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Exploration into *Wukiyer* Intra-cultural Communication Practice in Promoting Cultural Values and Cultural Identity: The Case of *Cheha Guraghe*.

By -

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Declaration

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

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Abstract

This study is about Exploration into 'Wukiyer' intra-cultural communication practice in promoting cultural values and cultural identity: the case of 'cheha Guraghe'. The main purpose of the study was to explore the indigenous cultural communication practice of the 'cheha guraghe' society i.e. the 'Wukiyer' practice through a deep understanding and meaning making approach so as to expose the practice and to introduce in the communication studies arena. There by the role of the 'wukiyer' practice to cultural value promotion and the issue of identity creation were questioned along with the driving question that is the advantages of cultural communication practice towards cultural identity creation and promotion. The discussion and thoughts from several dimension was brought to set the framework and the theoretical frame to the study was Ethnography of communication and also the method to gather data and the throughout the research process was ethnography. Ethnographic research designs were followed through observation, interview & focus group discussion to understanding of the cultural groups in their own setting done. Then thematic analysis was performed as a data analysis mechanism. Five themes which are identified through categorization and coding of data as well as the underpinning framework ethnography of communication helped in the process. Then the feature and practices of 'wukiyer', 'wukiyer' for cultural value promotion, 'wukiyer' and identity, 'wukiyer' for knowledge transfer as well as the challenges of 'wukiyer' were the themes presented in the discussion.

Chapter One

1. Introduction

This chapter introduces the background, statement of the problem, objectives (both main & specific), research questions, significance, scope and other basic concepts in the study.

1.1. Background of the study

Every society has own ways of transferring knowledge, accumulating cultural identities & forming continuity through generation in a way that is appropriate and compatible to the society members. It may be in a form of norms, values, traditional practices, performances and so forth. According to Hall “anthropologists view culture as it has long stood for the way of life of a people, for the sum of their learned behavior patterns, attitudes, and material things” (Hall 1959, p. 43)

“Culture is a way of knowing, of Construing /interpreting the world and others’ (Bruner, 1993:516). Through processes of interaction and communication, these construal’s acquire a certain degree of inter subjectivity or shared meaning. Hence Shared knowledge and shared meanings generate as a set of every day practices that also define culture (Scribner & Cole, 1981) as quoted in (Patricia 2000, p. 223-224).

Gurage refers to the *Gurage Zone* within the Southern Ethiopia, and to the people of the area. The language of the people is *Guragina* (Fekede & Fjeld, 2016), which has about twelve clusters of dialects. The language is grouped into the South Ethio-semitic phylum within the Afro-Asiatic language family. (Fekede & Fjeld, 2016, p. 360)

The society is with its own rich and wide range societal identities. Members of the *Guraghe* society create their way of transferring knowledge through their long aged communication practices i.e. *Wukiye*'. It is one of the vast traditional practices in the society known & practiced long for the generations as a means of communicating issues & decisions throughout the society.

Cheha Guraghe speaking *chehigna* is among the 12 dialectic group found in *Guraghe*. The society have had own societal identity & own way of life together with a means of transferring knowledge, values, norms and rules as well as regulations through which members of the society address each other; that means is *wukiyer*.

Wukiyer is a communication practice commonly performed at night, when every members in the society /family/ gather; after finishing their daily endeavors'. It is mostly with coffee ceremony. Members of the society meet together in elders' house; then coffee served to the participants. A book entitled '*Guraghena Yebahil esetochu*' literally to mean *Guraghe* & its cultural values' published by Guraghe Zone Culture & Tourism Directorate (2004) explained *wukiyer* as any sort of discussion that creates knowledge via sharing information & ideas "Any sort of discussions between members of the society known as *wukiyer*.

በአካባቢም ሆነ በተለያዩ የምክክር መድረኮች የሚደረጉ ማህበራዊ ውይይቶች ውኪየር በመባል ይጠራሉ/ይታወቃሉ። ውኪየር በጉራጌ ማህበረሰብ ውስጥ የሚሰጠው ቦታ እጅግ ከፍተኛ ነው። በዚህ ማህበራዊ ተቋም ነው ስለ አካባቢ፣ ስለ ንግድ፣ ስለግብርና፣ ስለ አካባቢ ጥበቃ፣ ስለ ትውልድ፣ ስለ አካባቢ ዕድገት፣ ስለከብት፣ ስለ እድር ወዘተ. የሚመከረውና ምቹ ሁኔታ የሚፈጠረው። (*Guraghe Zone Culture & Tourism Directorate, 2004,p. 25*)

It has such a major position in the society. It is through this institution /wukiyer/ the society share ideas about issues surrounding the society, discussion about trade & markets, about agriculture, generation, and many other essential issues of day to day endeavor of members of the society.

(Translation by the author/the researcher)

‘Wukiyer’ is practiced in elder’s house. There various issues entertained for discussion, such brand-new information disseminated throughout the participant, issues on social, economic, political dialogue passes through the practice. Also members of the society update themselves about what activities there are and how the day passed in their surroundings in wukiyer. ‘Guraghe ena Yebahil Essetochu’ also stipulates this by saying the following.

የአካባቢው ሰው ውኪየር የሚያሳልፈው በአካባቢው በዕድሜ አንጋፋ በሆኑ በማስተዋል፣ በዕውቀትና በጥበብ አንቱ በተባሉና በሁሉም ዘንድ ይሁንታ ባገኙ ሽማግሌዎች ቤት ሲሆን አባቶች የሕይወት ገጠመኞቻቸውን ለተተኪዎቻቸው የሚያስተላልፉበት መድረክ ነው። (ibid: 25)

“Wukiyer’ is performed in elder / senior people’s home in the society. That senior person known in the villagers as ‘shimagle’ believed as they are knowledgeable, thoughtful & wise at the same time needs to be respected, reliable in the members of the society. Thereby they transfer knowledge and their age old experiences & accumulated wisdom to the generation. (Translation by the author/the researcher)

Wukiyer is not merely a way of sharing information rather it is a means of documentation, a way to declare serious socio-economic as well as administrative issues, decisions & the likes. For example the society has an age old customary administrative practice through which every issue in the society & critical things that needs higher level decision were proven, resolved and get solution in that indigenous practice known by the name *Yejoka kicha*.

Bahiru Zewdie a well known historian discuss about the nature of *Yejoka* in relation to *Gordena sera* which is another practice similar to *Yejoka* in the *Meskan* dialect group

The term *Yajoka* is believed to have been derived from the *zegba* (*Podocarpus*) tree that serves as the venue of the assembly. The term expresses the special feature of the tree, whose branch (*yaj*, hand) is buried in the ground (*yoka*) only to sprout again. The *Yajoka* and *Gordanna* assemblies seem to combine legislative and judiciary functions. Representatives of the constituent units of the Sabat Bet and the Kestane, respectively, were assembled to agree on the fundamental rules governing their community. At the same time the assemblies served as courts of final recourse. (Bahiru Zewdie, 2016, p. 22)

Such decisions, declarations & binding rules & regulations dispersed throughout the members of the society through that indigenous cultural communication practice *wukiyer*. What motivates the researcher to study on this specific topic is early exposure to the culture and the practices of *wukiyer* that gives an insight to see *wukiyer* as a means of binding up the society. After joining journalism & communication as a field of study the researcher is interested to have a closer look at on *wukiyer* as a communication mechanism & the way of enriching societal identity too.

In such multidisciplinary & multi perspective approach i.e. a study to the societies identity formation through their age old indigenous communication practice in relation to socio-psychological points is the main attempt of the researcher. To frame the study a communication theory called Ethnography of Communication was used as a theoretical framework also ethnographic method was exploited as a method through observation together with informal discussion, Focused Group Discussion & interview to examine the topic in qualitative way in meaning making & interpretive approach.

1.2 Statement of the problem

Communication may it be mass mediated/ mass communication/, oral- intra-personal, interpersonal, group or in cultural contexts seeks a deep understanding, vast area of knowledge & perspectives as well. In this regards Anteneh (2012) emphasizes “despite variation in focus and disciplinary orientation, theories that address culture and communication have been studied from various disciplines including cultural studies, communication science, education, literature and linguistics.” (Anteneh Tsegaye, 2012, p.52)

In Ethiopia, there is no a single communication theory emanates from researches of indigenous communication practices in the society. But there are some efforts that tries to study communication & society in cultural contexts like *Dagu* of the *Affar* society as a means of information transmission in comparison with the modern trends of mass media by Jemal Mohamed, another recent attempt is the study of the *Sidama* folk media; a discourse analysis by Nigussie Meshesha (2016).

The first study in relation to this study is a ‘Socio-political discourse & communication in *Sidaama* folk media’ by Nigussie Meshesha & Yri, (2016) in *Journal of Multilingual Ethiopia: Linguistic Challenges and Capacity Building Efforts* 8 (1), 2016. 339–357. The study relates with *wukiyer* in the content scope i.e. studying folk media as a means to understand societal knowledge and a means of their expression of way of life. But it varies in a way it focused on the discourse in folk media of the society hence it shows the power relation expressed in such folk media. But the current study emphasizes on the role of specific indigenous communication trend i.e. *wukiyer* to the creation of identity in the society.

Another related work is ‘*Social and pragmatic rules of cursing and other routine formulas in Gurage and Norwegian culture*’ by Fekede Minuta and Ruth Vatvedt. (2016) p.359–386 both the current & previous study emphasizes the *Guraghe* society & indigenous cultural practices of the society despite the fact that, their geographical coverage differs i.e. the scope of the previous one is the *Gumer Guraghe* dialectic group comparing with the practices of the Norwegian while the current one is on *Ccheha Guraghe* but both dialect groups share common identities in the practices.

Fekede Minuta and Fjeld (2016) clearly mentioned in the introduction part that their article focuses on “different types of cursing in two language cultures, and takes account of some social and pragmatic rules that are regulating this special kind of linguistic behavior.” (Fekede Minuta & Fjeld, 2016, p.359). There is also a study of intercultural communication in context i.e. ‘An integrative model of intercultural communication in context’ by (Anteneh Tsegaye, 2012). This study developed as a model which can be considered as a great achievement to the field of study.

The effects of global media i.e. highly synthesized intentionally with the help of sophisticated infrastructure, Knowledge & budget creates domination in a way cultural & indigenous societies promote & hold their identity. The advancement of technology & communication as a result of modernization challenged the fate of such indigenous communication trends challenged. Due to such reason the societal values together with the cultural identity of societies seems to be deteriorated. Recent trends in international sphere shows that there are several conflicts, changes in behaviors’ as well as societal ties, deterioration of values & norms of indigenous societies. This challenge seems to be a result of the weakness in studies, cultivation of societal identity & indigenous knowledge in a way to bind then regulate the way that society exists.

