Seleshi Zeleke	»	»
4. Ato	Alemayehu Bogale	»	»

5. W/ro Chuchu Teko	»	»
6. W/ro Belaynesh Abera	»	»
7. Ato Aklilu Woma	»	»
8. Ato Abreham Abebe	»	»

1. W/ro Mulunesh Kurabachew	Hama	Two
2. W/ro Ayenalem Taddese	»	»
3. Ato Tilahun Jigso	»	»
4. Ato Tadele Zeleke	»	»
5. Ato Tadele Jego	»	»
6. Ato Bekele Beraso	»	»
7. W/ro Lemo Wako	»	»
8. W/ro Roman Taddese	»	»

1. Ato Girma Bekele	Hama	Three
2. Ato Adisu Assefa	»	»
3. Ato Kunche Amare	»	»
4. W/ro Ayelech Betasso	»	»
5. W/ro Elfenesh Mesele	»	»
6. W/ro Aster Deyaso	»	»
7. W/ro Butu Wako	»	»
8. Ato Asefa Dori	»	»

1. Ato Tameru Urago	Bonkibusa	One
2. Ato Kebede Karecha	»	»
3. Ato Kebede Yabo	»	»
4. Ato Fikru Nappo	»	»
5. W/ro Wedenesh Kebede	»	»
6. W/ro Birtukan Shona	»	»
7. W/ro Aselefech Alemu	»	»
8. W/ro Etenesh Tsegaye	»	»

1. Ato Haile Jebo	Bonkibusa	Two
2. Ato Udesa Doge	»	»
3. W/ro Zenebech Bekele	»	»
4. Ato Tefera Jego	»	»
5. Ato Kefyalew Bilke	»	»

6. W/ro Bogalech Kebede	»	»
7. W/ro Zenebech Kanke	»	»
8. W/ro Tirunesh Aleye	»	»

1 Ato Alemayehu Ebido	Bonkibusa	Three
2. Ato Asemamaw Gedo	»	»
3. Ato Abebe Jebo	»	»
4. Ato Nadew Tekebo	»	»
5. W/ro Agernesh Abebe	»	»
6. W/ro Zinash Mulatu	»	»
7. W/ro Zenebech Tesema	»	»
8. W/ro Medhanit Meskerem	»	»

2. Development Agents (DAs) Participated in Focus Group Discussion

Name	Kebele	Academic Status
1. Ato Edilu Tadese	Bonkibusa	10+3
2. Ato Wesenseged Tegeneh	»	»
3. Ato Taddese Kacho	»	»
4. Ato Tesfaye Mengesha	Hama	
5. Ato Tekalegn Feleke	»	»
6. Ato Zemach Mekuriaya	»	»
7. Ato Tsegaye Teka	Kore	
8. Ato Werku Wako	»	»

3. Respondents in Individual In-Depth Interview

Name	Address or Institution	Position or Responsibility
1. Ato Abreham Mengesha	Kore Kebele	Peasant Farmer
2. Ato Chebeso Halchaye	» »	Chief Officer
3. Ato Hibret Taddese	» »	DA
4. Ato Abreham Abebe	Hama Kebele	Peasant Farmer
5. Ato Berhanu Obse	Hama Kebele	Chief Officer
6. Ato Zemach Mekuriya	» »	DA
7. Ato Abebe Jebo	Bonkibusa Kebele	Peasant Farmer
8. Ato Abera Areso	» »	Chairman
9. W/ro Tesfanesh Abrham	» »	DA
10. Ato Elias Gobena	Kochore Woreda	Agroforestry Expert
11. Ato Solomon Abrha	» »	» Coordinator

III. Interview Guide for Focus Group Discussion for Peasant Communities

Biographical information: Kebele, Name, Age, Educational level.

1. What is agroforestry land-use system for you?
2. How do you preserve the practice over generation? How do you communicate it with your children?
3. Is there any institution that advocates agroforestry land-use system? If yes, what you do?
4. Do DAs encourage you to keep indigenous agroforestry land-use system? How?
5. Do DAs create situation by which the community make conversation or dialogue on indigenous knowledge and practice?
6. What communication approach does DAs employed when they communicate agroforestry development? Is it top-down or participatory?
7. Which communication methods are commonly used when you communicate with DAs? Like interpersonal method, group method, mass media?
8. Which of the methods do you prefer most? Why?
9. Do you have access to communication media and channels, such as Radio, TV, and Print media? Is there program that deal with agroforestry? What do you obtain from?
10. Do you have observed flyers or posters that depict agroforestry? If yes, what do you understand?

IV. Interview Guides for Focus Group Discussion for DAs

Biographical information: Kebele, Name, Age, Education Level.