Due to the above stated reason and hence the issue also didn't addressed yet, the social tie between members of *Cheha Guraghe* society, together with the societal identity seems to be seriously challenged, values & norms of that society become eroded. For example, strong working habit of members of that specific society which explains the identity of the society for a long period of time seems fallen in to a serious challenge. Therefore, a study focusing the roles & importance to develop that indigenous communication practice is fundamental.

Taking all the stated issues the current study will extend the discussion forward in attempting the study of cultural contexts through & in communication, the way how that specific society i.e. members of *Cheha Guraghe* society the study focuses on tries to cultivate the societal identity, their way of life, the way they accumulate, develop knowledge & values. The study also explores how the society enhances, transfer, share & become unique holding same identity. Also the way members of the society add values to their way of life is the focus area.

The Emic perspective to research culture is a way selected by the researcher. The Emic perspective is an insider's view "The emic way of inquiry focuses on understanding communication patterns from inside a particular cultural community or context." (Martin & Nakayama 2010, p. 60)

Through that point of view i.e. an insider's view the researcher tries to explore & understand what that specific society develops in its way to express & understand the surrounding as well as phenomenon in its day to day life. In this regards understanding society through its way of communication gives a clear image to understand that society well.

1.3. Objectives of the study

The study has the following General & specific objectives.

1.3.1. General Objective

The main purpose of this study is to explore the nature & roles of *Wukiyer* an indigenous intra-culture communication practices of *Cheha Guraghe* society as a means to develop cultural identity, the values in it, and identify the roles & contents of that communication practice.

1.3.2. Specific Objectives

The study has the following listed specific objectives to achieve the main purpose.

1. To identify nature & practices of *wukiyer* indigenous communication in *Cheha Guraghe*.
2. To examine the roles of *wukiyer* as an indigenous cultural communication practices.
3. To examine advantages of *wukiyer* to promote shared identity & knowledge transfer.
4. To identify *Wukiyer*'s advantage in upholding cultural values & norms.
5. To predict the current challenges *Wukiyer* faced with.

1.4. Research questions

The study has the following basic research questions that need to be replied.

1. What are the nature & practices of *wukiyer* in *Cheha Guraghe* society?
2. What are the roles of *wukiyer* as a unique & indigenous communication practice?
3. How does *wukiyer* promote shared identity & the transfer of knowledge?
4. How does *wukiyer* preserve cultural values & norms to the *Cheha Guraghe* society?
5. What are the Current challenges *wukiyer* faced with?

1.5. Significance of the study

Seeking the study of indigenous cultural practices & identity making mechanisms is essential for the appropriate & just way of communicating topics with that specific society. Also it is a way for the essential & indigenous based knowledge development that is vital for the society & the citizen in general. The other advantage is, it is a better way of communicating the society in whatever crucial issues. Thus the study expected to have invaluable advantages for the following part takers.

First, the society i.e. the *Cheha Guraghe* society be helped in cultivating and taking care to *wukiyer* so as to enrich the practice after knowing the advantages of *wukiyer* as a communication practice. Then the field of study i.e. communication studies also become one of the advantaged to emphasize on such indigenous communication practices of local people. The government itself or policy makers by helping them to chose /strategize best communication mechanisms to address such societies. Researchers who are passionate to explore on same scope can be served from the study taking it as a benchmark. Scholars in various fields of study; initiated to multidisciplinary approaches to understand a society.

1.6. Scope of the study

The study is delimited on area & time frame as a result of scarcity & the need to be focused. Hence the area is *Guraghe* zone specifically *Cheha woreda* this is because *Cheha* is a place where the traditional administrative /law & decision making assembly known by the name *yejoka* is placed. As clearly stated in the Background part of this study; *Yejoka* is a traditional justice system, decision making strategy as well as a place where high level decision concerning

the society is passed through. That's why taking *Cheha* as the study area to show the practices of *wukiyer* is appropriate.

Another thing, there are dialectic variations all over the zone i.e. *Guraghe* zone but the one which is central and most dialect group can easily understand is *Chehigna* the language of *Cheha* people. Also Methodological perspectives the study resides in another binding issue to study *Cheha Guraghe* society i.e. through ethnography using the emic perspective which gives an insider's view to study culture. Hence the researcher has experience & attachment to that society & the dialect group too these all reason are the pushing factor to study that communication trend specifically in *Cheha Guraghe*.

Domain of the study is culture & communication together with development of social identity that are the focus areas & concepts that needs to deal thoroughly. Methodologically this study favors an interpretive or meaning making approach. Hence the issue is exploring the communication trends of a specific society i.e. *Cheha Guraghe* through deep understanding of the practices in their way of communication i.e. *wukiyer* to develop their shared identity, interpretive approach is the way.

1.7. Limitations of the study

The Method to the study is Ethnography - in- depth interview, focused group discussion & observation of the researcher. Hence the method needs & uses in-depth interview and deep understanding of cultural practices this become possible challenge to manage; there were a bulk of data and the need of extended understanding as well as deep looking of the researcher. Ethnography needs a bulk of information and day to day practices of that group in the study

context this is time consuming and needs large amount of resource to fulfill. The researcher planed to bypass this problem through his background knowledge or early experience together with selecting appropriate and manageable size of informants so as to deal with the bulky nature of the study. Another possible limitation be introducing the trend or that study subject i.e. *wukiyer* to the subject area & the lack of documented materials directly related to the issue. This is also resolved with the help of borrowing concepts, ideas and discussions from other study subjects previously documented as well as through primary data such as interview with those elder's in the society.

1.8. Definition of terms

Operational Definition

Wukiyer - Any sort of discussions between members of the society known as *wukiyer*. It has such a major position in the society. It is through this institution /*wukiyer*/ the society share ideas. (The *Guraghe* & its Cultural values, 2004)

Conceptual Definitions

Culture - anthropologists view culture as “it has long stood for the way of life of a people, for the sum of their learned behavior patterns, attitudes, and material things” (Hall, 1959).

Communication - Communication is talking to one another, it is television, it is spreading information, it is our hair style, it is literary criticism: the list is endless. (Fiske 1990)

Identity - is a complex psychosocial construct that has inspired numerous researches, it is the sum total of what somebody/ thing is. (Fadjukoff , 2007)

Chapter Two

Literature review

This chapter is dedicated to the discussion of the foundational concepts, theoretical frameworks as well as local related studies as a review of related literature to draw a road map for further stages of the study. Also analysis points, measurements & standards base the discussions raised in this chapter as well as it plays a familiarizing role to the concepts included throughout the study session.

2. 1. Conceptual Discussion of Main Issues

Methodological emphasis also needs to understand the nature of communication and what entities incorporate in it. To deeply understand the nature, practices and feature of some communication practices such like indigenous practices together with culture & the role it plays to cultivate identity needs a depth, in theoretical as well as looking lenses or point of views to do with. “The dynamism in conceptualizing culture and communication and explaining the association between them resulted in a number of theories and models that vary along conceptual and methodological orientations.”(Anteneh Tsegaye, 2012, P.43) So as to perform this I (the researcher) attempted to have extra study on various theories concerning culture, communication & identity to coin and neat these three in one average points of discussion.

2.1.1 Communication, Culture & Identity

These three are the most complex concepts. They have wide perspectives to deal with. The complexity of each begins with the content each concept holds inside. Another thing that makes the issue stiff is the way they had been understood in scholarly discussions as well as in every

human day to day endeavor. But they are the vital conceptions which human being needs to understand/ know about while seeking of an understanding to the environment & surrounding he/she lives in, in addition, to understand the society and how the society interact through each entity. It is a wide arena, a vast perspective like ocean. But it is a must to swim with the perspectives to get the most from such area of study.

The discussion needs a multidisciplinary approach to develop the contextualized understanding of communication. It is helpful to understand a society through its communication i.e. to understand how the society acts, interacts & it's nature. What the reason behind some phenomenon & interactions as well as why such interaction is practiced. To have a clearer view in such a vast issue we need a deeper looking to the soul of the society. That can be achieved through a detailed understanding of the communication practice that the society performs. According to Geertz (1973) culture denotes historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life. (Martin & Nakayama 2010, P. 87)

2.1.2. Communication

Communication is a very wide concept that helps human being to interact & understand the surrounding as well as develop a mechanism to the way of life. Communication is the process of understanding and sharing meaning. (Pearson & Nelson, P.2000) This discussion shows the definition of communication goes through several dimensions by different scholars in a vast different ways as a result of its dynamic nature and also human beings dynamic ways of life through their interaction with each other as well as their surroundings. Interdisciplinary approach

to understand communication is a must so as to get worthy of it Anteneh Tsegaye (2012) stipulates this as follows “The dynamism in conceptualizing culture and communication and explaining the association between them resulted in a number of theories and models that vary along conceptual and methodological orientations.”(Anteneh Tsegaye, 2012, p.43) Having such a highlight of definition I thought it’s better to conceptualize communication through its component, feature and nature as well as models and views that shows the concept clearly.

2.1.2.1. Components of communication

Literatures & Scholars in the fields of study tells us there are (8) eight common components to every communication practices; these are Source, Message, Channel, Receiver, Feedback, Environment, Context, interference Phil and Scott. Here the discussion goes through familiarizing with those concepts which are very essential throughout the research period.

The two most common elements in every communication exchange are the sender and the receiver. The sender initiates the communication. That means the one who tries to transfer any information to attain own goal. There also is an attempt to transmit, transfer, and send information, an idea, knowledge or other issue that is known as message. The message is another component/ element which contains the goal of the communicator or the person that facilitates a communication aims to achieve from that specific communication.

Source – The source imagines, creates, and sends the message. He/she is the one who conveys the message. He or she conveys the message by sharing new information with the audience. The speaker also conveys a message through his or her tone of voice, body language, and choice of clothing. Taking a turn as a group member can sometimes feel like a speech as all eyes are on

you. In the case of my current study senders /sources are peoples participating in the *wukiyer* practice. It can be explained as an interaction in the transaction model which will be going to discuss in the coming discussion of models & views in communication parts of this study.

Receiver:- had the same role with source in the case of *wukiyer* hence it favors a transactional model most of the time the sender become receiver & the activity reciprocate within the context.

Message – is the core thing/ issue that both party i.e. both the sender & receiver tries to transact to attain common or shared ground or idea. “The message is the stimulus or meaning produced by the source for the receiver or audience.” (Mc Lean, 2005). Quoted in (Phill & Scott, nd.14) the words are brought together with grammar and organization. You may choose to save your most important point for last. The message also consists of the way you say it in a speech, with your tone of voice, your body language, and your appearance.

Part of the message may be the environment or context you present in and any noise which may make your message hard to hear or see. Since this study is dealing with a cultural indigenous-communication practice which shares performance and ritualistic moods in it the environment or setting it performed matters.

Channel - the other component is “The channel is the way in which a message or messages travel between source and receiver.” McLean, S. (2005) Spoken channels include face-to-face conversations, speeches, telephone conversations and voice mail messages, radio, public address systems, and voiceover-internet protocol (VOIP).

Environment – Environment together with context is very essential to the research or the discussion in here. Hence the study is all about understanding the communication practice of a

society, the nature, role, values & setting in which the communication goes through matters. “The environment is the atmosphere, physical and psychological, where you send and receive messages.” McLean, S. (2005) cited in Phil & Scott (16). The environment can include the tables, chairs, lighting, and sound equipment that are in the room. The room itself is an example of the environment. The environment can also include factors like formal dress that may indicate whether a discussion is open and caring or more professional and formal. People more likely to have an intimate conversation when they are physically close to each other, and less likely when they can only see each other from across the room. (...) As a speaker, your environment impacts and plays a role on your speech in the consequence to you too. It’s always a good idea to go check out where you’ll be speaking. Here we can also consider the idea of the distance between two persons in communication (Phil & Scott nd.16)

Context - “The context of the communication interaction involves the setting, scene, and expectations of the individuals involved.” (McLean, 2005) Let say for example professional communication context may involve business suits or else other environmental cues; that directly or indirectly influence expectations of language and behavior among the participants.

Context is all about what people expect from each other, and we often create those expectations out of environmental cues. There is a time for quiet social greetings, a time for silence as the bride walks down the aisle, or the father may have the first dance with his daughter as she transforms from a girl to womanhood in the eyes of her community. In either celebration there may come a time for celebration and dancing. You may be called upon to give a toast and the wedding context will influence your presentation, timing, and effectiveness. (Ibid: 17)

Feedback

When people respond to the source, intentionally or unintentionally, they are giving feedback. Feedback is composed of messages the receiver sends back to the source. Verbal or nonverbal, all of these feedback signals allow the source to see how well, how accurately (or how poorly and inaccurately) the message was received. Feedback also provides an opportunity for the receiver or audience to ask for clarification, to agree or disagree, or to indicate that the source could make the message more interesting. As the amount of feedback increases, the accuracy of communication also increases.

2.1.3. Culture

Culture is everything. By everything we mean it is a way in which we create shared cognition, shared perception & shared identity as well. It is the material, the tradition, the plays, the folk tales, the beliefs, values and the overall things in which we express ourselves & our surrounding too. Anthropologists view culture as “it has long stood for the way of life of a people, for the sum of their learned behavior patterns, attitudes, and material things.(Hall, 1959,p.43) Hence we can say it is a way in which groups of people express themselves as well as their world view i.e. how they think about the world, about human being and the way they accumulate and transfer some societal values. Martin & Nakayama agree with this assumption “Culture becomes a collective experience because it is shared with people who live in and experience the same social environments.” (Martin & Nakayama, 2010, P. 87)

“Culture is also considered as the precipitate of cognition & communication in a human population.” (Sperber 1984) quoted in (Schaler & Crandal, 2004: 9) along with this conception

Culture is viewed as “the ways of thinking, the ways of acting, and the material objects that together form a people's way of life. It includes what we think, the way how we act, and what we own. It is both our link to the past and our guide to the future. It also is refers to a shared way of life.” (Macionis, 2008, p.58)

Culture incorporates several entities & various issues on it. It encompasses thoughts, conceptions, worldviews, opinions & beliefs as well as disbeliefs of members of the society or a culture group. Culture is comprised of all the practices, beliefs, and behaviors of a society. Because culture is learned, it includes how people think and express themselves. While we may like to consider ourselves individuals, we must acknowledge the impact of culture; we inherit thought language that shapes our perceptions and patterned behavior, including about issues of family and friends, and faith and politics.

To understand all that culture is, we must consider both thoughts and things. Nonmaterial culture is the ideas created by members of a society, ideas that range from art to Zen (the Zen philosophy). Material culture, by contrast, is the physical things created by members of a society, everything from arm chairs to zippers. (ibid :58) in this regards Schaler & Crandal in their book *‘psychological foundation of culture’* discusses culture as it is “not a single observable thing, instead something of an abstraction inferred from the observation of many more specific things, beliefs, habits, actions, artifacts- that are more easily and directly observed.” (Schaler & Crandal, 2004, P.8) Those mentioned issues considered in the discussion of culture as elements of culture, now it’s time familiarize our self with those entities of culture.

2.1.3.1. Elements of Culture

Culture holds many elements, such as the values and beliefs of its society. Culture is also governed by norms, including laws, mores, and folkways. The symbols and language of a society are keys to developing and conveying culture. As the discussion in the previous parts stipulates culture encompasses various entities like elements, features & performances in it. This part discusses what these elements of culture are & how these elements in culture are advantageous to the interaction of human being throughout the life time. These elements are intertwined in a complex way that we cannot differentiate each as a separate entity. Each elements of culture are developed, cultivated & shared throughout the members of the society by the use of continuous interactions.

Values

Values are conceptions of desirability, of how things should be (Williams 1970, p.11). They are culturally defined standards that people use to decide what is desirable, good, and beautiful and that serve as broad guidelines for social living.

Values are what people, who share a culture use to make choices about how to live. And are broad principles that support beliefs, specific thoughts or ideas that people hold to be true. In other words, values are abstract standards of goodness. (Phil & Scott, nd.p-18)

Values are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs. Beliefs are the tenets or convictions that people hold to be true. Individuals in a society have specific beliefs, but they also share collective values. Values help shape a society by suggesting what is good and bad,

beautiful and ugly, sought or avoided. Values often suggest how people should behave, but they don't accurately reflect how people do behave.

One way societies strive to put values into action is through rewards, sanctions, and punishments. When people observe the norms of society and uphold its values, they are often rewarded. (www. <https://philschatz.com/sociology-book/contents/m42807.html>)

Beliefs

Beliefs are conceptions of realities, of how things are. Beliefs are particular matters that individuals consider true or false. Through shared experience and social interaction, communities, classes, ethnic groupings, or whole societies can come to be characterized by similarities of values and beliefs. Beliefs can be considered as agreements or disagreements with worldviews.

(Leung et al. 2002) reviewed the literature on beliefs and concluded that-

Despite the different definitions, they typically refer to a perceived relationship between two objects or concepts. There also is another definition and understanding of belief that suggests there may be such a general & some specific nature in belief i.e. some may be expected to be more general expectations than the other. Because they are characterized by a high level of abstraction, they are viewed as being likely to relate to social behaviors. (Leung et al. 2002, p.288)

Norms

Norms are rules and expectations by which a society guides the behavior of its members. It determines how to behave in accordance with what a society has defined as good, right, and

important, and most members of the society adhere to them. Norms are somehow normative in nature i.e. they set the social standards & ways how ought to be in that specific society.

Language & symbols

Peoples consciously and/or subconsciously are always striving to make sense of their surroundings. Symbols such as gestures, signs, objects, signals, and words help people understand the world. Symbols provide clues to understanding experiences. They convey recognizable meanings that are shared by societies.

Arguments dating back to the 18th century suggest a symbolic relation between language and thought. Johann Gottfried von Herder, an 18th century German philosopher, argued that because people come to know ideas through language, its characteristics help to shape experience for its speakers; thus language is closely tied to a culture's character (code, 1980). Other 18th and early 19th century German thinkers, such as Johann George Hamann and Wilhelm von Humboldt also insisted that language is not merely a vehicle for the expression of thought: instead thought & language are interdependent. (Stam 1980) in (Schaler & Crandal 2004, p.78) in this the current study hence it is an oral communication between members of the society, language & Symbols are a vital issue to communicate. Through Symbols, gesture, tone and other non verbal cues the whole members communicate each other and the emphasis needs to a deeper look and a clear understanding. The language is the way to interact with each other.

2.1.4. Identity

Identity is the sum total of what somebody/ thing is. Scholars in the field of psychology explained thoroughly & they strive to understand and present it in several immense dimensions

till today. Starting from Erik H. Erikson's day on; So many scholars extend their experiments, study & researches. Fadjukoff (2007) reveal as Identity is a complex psychosocial construct that has inspired numerous researches and emphasis since its first introduction by Erik H. Erikson in 1950. According to Erikson (1968), identity formation is a central developmental task in adolescence, and it provides a person with a sense of sameness and continuity across time and place. (Fadjukoff, 2007, P.9)

Larry & Tangeny (2012) discusses identity as

Identities are the traits and characteristics, social relations, roles, and social group memberships that define who one is. Identities can be focused on the past-what used to be true of one, the present-what is true of one now, or the future-the person one expects or wishes to become, the person one feels obligated to try to become, or the person one fears one may become. Identities are orienting, they provide a meaning-making lens and focus one's attention on some but not other features of the immediate context (Oyserman, 2007, 2009a, 2009b) as quoted in (Leary & Tangney 2012, p.69)

“Identities make up one's self-concept variously described as what comes to mind when one thinks of oneself” (Leary & Tangney 2012, p. 69)

Here is also another conceptualization of how identity formed, acted and developed as well as preserved by well known psychologists.

In spite of their emphasis, these different research approaches share an understanding of identity as the dynamic balance between sameness & change, and between subjective & objective perspectives (Bosma, 1995 & Kroge, 2007) as quoted in (Groutevant, 1998,

p.12) and this is congruent to Erikson's original reflection: "the conscious feeling of having a personal identity is based on two simultaneous observations; the perception of the self-sameness & continuity of one's existence in time & space, & the perception of the fact that others recognize once sameness & continuity. (1968, p.5)" quoted in (Groutevant 1998, p. 12)

2.1.5 The relationship between the three:-

2.1.5.1. Culture & Communication-

What makes communication & culture such an intertwined concept is that both create the reality in the surrounding of human being, both are man's effort to express the self and also a way of continuous interaction. Both communication & culture are a way of developing man's world view. They are dependent one another in a way that one cannot exist unless the other does. Hence we can say both entity cannot be exist for granted but as a means of existence of one the other. In this regards scholars tries to define & redefine both concepts extensively yet they didn't attain satisfaction; the following discussion shows the relation and interaction of these concepts.

Communication is as complex as culture and can be defined in many different ways. The defining characteristic of communication is meaning, and we could say that communication occurs whenever someone attributes meaning to another person's words or actions. Communication may be understood as a "symbolic process whereby reality is produced, maintained, repaired and transformed" (Carey, 1989, p. 23) quoted in (Martin & Nakayama 2010, p.94) similar to communication "Culture is "a way of knowing, of Construing /interpreting the world and others'. Through the processes of interaction and communication, these construal's acquire a certain degree of inter subjectivity or shared meaning. Hence Shared

knowledge and shared meanings generated as sets of every day practices that also define culture (Scribner & Cole, 1981) quoted in (Patricia 2000, p.223-224).