1. What communication approaches are commonly used when you communicate with the community?
2. Which communication methods do you employ when you communicate with the community? Which one of them is more preferable? Why?
3. Do you feel that the way you communicate with farmers is effective? How?
4. What communication strategy do you employ to help the community to keep indigenous agroforestry land-use system?
5. What communication approach is used when you communicate with woreda experts and officials?
6. DAs are obsessed with how to use fertilizer and improved crop seeds only, when the concept “extension communication” comes to their mind by letting aside other disciplines like advocating agroforestry and others? If so, why and how?
7. Does extension communication address agroforestry appropriately and effectively? Do extension message you communicate with farmers advocate agroforestry as you do in other agricultural disciplines?
8. Do you use print media to communicate agroforestry?

V. Individual In-depth Interview Guides for Peasant Farmer

Biographical information: Kebele, Name, Age, Education Level.

1. What is agroforestry for you?
2. What relationship do you have with DAs and agroforestry expert?
3. What communication approach do you utilize when you communicate with DAs?
4. Do you actively participate in the whole process of agroforestry development programs performed by DAs and experts?
5. Do DAs visit and communicate you interpersonally or in group?
6. Do DAs, and woreda experts or other bodies encourage the community to promote indigenous agroforestry practice? How?
7. Have you received tree seedlings that come from woreda? Who inform you?
8. Do you have access to mass media, like radio, TV, print media? If yes, are there programs that foster agroforestry development?
9. What information have you got from the program?

VI. Individual In-depth Interview Guides for Kebele Administrative

Biographical information: Kebele, Name, Age, Education Level.

1. What communication strategies do you have that foster indigenous agroforestry land-use system?
2. What is your role in the whole process?
3. How do you communicate with the community in preserving and advocating agroforestry practice and at same time in preventing trees from destruction?
4. What approaches do DAs employ practically, when they communicate with you and with the community? Which approach is frequently utilized? Is it top-down, participatory?
5. How do you frequently communicate with DAs and woreda experts?
6. How do you allocate seedlings that come from government nursery site each year? What are the roles of DAs, experts, and the community in the process of seedling distribution?
7. Do you have access to mass media like Radio, TV, and Print media? To which program do you favored? Have you ever listened or heard agroforestry related programs? If yes, what information have you obtained?

VII. Individual In-Depth Interview for Natural Resource Expert at Kebele Level (DAs)

Biographical information: Kebele, Name, Age, Educational Level.

1. What is your perception of indigenous agroforestry land-use system? Do you recognize the Gedeo's land use system?
2. What communication strategies do you utilize to make the community aware and inspire on the existed knowledge? Have you ever create situation for community dialogue by which indigenous communication was took place?
3. What communication approach do you employ when you address agroforestry development programs?
4. What communication approach is being used between you and woreda expert?
5. What communication method do you utilize commonly? Why?
6. Which communication method is more accepted by the community? Why?
7. What roles do DAs, experts, kebele administrative and the community play in attaining agroforestry development programs?
8. Do extension communication promote agroforestry as it does other agricultural activities? Why?
9. How do you perceive or understand the concept extension communication in relation to crop and agroforestry development?
10. Do you use print media to advocate agroforestry? If yes, how do you get it? If no why?

VIII. Individual In-Depth Interview Guides for Agroforestry Expert and Coordinator at Woreda Level

Biographical information: Name, Age, Educational Level.