According to the assumption of the dialectical perspective; “culture and communication are interrelated and reciprocal. That is, culture influences communication, and vice versa. Thus, cultural groups influence the process by which the perception of reality is created and maintained. (...) communication helps to create the cultural reality of a community.” (Martin & Nakayama, 2010, p.96)

Communication Scholars favoring different paradigm explains culture in several various ways following discussions from other many fields of study. They base various research approaches that are compatible to their philosophical bases. Those paradigms under discussion are the social science, the interpretive as well as the critical approach to cultural studies.

Communication scholars from the social science paradigm, influenced by research in psychology, view culture as a set of learned, group-related perceptions (Hall, 1992). Hofstede (1984) defines culture as “the programming of the mind” and explains his notion of culture in terms of a computer program as “Every person carries within him or herself patterns of thinking, feeling, and potential acting which were learned throughout lifetime.”(Hofstede,1984, p. 4)

Hofstede described how these patterns are developed “through interactions in the social environment and with various groups of individuals; first in the family and neighborhood, then at school and in youth groups, then at college, and so on. Culture becomes a collective experience because it is shared with people who live in and experience the same social environments. (Hofstede, 1984, p. 4)

Another paradigm is that which the current study highly favoring is the interpretive paradigm emphasizes the sharing & learning aspect to develop culture. Scholars here assume culture as it is the sum of learned activity in some specific environment hence they focus with the communication to develop some shared meaning and ideas in a specific context. “Interpretive scholars, influenced by anthropological studies, also view culture as shared and learned; however, they tend to focus on contextual patterns of communication behavior, rather than on group-related perceptions.” (Martin & Nakayama 2010, p.87)

A more recent approach to culture, influenced by cultural studies scholarship, emphasizes the heterogeneity of cultural groups and the often conflict nature of cultural boundaries. Cultural studies scholars were fiercely interdisciplinary and dedicated to understanding the richness, complexity, and relevance of cultural phenomena in the lives of ordinary people. In this regards Rajiv & Muhamet (2017) puts a defining feature of culture is similarity in the manner in which information about the world is interpreted. Two individuals who share a common culture defined by ethnicity, religion, or even politics will tend to have correlated mental models of the world, which facilitates communication. (Rajiv & Muhamet, 2017). Hofstede in Marnel also states one of the often used definitions of culture in the anthropological sense of the word “Culture is the collective programming of the mind which distinguishes the members of one group or category of people from another” (Hofstede 1991) as quoted in (Marinel, nd.P.1)

In its core assumption coordinated management of meaning theory though its emphasis is in communication between individuals i.e. the interpersonal communication; as introduced by Cronen & Pearce (1978) also shows that; our ways of creating meaning is a continuous process & also an everlasting interaction through our communication. CMM stipulates this by saying the

issue in communication is a continuous interaction; i.e. a person in communication is co-constructing own reality & world view too. “Persons-in-conversation co-construct their own social realities and are simultaneously shaped by the worlds they create.” (Griffin, 2012, p. 70)

Vera & Ype on their contribution ‘*Behavior in Social Context*’ in a book ‘*International Handbook of Psychology*’ mention that- Throughout life, most of our behaviors are influenced by present, past, or anticipated interactions. (Kurt & Mark. nd. p. 41) As a result sameness & having shared identity is a core emphasis for those three study areas i.e. culture, communication & identity even for other fields

2.1.5.2. Culture & Identity

Discussions about Culture clearly shows culture is not a single tangible entity that can be seen or touch or observable, rather it is an abstraction inferred from beliefs, habits, actions, performances & artifacts which are directly observable. Culture shapes not only what we do but also what we think and how we feel-elements of what we commonly, but wrongly, describe as "human nature." (Macionis 2008, p. 58) In order to imply culture such specific things must be shared. Whether defined in terms of shared customs or rituals (Mead, 1995), shared symbols & meaning (Geertz, 1973), shared values (Shwartz & Brandi, 1997), or shared personality traits (Church 2000). Culture does not exist unless those customs symbols values or traits are perceived to be relatively common across some population of individuals. This means that many of the things that imply cultures are those things that psychologist refer to collectively as “norms”.

In order to contribute to the inferred presence of a culture, things that are shared must be shared only with in some easily identifiable category of people. It is this categorical identifiable nature

defined most often by temporal, geographical or demographic variables – that importantly differentiates cultural differences from other.

2.1.5.2.1. Identity formation

Identity can be understood from the previous discussion, various literatures & researches, as the sum total of what someone or something is. It is also a lifelong process by which every individual or group can create own identity in so many ways throughout life. Identity can be formed and developed in various several ways.

The formation of group's or individual's identity can be rely on the following like culture, communication, art works together with several unspecified others. Here we need to discuss such topics such as roles, nature of culture & communication to form Identity. "Cultural identity also designates both a sociological or demographic classification, as well as an individual's psychological identification with a particular group. Both sociological and psychological meanings of cultural identity are regarded as two inseparable correlates of the same phenomenon. Likewise, the term intercultural communication is used to represent various related terms, such as inter-ethnic, inter-racial, and inter-group communication, that refer to encounters in which individual participants differ, and/or perceive themselves to be different, in group-based experimental backgrounds." (Kim 2007, p.239)

As identity plays a central role in communication, intercultural communicators and researchers ought to recognize the dynamism of identity and its possible impact to intercultural interaction. As stronger ethnic identity salience limit people to intra-cultural communication, it is important to encourage a balanced perspective between ethnic and

cultural identity salience. It is also vital to see personal and social identity dialectically than cultivating one at the expense of the other. (Anteneh Tsegaye 2012, p. 354)

In cross-cultural psychology, culture is generally operational as an antecedent variable (Berry, 1976; Lonner & Adampoules, 1997). In the paradigmatic instances of such an approach, culture is implicitly viewed as being outside of and apart from the individual. Culture and human activity are seen as separable.

In cultural psychology (Cole, 1990; Price Williams, 1980; Shweder, 1990), in contrast, culture is not seen as outside the individual, but as inside in an important way (Jahoda, 1992). Culture is “a way of knowing, of the world and others” (Bruner, 1993, p. 516). Through processes of interaction and communication, these interpretation acquire a certain degree of inter subjectivity or shared meaning. Shared knowledge and shared meanings generate a set of every day practices that also define culture (Scribner & Cole, 1981). Thus, culture and behavior, culture and mind are viewed as indistinguishable (Jahoda, 1992. cited in (Patricia 2000, p.223). Patricia broadens the discussion towards identity & the psychology of individuals within the cultural context. Hall in this regard stipulates “The psychology of the individual in his cultural and social setting presents communication events of longer overall duration. The accumulation of knowledge, perception & thoughts in one’s own self throughout life creates his or her reality & world view.” (Hall 1959, p.120).

In making of such identity continuous interaction with the surrounding fellows or members of the society can be considered as an integral part. Hortobagyi, point out “in communication and daily interactions people define who they are and negotiates their identities with people who are similar to them or different from them.” (Hortobagyi, 2009,p.259). Geertz also recognizes this

conception through his statement “culture denotes historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life.” (Geertz, 1973, p. 89)

2.1.5.2.2. Cultural Identity

Systematic investigations of cultural identity can be traced back to psychologist Erickson’s (1950,1968) groundbreaking theoretical work. Kim (2007) mentioning Erickson’s description internalize the concept of identity as follows- “Ericson described the process of identity development as one in which the two identities of the individual and of the group are merged into one.” Also the idea stretches towards the creation and the way to sustaining of individual & cultural or societal or else group identity.

Erickson placed cultural identity at the core of the individual and yet also in the core of his or her “common culture.” Erikson’s early identity conception has been echoed in subsequent academic writings about cultural identity. For De Vos (1990), for example, cultural identity provides “a sense of common origin, as well as common beliefs and values, or common values” and serves as the basis of “self-defining in-groups” (p. 204). For Yinger (1986), ethnic attachment is a “genuine culture” that forms the person’s “basic identity” and offers “a sense of historical continuity and embedded and a larger existence in a collectivity of one’s group” (Kim, 2007, P. 21)

To an extent, culture is a social comfort. After all, sharing a similar culture with others is precisely what defines societies. Nations would not exist if people did not coexist culturally.

There could be no societies if people did not share heritage and language, and civilization would cease to function if people did not agree on similar values and systems of social control. Culture is preserved through transmission from one generation to the next, but it also evolves through processes of innovation, discovery, and cultural diffusion. We may be restricted by the confines of our own culture, but as humans we have the ability to question values and make conscious decisions. No better evidence of this freedom exists than the amount of cultural diversity within our own society and around the world. The more we study another culture, the better we become at understanding our own.

2.1.5.2.3. Cultural Identity as a Social and Individual Concept

Given the inseparability of the personal and the social in an individual's identity, cultural identity has been approached at both levels. Cultural anthropologists e.g., Nash, (1989) typically view culture and ethnicity as a kind of temporal continuity or common tradition linking its members to a common future, which is fostered by the communal life patterns and practices associated with language, behavior, norms, beliefs, myths, and values, as well as the forms and practices of social institutions.

From the perspective of the influential social identity theory (Tajfel, 1974, 1978; Tajfel & Turner, 1986) as mentioned in (Tajfel, 1978) stated that cultural identity is seen as “that part of an individual's self-concept which derives from his knowledge of his membership in a social group together with the value and emotional significance attached to that membership” (Tajfel, 1978, p. 63). Kim (2007) also confers that “the social identity theory and many experimental studies based on this theory (e.g., Brewer & Miller, 1988) further illuminate the interplay of the two dimensions of personhood, the personal and the social. That is, identification with a social

group is rooted in the basic human tendency of cognitive categorization, and the membership in, and identification with; an ethnic group renders the individual an emotionally significant aspect of the individual's self-concept. (Kim, 2007,p. 241)

2.1.5.3. Advantages of communication in identity formation

Social scientists also have emphasized the role of perception in cultural patterns. They contend that cultural patterns of thought and meaning influence our perceptual processes, which, in turn, influence our behavior. Culture is defined as a pattern of learned, group-related perception including both verbal and nonverbal language, attitudes, values, belief system, disbelief systems, and behavior. (Singer, 1987, p. 34) therefore that learning, constructing and sharing of culture as well as cultural elements are via communication. Our verbal and non verbal cues, our performances, folktales and customary practices are a way of communication that facilitates our cultivation of culture. The Socio-Cultural Tradition of Communication is one of the seven traditions of communication that gives a clue of the roles communication plays for the socio cultural settings.

2.1.5.4. Communication as the Creation & Enactment of Social Reality

Communication can helps us in so many various ways, as a way to development, change, intellectual achievements as well as improving & a means of documentation to the socio cultural identity. The socio-cultural tradition is based on the premise that as people talk, they produce and reproduce culture. Strengthening this assumption (Griffin 2010) states that, "Most of us assume that words reflect what actually exists. However, theorists in this tradition suggest that the

process often works the other way around. Our view of reality is strongly shaped by the language we've used since we were infants.”

Griffin (2010) also continues the discussion mentioning pioneer scholars to consider and familiarize the relation between structure of culture in relation to language and how language shapes what people think and do as follows:-

Edward Sapir and his student Benjamin Lee Whorf were pioneers in the socio-cultural tradition. The Sapir Whorf hypothesis of linguistic relativity states that the structure of a culture's language shapes what people think and do. “The ‘real world’ is to a large extent unconsciously built upon the language habits of the group.” Their theory of linguistic relativity counters the assumption that words merely act as neutral vehicles to carry meaning. Language actually structures our perception of reality. Contemporary socio-cultural theorists grant even more power to language. They claim that it is through the process of communication that “reality is produced, maintained, repaired, and transformed.” Or, stated in the active voice, persons-in-conversation co-construct their own social worlds. When these worlds collide, the socio-cultural tradition offers help in bridging the culture gap that exists between “us” and “them.” (Griffin: 2010: 43)

2.2. Models, Paradigms & theories to set a Framework

2.2.1. Main Paradigms in Communication & Culture study.

Communication Scholars favoring different paradigm explain culture in several various ways following discussions in other so many fields of studies. They base various research approaches that are compatible to their philosophical stands. Those paradigms here under discussion are the social science, the interpretive as well as the critical approach to cultural studies.

Social science paradigm - Communication scholars from the social science paradigm, influenced by research in psychology, view culture as a set of learned, group-related perceptions (Hall, 1992). Hofstede (1984) defines culture as “the programming of the mind” and explains his notion of culture in terms of a computer program: Every person carries within him/herself patterns of thinking, feeling, and potential acting which were learned throughout lifetime. (Hofstede, 1984, p. 4) Culture becomes a collective experience because it is shared with people who live in and experience the same social environments.

Interpretive paradigm - Another important paradigm which the current study highly favoring is interpretive paradigm emphasizes the sharing & learning aspect to develop culture. Scholars in this dimension assume culture as it is the sum of learned activity in some specific environment. Hence they focus with the communication to develop some shared meaning and ideas in a specific context. “Interpretive scholars, influenced by anthropological studies, also view culture as shared and learned; however, they tend to focus on contextual patterns of communication behavior, rather than on group-related perceptions.” (Martin & Nakayama, 2010, p. 87)

The Critical Approach - A more recent approach to culture, influenced by cultural studies scholarship, emphasizes the heterogeneity of cultural groups and the often conflict nature of cultural boundaries. Cultural studies scholars were fiercely interdisciplinary and dedicated to understanding the richness, complexity, and relevance of cultural phenomena in the lives of ordinary people. The dialectical approach enables us to accept and see the interrelatedness of different views. Culture is at once a shared and a learned pattern of beliefs and perceptions that are mutually intelligible and widely accessible. The approach is also a site of struggle for contested meanings. (ibid. p.93)

2.2.2. Communication Models & prominent views

2.2.2.1. Communication Models

From scholars explanation in the fields of study we can understand that a model is a draft or sketch to have a clearer looking lenses of something in our case to understand several communication process very well. Fiskie (1990) stipulates the argument by stating as- A model is like a map. It represents selected features of its territory: no map or model can be comprehensive. The value of a model can be pointed in three way (1) it highlights systematically selected features of its territory, (2) it points to selected interrelationships between these features, and (3) the system behind the selection in (1) and (2) provides a definition and delineation of the territory being modeled. (Fiske 1990,p.37)

From scholarly discussions & attempts of several decades the field communication studies brought with enormous models & views as well as conceptions too. Here I (the researcher) would like to discuss some sorts of models from the vast attempts that I thought are much closer

and have had some commonalities to my study. These models are the 1953; Newcomb's ABX Model, the Transaction Model & Constructivism model to have some foundation for further discussion.

1. Newcomb's (ABX) model (1953)

Newcomb's is one that introduces a fundamentally different shape than previously known models that were the linear models. It is triangular. Its main significance, however, lies in the fact that it is the first of our models to introduce the role of communication in a society or a social relationship. For Newcomb this role is simple; it is to maintain equilibrium within the social system.

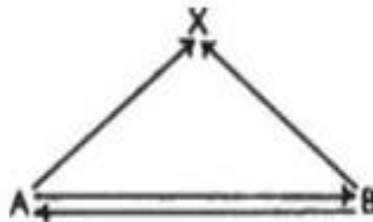


Image 2.1. Image from 'an introduction to Communication studies' by John Fiske 1990 pp. 32

The way the model works is; 'A' and 'B' are communicator; sender and receiver; they may be individuals, or management and union, or government and people. X is part of their social environment. ABX is a system, which means that its internal relations are interdependent: if A changes, B and X will change as well; or if A changes her or his relationship to X, B will have to change his or her relationship either with X or with A. (Fiske, 1990,p.32) according to this model communication is a way to maintain the equilibrium in the society /between communicators/.

The model assumes, though does not explicitly state, that people need information. In a democracy information is usually regarded as a right, but it is not always realized that information is also a necessity. Without it we cannot feel part of a society. We must have adequate information about our social environment in order both to know how to react to it and to identify in our reaction factors that we can share with the fellow members of our peer group, subculture, or culture.

2. Transactional Model of communication

Rather than looking at the source sending a message and someone receiving it as two distinct acts, researchers often view communication as transactional process. The Transactional Model of Communication emphasizes with both actions often happening at the same time. The distinction between source and receiver is blurred in conversational turn-taking, for example, where both participants play both roles simultaneously. This model of communication highly matches the practice of *wukiyer* in which multiple role and activity performed in a while.

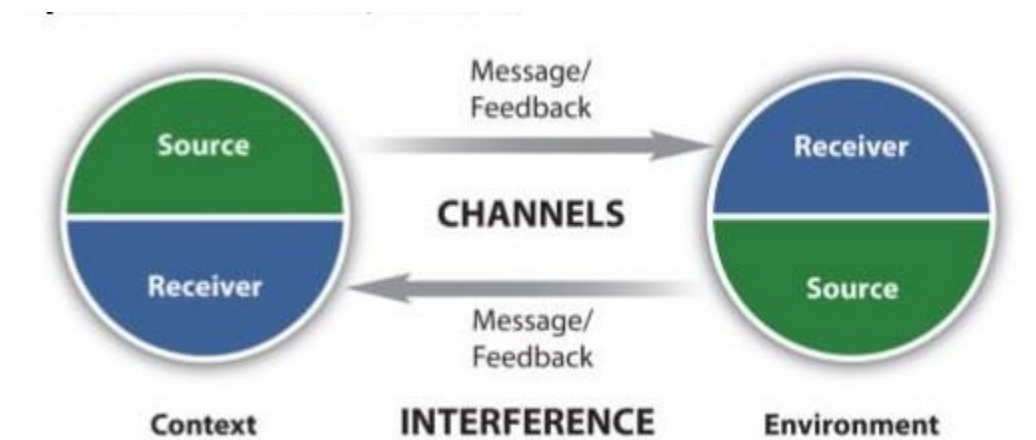


Image 2.2. The transactional Model from 'An introduction to group communication' pp. 19

3. The constructivist Model

Researchers have also examined the idea that we all construct our own interpretations of the message. What I said (or wrote) and what you hear/ perceive may be different. In the constructivist model we focus on the negotiated meaning, or common ground, when trying to describe communication. Coordinated Management of meaning introduced by Pearson & Cronen in (1978) is one of them which highly emphasize the construction of realities & meaning creation and negotiation through communication.

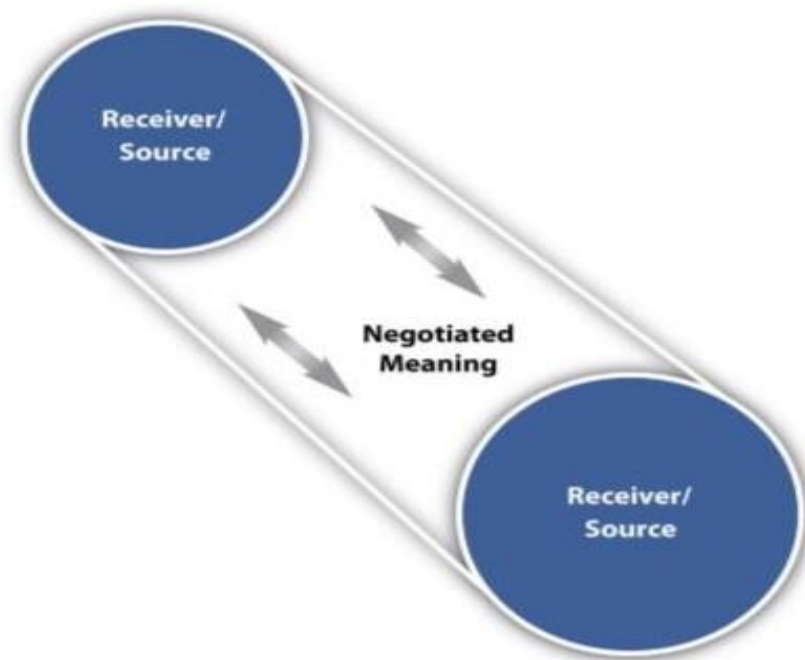


Image 3. The Constructivist Model from 'An introduction to group communication' p- 20

In order to communicate, you must each realize what the term means to the other person, and establish common ground, in order to fully understand the request and provide an answer. Because we carry the multiple meanings of words, gestures, and ideas within us, we can use a dictionary to guide us, but we will still need to negotiate meaning.

2.2.3. The two famous Views of communication

There are two prominent views in communication. These are transmission view & ritualistic views of communication. Both have their own identification but they are not extremely far apart. Scholarly discussions & literatures shows transmission view emphasizes to such concepts “imparting”, “sending” & “transmitting” where as the ritualistic view gives emphasis to “sharing”, “representing” & of message.

2.2.3.1. Transmission view

According to James Carey’s essay ‘*Communication as Culture*’ the transmission view of communication is famous in American & other industrial culture. Transmission view is defined by terms such as "imparting," "sending," "transmitting," or "giving information to others." It is formed from a metaphor of geography or transportation. In the nineteenth century but to a lesser extent today, the movement of goods or people and the movement of information were seen as essentially identical processes and both were described by the common noun "communication." The center of this idea of communication is the transmission of signals or messages over distance for the purpose of control. It is a view of communication that derives from one of the most ancient of human dreams: the desire to increase the speed and effect of messages as they travel in space... (Carey, 1992, p.14-17)

2.2.3.2. Ritual view

We can say that ritual view of communication gives attention to the rituals & interactions of society through their communication practice. While the transmission model consists of disseminating messages over distance, “the ritual vision centers upon the effects of the reality of Communication in daily lives and in the ceremonial facets attracting people to share and socially engage.” (Subtil, 2014, p.27) “A ritual view of communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs. The idea of “Participation”, “association”, “company” and “holding a shared faith” are the core of this view. The archetypal case under a ritual view is the sacred ceremony that draws persons together in fellowship and commonality.” (Carey, 1992, p.18)

“The indebtedness of the ritual view of communication to religion is apparent in the name chosen to label it. It considers the original or highest manifestation of communication not in the transmission of intelligent information but in the construction and maintenance of an ordered, meaningful cultural world that can serve as a control and container for human action.” (ibid 1992:19) When we consider ritual view it is highly favoring the current study because the ritual view to communication & the practice i.e. ‘wukiyer’ are both didn’t concern about technologies or the mechanical issues of communication. Also both emphasize the ritual, the performances, the traditional practices to create shared identity & common understanding throughout human society.