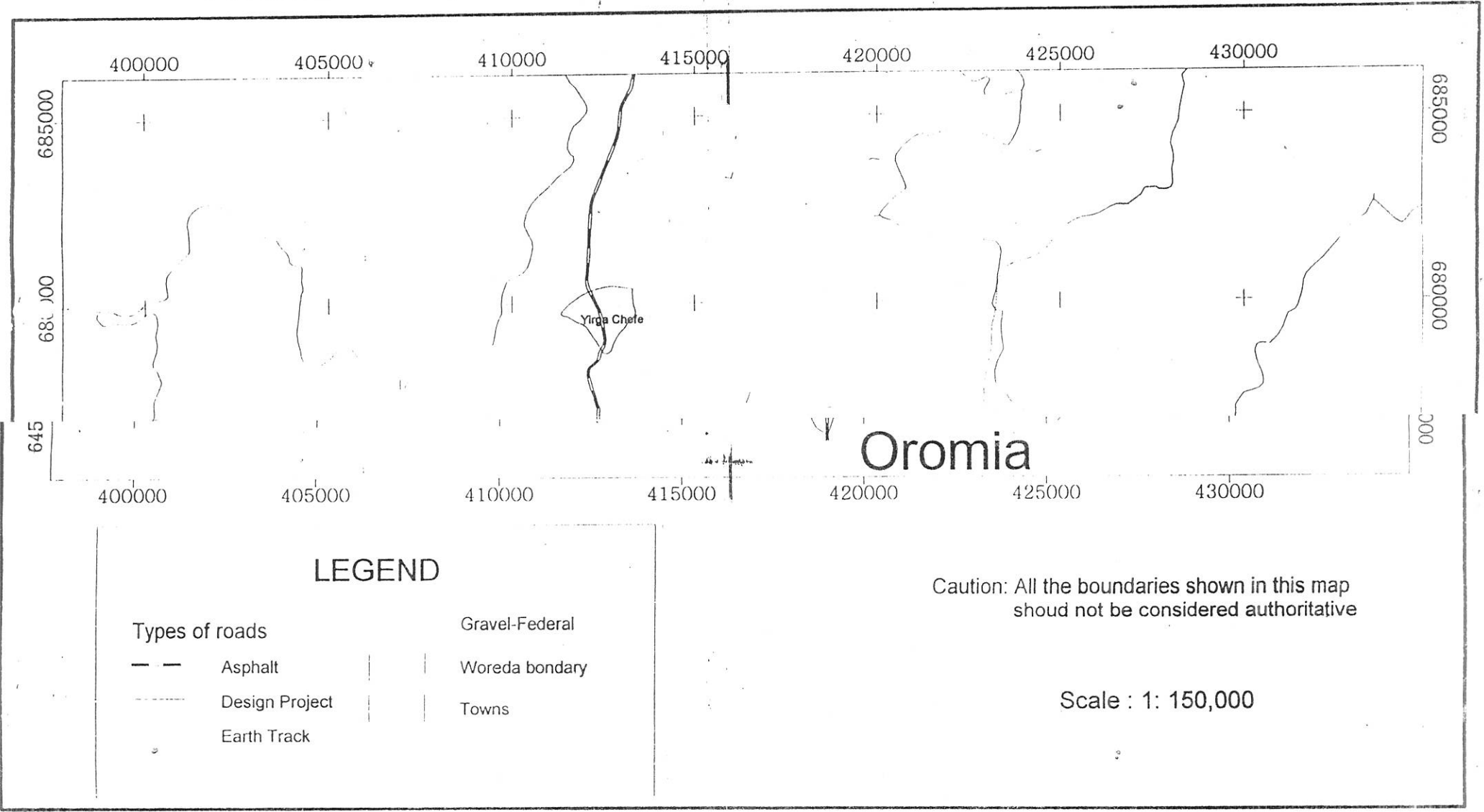
1. Do you have communication strategies to run indigenous agroforestry development? Would you explain it?
2. What communication approach do you employ in practice; is it top-down, participatory, integrative?
3. What roles do you play in the process of communicating agroforestry land-use system?
4. What methods of communication you have utilized frequently? Is it interpersonal or group discussion? Explain it please?
5. How do you frequently meet with DAs, the community, Kebele administrator, and other responsible body in the process of promoting and advocating agroforestry development projects and at same time protecting trees from destruction?
6. What are hindrances in the process of communicating the stakeholders to mitigate the threat?
7. Your nursery site propagates and produces various species of tree seedlings. Do you let the community know the whole process and participate in actual sense? How?
8. Do extension communication messages delivered by DAs really address the issue of agroforestry? Would you explain it more?
9. Do you use print medias like posters and booklets to communicate/inform agroforestry to the community? How do you make it available for the community?
10. How do you examine the role of extension communication in promoting agroforestry in comparing with other agricultural disciplines?

Remark

Before splitting in 1999 E.C, into two woredas, Kochore had 39 kebeles. The map attached here describes the former as well as the current kebeles of the two woredas, namely Gedeb and Kochore. Currently, Kochore woreda has 23 kebeles; these kebeles are depicted in the map clearly. These are:

Kore	Shifo	Dabo
Buno	Biloya	Hama
Boji	Baya	Gololcha
Sigia	Hanku	Rego
Sisota	Kedia Giwie	Kasha
Rako	Ononocho	Kurmi
Anchebi	Sheshemenie	Dika Dima
Jeldo	Bonkibusa	

Adminstrative Map of Kochere Woreda



LEGEND

Types of roads

- Asphalt
- - - Design Project
- Earth Track

- Gravel-Federal
- Woreda bondary
- Towns

Caution: All the boundaries shown in this map should not be considered authoritative

Scale : 1: 150,000

Declaration

I, the undersigned, declare that this thesis is my own original work and all the sources of materials used for the thesis have been duly acknowledged.

Name Hailemeskel Zewdie

Signature 

Date of submission: July 2, 2010

Place of submission: Addis Ababa