2.2.2.2. Fundamental Theory for the Study.

Theories can help us interpret and understand what happens in our surrounding world. “In a broad sense one can maintain that theory is a coherent set of ideas and concepts of how the world (or parts of it) can be explained or understood (‘the world’ in the very broadest sense, e.g. ‘nature’, ‘the individual human being’, ‘groups of human beings’, ‘man-made arte facts’, etc.).” (Brügger p.11). We can say it is a better way to understand, summarize and analyze the way human being & his/her surrounding as well as the universe works.

Additional to that, theories can help us choose what elements of our experience needs pay attention. As Einstein wrote, “It is theory that decides what can be observed.” If we know that cultures can be “high-” or “low-context,” then when we interact with people from diverse cultural backgrounds we’ll watch for behaviors which we believe are associated with each of those categories. (Phil & Scott, 72)

Now it is time to discuss the theories that set the landmark to the current study to introduce & discuss thoroughly together with the way how they relate and become the backbone of the study. To familiarize the theory this study abided with is Ethnography of Communication that were introduced by Dell Hymes in 1962 as Ethnography of Speaking then renamed as Ethnography of communication in 1964 by himself again.

2.2.2.2.1. Ethnography of Communication

According to Littlejohn & his friend Foss in the book entitled '*encyclopedia of communication theories*' Ethnography of Communication is both a theory & methodology too. "The EOC offers both theoretical and methodological lenses in order to illuminate the particular cultures of a particular group of people."(Littlejohn & Foss, 2009:, p.355)

The ethnography of communication (EOC), originated by linguistic anthropologist Dell Hymes, it is a field of study fundamentally concerned with the idea that culture and communication are inseparably intertwined. Within communication, the shared belief and value systems comprising culture are constructed. And within communication, people build the social structures that comprise their everyday communal way of life. Thus, whenever community members communicate, they display the verbal and nonverbal elements particular to their society while simultaneously creating (and recreating) the value systems that structure that society. By attending, then, to people's routine communication, many of the core abstract elements that characterize their worldviews or cultural life can be observed, understood, compared, contrasted, and theorized. (ibid: 355)

That's why, the current study (my research) highly fits with the main concern of the theory; Ethnography of communication. The study followed & brought ideas in to consideration. As clearly mentioned at the introductory chapter of the study i.e. while presenting the main purpose of this study, the attempt of the current study is to understand the interaction of the *Ghuraghe* society specifically *cheha guraghe* in their specific culture of the society, the way the theory draws or explains the interaction between communication & culture fits with the core issue that the researcher going to study.

The ethnography of communication was initially called the ethnography of speaking (EOS) by Dell Hymes in 1962. In 1964, Hymes renamed his perspective the ethnography of communication in order to more expressly account for the context dependent uses of non vocal (e.g., drumming and whistling) and nonverbal (e.g., gestures, silence) communication. In 1992, Gerry Philipsen broadened the EOC introducing speech codes theory (SCT). It offers a communication-based analytic framework designed for describing, explaining, and/or predicting cultural communication within the context of speech communities. (Littlejohn & Foss, 2009, p.356)

a. Speech code theory

As part of Ethnography of communication Speech code theory recognizes the existence of codes, the social force of such codes, the way they understood & explained and the likes. As an interpretive tool, SCT seeks to answer questions about the existence of codes, their substance, the ways in which they can be discovered, and their social force on the members of cultural communities. Ultimately, the study of codes serves to describe the sets of precepts and rules by which different societies enact and interpret their ways of life. In other words, SCT helps reveal how people feel and talk about what is going on in their collective lives. It helps bring to light, for example, what identities and interpersonal relationships community members can and do construct, how community members relate to their physical (natural) and metaphysical (spiritual) environment, and how different peoples approach uses of time.”(Littlejohn & Foss, 2009, p. 356)

b. Core Assumptions in Ethnography of Communication

The EOC operates according to particular assumptions. These assumptions reveal what practitioners study and how they study it—what, from a given perspective, counts as evidence,

how evidence is interpreted, what generalizations are made about communication and communicators, and, ultimately, how those generalizations are written and presented. Then it includes the following assumptions:

1. Communication can be described in terms of systems of rules. Community members make communication choices beyond grammar. They make choices based on what is appropriate in their socio cultural contexts.
2. People are users of symbols, and the particular configuration of symbols nestles the structures of socio cultural life.
3. Communication is patterned. Even though an individual's personality and personal idiosyncrasies can influence communication choices, much, if not most, of human communication is structured. By and large, people's daily lives comprise many communication sequences that are repeated across contexts during the course of a routine day (e.g., what counts as polite and impolite ways for addressing others; what is the expected order of conversation in classes, at business meetings, or during doctors' appointments or religious services; and what favorite words or jargon routinely come up in conversation).
4. Communication is distinctive. What resources are available for performing communication, how communication is performed, and how communication is valued differ across socio cultural contexts.
5. Communication is socially consequential, and people bear the consequences of breaches to the normative structures defined by a given society.
6. Communication is strategic and conversant can do artfully; use verbal and nonverbal codes as cultural resources within which to achieve individual and group outcomes. (Littlejohn & Foss, 2009, p.356-357)

2.2.2.3. The Emic Perspective

Emic & Etic are perspectives or the lenses researchers frequently follow. The etic the outsider's view & the emic perspective which is the insiders view to a research. Cross-cultural psychologists use the terms etic and emic to distinguish the social science and interpretive approaches (Berry, 1997). These terms were borrowed from linguistics- etic from phonetic and emic from phonemic. Interpretive research usually focuses on understanding phenomena subjectively, from within a particular cultural community or context; in this way, it is "emic." Researchers in this case try to describe patterns or rules that individuals follow in specific contexts. They tend to be more interested in describing cultural behavior in one community than in making cross-cultural comparisons. (Martin & Nakayama, 2010, p.60)

As the previous discussion shows the current study, favors the interpretive approach which attempts to understand the phenomenon the society's communication. Hence the research approach the researcher follows in the process will be an interpretive approach that further explained in the next chapter i.e. the methodology part.

2.2.2.4. Ethnography

While exploiting such method i.e. ethnography, the researcher as observer has the advantage of being immersed in the culture over an extended period and therefore in a position to discover what was 'hidden', but it became clear that the subjectivity of the researcher also has to be taken into account. Ethnography is linked to the lived experience of the ethnographer (Berry, 2011). The aim is to provide meaning for the culture under study, and the strength of ethnography lies in the use of more than one method (Reeves, Kuper and Hodges, 2008), this flexibility allowing for

change as the research continues over time. Geertz describes Ethnography as Mapping out social discourse; discovering who people within a culture think they are?, what they think they are doing, and to what end they think they are doing it. (Griffin, 2012, p.263)

The process involves the collection of data via field notes, journals, audio visual material and cultural artifacts, and the analysis of this data using codes and references. This is then strengthened by triangulation and analysis, using such techniques as interviews both individual and group, and informal dialogue.

The epistemological framework of ethnography encompasses meaning and behavior in any situation, and how these are linked; the awareness of changes in behavior that occur when understanding others; the many perspectives existing insinuations; the need to understand behavior and beliefs in the context of the culture or organization and the need to study the group or culture ‘as it is’ (Mackenzie, 1994). Furthermore, according to Griffin (2012) Geertz popularized the concept; most ethnographers realize that their task is to:

1. Accurately describe talk and actions and the context in which they occur.
2. Capture the thoughts, emotions, and web of social interactions.
3. Assign motivation, intention, or purpose to what people say and do.
4. Artfully write this up so readers feel they’ve experienced the events.
5. Interpret what happened; explain what it means within this culture.

Thick description follows the many strands of a cultural web and track evolving meaning. No matter how high the stack of an ethnographer’s notes, without interpretation, they would still be thin description. (Griffin, 2012, p.263)

2.3. Review of local related studies

The first study in relation to this study is a ‘Socio-political discourse & communication in *sidaama* folk media’ by Nigussie Meshesha & Yri (2016) in a *Journal of Multilingual Ethiopia: Linguistic Challenges and Capacity Building Efforts* 8(1), 2016. 339–357. The study relates with *wukiyer* in the content scope i.e. studying folk media as a means to understand societal knowledge and a means of their expression of their way of life. “The study has focused on discourse and communication analysis of *Sidaama* folk media in portraying socio-political realities.” The study tells us “Folk media can be best referred to as indigenous equivalents of exogenous mass media. They include festivals, plays, puppet shows, dance, songs, storytelling and poetry (Valbuena 1986) Folk media highly shape the political and social activities. Citing Kumar (2006: 95): it states that traditional media are close to the hearts and minds of the people, so their appeal is at personal, intimate level” (Nigussie Meshesha, 2016, p. 340-341)

The study varies in the focuses on analysis of the society’s communication to analyze the societies political communication trend and in that it tries to explore the power relation in that specific society i.e. *sidama* through discourse analysis, Whereas the main attempt of the current study is on roles of an indigenous communication practice i.e. *wukiyer* to societal identity creation & as a mechanism to knowledge transfer.

Another related local study is published in the previous mentioned journal ‘Social and pragmatic rules of cursing and other routine formulas in *Gurage* and Norwegian culture’ by Fekede Minuta. and Ruth Vatvedt in (2016) p- 359–386 both studies are a study on *Guraghe* society & some indigenous cultural practices of the society even though their geographical scope differs i.e. the scope of the previous one is the *Gumer guraghe* dialectic group comparing with the practices of

the Norwegian while the current one is on *Cheha Guraghe* but both dialect group share common identities in the practices. Fekede Minuta and Ruth clearly mentioned in the introduction part that their article focuses on “different types of cursing in two language cultures, and takes account of some social and pragmatic rules that are regulating this special kind of linguistic behavior.”(359) their emphasis is looking at different cursing & other traditional practices together with the rules regulating that practices in two totally different cultures i.e. *Gumer Guraghe* from Ethiopia & Norwegians from Scandinavia. Hence the difference is the theme, study area & the society these studies cover too.

The third local study reviewed is M.A. thesis about *Dagu* the Afar people traditional communication practice i.e. ‘*Dagu* as a cultural Regulator among the Afar people: The communication aspect’ by Moges Endris (2010). The main focus in the study was investigating *Dagu*, the traditional communication system of the Afar people as a means of cultural regulator. It resemble to the current study in the thematic area that is both deals with the indigenous cultural communication practice of societies. The role of such cultural communication practice in a way of the promotion of values & traditions to the society the study focuses on.

The finding of the previous study as stated is “*Dagu* is protected from falsehood & in accurate information through its cultural mechanisms, and that it very much related to issues of identity, security & communal welfare beyond communication” (Moges Endris, 2010, p.55) in this regards the focus of these study matches in a way that both tries to explore in to some cultural groups through the analysis of their communication practices. Whereas the current study varies with that of the previous in that the society the study focuses on *Cheha Guraghe* that is so much different in the cultural as well as socio economic context, the other thing is the current study

tries to look in to the role of the indigenous communication practice towards the development of cultural values, cultural identity & traditions of that specific society.

Another study is also focuses on *Dagu* as a means to information flow comparing with modern media practices. '*Dagu: Its Nature, Attributes and Reporting Praxis*' a study by Jemal Mohamed (2016) the study is all about "The principal purpose of this study was to investigate the nature, characteristics and reporting praxis of this traditional news network so as to tap into *Dagu* latent communication potential."In this regard the study match with the current study in area of focus i.e. an attempt to understand indigenous traditional communication practices in specific society as a context. But the current study deviates from the earlier one in its focus of study is not same as mediated communication rather the societies oral communication i.e. a group communication in specific cultural context where as the previous one emphasizes the practices of the *Affar* people comparative to the modern and mediated communication.

Chapter Three

Methodology of the study

This chapter presents the method the study goes through. The research approach, research design, sampling method as well as sampling design, data gathering & analysis methods presented here under this chapter.

3.1. Introduction

This study designed in a way that is highly favoring interpretive approach, in a way of meaning making through qualitative inquiry. The study deals with an exploration of indigenous cultural communication practice of the *Cheha Guraghe* society i.e. an age old practice of *wukiyer* through a deep understanding of the nature, feature & practices in it and giving an interpretation to the practice. In addition the study explores the role of *wukiyer* to the creation & promotion of cultural identity throughout members of the society. As the previous discussion stipulates there are three contemporary approaches dealing with intercultural communication. These are the social science (or functionalist) approach, the interpretive approach, and the critical approach to understand culture & communication. (Martin & Nakayama, 2010, p.50)

Having this brief discussion to draw the underpinning approach to the current research which helped as a backbone; the current study is favoring the interpretive approach. From earlier discussions, the theoretical frames & the issue in general that I (the researcher) used an interpretive approach as a road map to sketch the path & the main purpose of the study also implies the approach is favorable to the study.

Interpretive approach through ethnography of communication as a theoretical frame & also the method is Ethnography. As mentioned above the current study favors the interpretive approach and tries to observe, describe, and utilize meaning making activity qualitatively to the communication practices of the *Cheha Guraghe* society which is *Wukiyer*. In this regards Martin & Nakayama discuss as follows the Interpretive Approach gained prominence in the late 1980's among communication scholars. One interpretive approach, rooted in sociolinguistics, is the ethnography of communication (Hymes, 1974). Ethnographers of communication are devoted to descriptive studies of communication patterns within specific cultural groups. Interpretive researchers assume not only that reality is external to humans but also that humans construct reality. They believe that human experience, including communication, is subjective and human behavior is neither predetermined nor easily predicted. The goal of interpretive research is to understand and describe human behavior. This type of research uses qualitative methods derived from anthropology and linguistics such as field studies, observations, and participant observations. (Martin & Nakayama, 2010, p. 59)

3.2. Research Design

The research design is Ethnography. The research relies on qualitative inquiry in a way qualitative data gathered using various instruments such as interview, Focused group discussion & observation. After that interpreting the data to make meaning that helps to understand the phenomenon i.e. *wukiyer* was used. Ethnography of communication best fits interpretive approach hence the approach methodologically welcoming towards ethnography, as a method unstructured participant observation, in-depth interview, Focused Group Discussion /FGD/ together with field notes were the tools to achieve the main goal.

To describe a communication phenomenon in specific cultural group as a context i.e. the *Cheha Guraghe* society which is the main purpose of the study; then the qualitative inquiry via Ethnographic design best fits the study. (Nahid 2003) assures this as, “Qualitative research uses a naturalistic approach that seeks to understand phenomena in context-specific settings, such as "real world setting [where] the researcher does not attempt to manipulate the phenomenon of interest" (Patton, 2001, p. 39). It is also "any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification" (Strauss and Corbin, 1990, p. 17) instead, the kind of research that produces findings arrived from real-world settings where the "phenomenon of interest unfold naturally" (Patton, 2001) Quoted in (Nahidi, 2003, p.600)

3.2.1. Why Qualitative?

The research used qualitative method to achieve the overall goal. The study is an exploratory research dealing with specific communication behavior of *Cheha* society. There is also cultural knowledge, societal values & norms explored using *wukiyer*. For that reason it needs meaning making and interpretative approach. Because of such reasons a depth of information & deep understanding of the practice is essential. Qualitative ways of data collection such as in-depth interview, focused group discussion, ethnographic observations are better way to handle the study. “We conduct qualitative research because a problem or issue needs to be explored. This exploration is needed, in turn, because of a need to study a group or population, identify variables that can be measured, or hear silenced voices (...) we also use conduct a qualitative research because we need a complex, detailed understanding of issue. (Creswell, 2007, p. 39-40)

Creswell extends the discussion further towards the process and by further explanation in to what qualitative study incorporates in it. Qualitative research is situated actively that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world in to a series representations, including field notes, interviews, conversations, photo graphs, recordings, and memos to the self. At this level qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. (Denzin & Lincoln, 2005) as quoted in Creswell, 2007, p. 36)

From various qualitative methods the research design to this specific study is Ethnography. Creswell describes Ethnography as it is a qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviors beliefs, and language of a culture-sharing group (Harris, 1968). As a process and an outcome of a research (Agar, 1980) in (Creswell 2007), puts ethnography is a way of study a culture-sharing group as well as the final, written product of that research.

3.3. The Research site

Cheha Guraghe is one from the twelve (12) dialect groups of the *Guraghe* society. *Guraghe* society is currently under the zonal administration known by *Guraghe zone* found under Southern Nations Nationality and Peoples Regional State /SNNPR/ together with various Zones & special *woredas*. SNNPR has about 56 nations under its administration. *Gurage* refers to the *Gurage Zone* within the Southern Ethiopia, and to the people of the area (Fekede Minuta 2014).

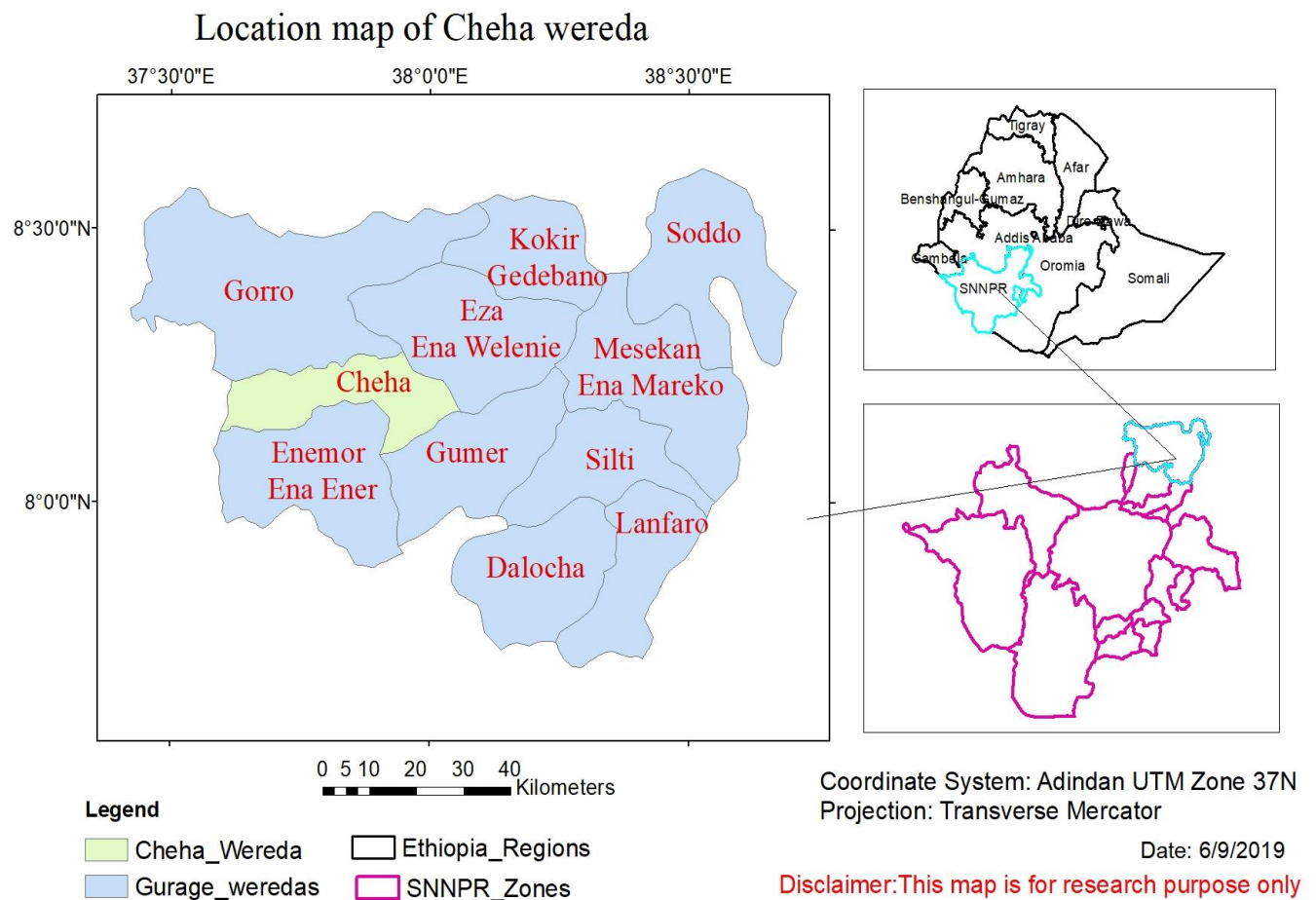


Image 3.1. Location map of *Cheha Wereda*

The language of the people is *Guragina* (Gebreyesus 1991; Fekede 2014) quoted in (Fekede Minuta, 2016), Fekede also describes the society as follows *Guraghe* people has about twelve clusters of dialects. A few of the dialects are less intelligible than the others. The language is grouped into the South Ethio-semitic phylum within the Afro-Asiatic language family.” Fekede M. & Fjeld V. (2016:1). *Cheha guraghe* is one of these 12 dialect groups found in *Gruaghe* zone with the language *Chehigna*. Even though, each dialect group have own identification and unique feature the *Chehigna* dialect is widely understood & used to communicate in most

peoples of the *Guraghe* (we can say more than half of the 12 dialect groups understand & communicate using the *Chehigna* language).

The data in a Year booklet published in 2009 E.C. by *Cheha Woreda* Finance and Economy Directorate, shows the population of Cheha Guraghe is 159,580 in 2009 E.C. The data was calculated using the 1999 E.C.'s National census projection factor,. (*Cheha Woreda* Finance and Economy Directorate,2009, p.4). Hence there is no recent census all over the country /Ethiopia/ there isn't also accurate data about the current population status of that *Cheha Woreda*. But development office's in *Cheha Woreda* used the 1999 EC. Census and the censuses projection factor they calculate the recent status using it as a frame of reference; that's why the researcher relies on such data. The booklet clearly mentioned that the 1999's national census is taken as a frame to take the current status about the total population. According to the data the Religious composition shows Muslim & Orthodox Christianity holds the lions' share i.e. 87% of the total population. Of this 44% is Muslim, 43% Orthodox Christian, the rest 7 % is catholic then protestant covers 6%. Total area of the *Woreda* is 57,315 hectares / 57,315, 000 M². From this 9% is kola (dry area), 71% covers the middle or the *weyna dega* & the rest 20% is the *dega* /cold/ weather area geographically.(*Cheha Woreda* Finance and Economy Directorate,2009, p.3)

The socio economic trends of the *Cheha Guraghe* shows the society is highly dependent of agriculture i.e. members of the society practices & depend on farming together with some local trades. The year booklet clearly emphasizes the *Cheha Guraghe* people are densely populated and scarcity of farming land is serious challenge for members of the society (P.5) But still they made their living on farming. The *Cheha Guraghe* people cultivate drought resistant plant known as *Enset* or false banana/ scientifically known as *Ensete ventricosum*. Inset (false banana) is the

staple food, grown by almost every household. Barley & potatoes grow in the highlands and wheat and *Teff* in the lower altitudes. The *Enset* plant is considered as everything in the society, for the reason of its advantage in multiple aspects such as a food, as a mat for lying, as a rope to tie when they construct their hut, as a local medicine to medicate the boon whenever injury occurs. Various literatures & Conversation with members of the society stipulates *Enset* is considered as the backbone of the society as *Yilma Dinkura* [informant] also emphasizes the value *enset* had in the society. In this regards Bahiru Zewdie. (2012) also says “what unite the Gurage above all are the *ensat* culture, which they share with a number of southwestern peoples...”(Bahiru Zewdie, 2012,p. 20)



Image 3. 2. The *Enset* plant

3.4. The research Process -/Ethnography as a research Process/

As mentioned in the introduction of the chapter the study exploits ethnography as a research process. The attempt was to understand a specific indigenous communication practice of *Cheha Guraghe* society i.e. *wukiyer* through observation together with field note, interviewing & focused group discussion to get data about the role of that communication practice towards the creation & upholding of cultural identity between members of the society. Hence ethnographic method that gives emphasis on every detail as well as patterns within the practice is better to understand the content and nature of that indigenous practice. “As a process, ethnography involves extended observations of the group most often through Participant Observation, in which the researcher is immersed in the day today lives of the people and observes and interviews the group participants.” (Creswell 2007: 68), The data consisted of unstructured accounts and the analysis, which provided interpretation of meaning, was done by the researcher, using observation, description and explanation (Reeves, Kuper & Hodges, 2008).

The interview was held in the house of the informants to favor them because they were elders and appropriate to set the ethnographic interview in a place that has an attachment with informants. The house or context is expected to give additional clue & emotion to recap the past experience in *wukiyer*. Another point is as mentioned earlier *Wukiyer* is a cultural communication practice that staged in the houses of the elders that setting tell more about the situation in the practice.

The interviews were staged in their local areas i.e. in their *kebele* as each informant represents the *kebele* i.e. under discussion in the sampling part of this report. Development agents of the *woreda & kebeles* helped most to facilitate and access the informants. Rapport with those elders

as an informant was crucial with respect to such relation the development practitioners that were friends of the researcher (mine) and those whom are family members helped me more throughout the process by facilitating the communication, helped me to address elders and facilitating the appointment to access those elders. Generally early exposure or previous experiences of mine (the researcher) with those development agents and administrative staff of the *woreda* helped me much. As it is ethnographic study closeness to the society and early experience and exposure are essential throughout the process.

The main focus point of the interview were the feature & practices of *wukiyer*, the other one is the advantages of *wukiyer* to preserve cultural values, to discuss *wukiyer* in relation to identity, then informants were asked to discuss about the advantages of *wukiyer* to transfer knowledge & technology as well as information. To reflect on the current challenges were also another point of emphasis. (Refer Appex.-1 to look on the full version of the interview question) I am (the researcher is) familiar with the culture & the practice of *wukiyer* from the early childhood which gives a good exposure to every detail in the practice. In this regards (Berry, 2011) says “Ethnography is linked to the lived experience of the ethnographer” (Berry, 2011). The aim is to provide meaning for the culture under study, and the strength of ethnography lies in the use of more than one method (Reeves, Kuper and Hodges, 2008) Using such methods i.e. ethnography through deep observation, previous experiences of mine (the researcher), interpretations to the practices and performances in the natural settings & a detailed discussion were the way the study goes through.

3.5. Data Sources

The study utilize primary data source collected from the field to get direct experiences from members of the society through various mechanisms; such as interview, Focus Group Discussion & observation together with informal discussions via field notes. As Creswell (2007) mentioned that the qualitative researchers collect data themselves through examining documents, observing behavior, and interviewing participants. They may use a protocol-an instrument for collecting data but the researchers are the one who actually gather the information. (Creswell, 2007) the effectiveness also relies on the using of multiple methods /sources of data/ to achieve the presupposed goal i.e. seeking of multiple realities in the way of meaning making. The instruments used to collect this primary data are under discussion as follows.

3.6. Instruments

3.6.1. Interview

Interview was done with the selected 20 *shimagles* senior peoples from 20 *kebeles*. The informants interviewed in their local area /in their village/. The attempt is to get their knowledge, perspectives, experience and opinion about the practice of *wukiyer* & considered as first person account directly from the horse's mouth. Interview was done by the researcher (I) and the language was *Chehegna /Guraghegna/* as I (the researcher) is native speaker of *Cheha Guragigna* it was easy & appropriate to handle so as the informants express their views, opinions as well as knowledge genuinely without reservation. The in-depth interview involved with 20 informants for about 6 and half hours. About the Lists of Informants (please see Appendix - 5).

From the interview views of informants on questions designed based on the objectives of the study were collected. Responses which were found to be consistent and relevant were presented and analyzed. The interview was done in their houses to ease for them i.e. informants feel ease to respond as well as the situation and the researcher believe that the context helped them to recognize previous practices and that is an additional to the research. The list of informants/ interviewee/ is attached in table as an appendix in this report.

3.6.2. Focus Group Discussion /FGD/

The research also utilized one Focused Group discussion of 6 (six) participants. The focused group discussion was staged in *Cheha Woreda Yatenak kebele* Administration office. The FGD was with development Experts of the *Woreda & kebele*. The participants were in an extended field work for about a month in *Yetenaka kebele*, that's why the discussion was held in the area they were accessed for the purpose of avoiding challenges in their schedule. Hence those practitioners were the peoples having a direct contact with the members of the society they knew every moves and flow of information as well as how new technologies & information communicated to the society. They are also the concerned body to communicate government policies & decisions to the society; in this regards identifying the way they use *wukiyer* to address the society tells how *wukiyer* was applicable & the role & advantage in knowledge & technology transfer. These peoples have exposure for modern mass media, Development & social policies /agendas/ of the government to communicate the society through them.

They are liaison of such communication between the local people & the government /decision makers/. That's the reason to select the instrument as well as participants. Hence the participants were well informed about agendas and development issues that reach the society; they also knew

cultural & societal identity too it was helpful to get strong data to clarify & widen the perspectives and insights gained from the individual interview. The FGD is essential to get an ideal response to the question what values *wukiyer* had in developing shared identity & the transfer of knowledge? The language in which the focused group discussion held was *Guraghigna* on the participants consent to communicate using the language of their day to day activity. They were interested to perform the discussion in their local language /mother tongue/ so as to explain points easily as well as with their full contexts.

3.6.3. Un-structured Observation

The current study exploits observation to understand the details of what the practice of *wukiyer* incorporates. The observation helps to get a better exposure and first account information or data about the practice in the natural setting while the performance and interaction is fresh, to get the real practice as it is. This is an advantage to the better understanding of the issue that may jumped silent or un-explained in the other instruments such as interview and focused group discussion as a result of selectivity. By Selectivity to mean the interviewee or the informants may omit some practices by thinking that parcel of practices & performance activities or incidents are not such relevant while these incidents were crucial, this can help to get full picture about the practice of ‘wukiyer’ and interaction of the participants. Nightingale (2008) explains observation in the following way Observation-based research relies on interactions and exchanges between researcher and research participants. It is based on the premise that communication is a material process in the sense that it is something that can be observed, recorded, documented, analyzed and written about. In observation-based research, ‘exchange’ between the researcher and the research subjects is the medium that assists the transformation of ideas and thoughts into the

words and activities recorded. Exchange also acts as a corrective to the assumptions inherent in the researcher that might otherwise be projected onto the research subjects (...) observation needs to be an active process, aimed at facilitating the enactment of ideas and their translation into material form (recorded or recordable research data. (Nightingale, 2008, p.105-106)

For the purpose of the current study six observation sites were selected by the researcher, *Jatoona Aradashe & Gasorena Karacha* from the kola *kebeles*, *Gubrie & Astepo* *kebeles* from the middle /the *weyna dega* part/, *Dakuna & Yatenaka* from the *dega kebeles*. And also other *kebeles* were also under the coverage even though they are not taken as a primarily selected one. The selection of those *kebeles* were on the basis of the categorization of the *woreda* and the society depending on the variation in weather condition so the six *kebeles* were selected to represent each geographic location though there is no much difference in the current performance of the *wukiyer*. The difference is on the type of crop they produce there by the priority of services to the participants of the *wukiyer* i.e. the coffee and its facilities but this is minor difference the researcher consider that as a difference in the way of life due to the accessibility of Variety of resources.

Researcher as participant observer

Now a days the practice of *wukiyer* performed everywhere which deviates the age old practice i.e. gathering in elders or seniors home with a very serious and respected manner. Hence one of the specific purposes along with the research question is identifying the current challenges *wukiyer* faced with, the appropriate way of extracting the problem is through an unobtrusive Participant observation & triangulation of the data collected through such observation with what the informants mentioned with their experience as an eyewitness account. The researcher here is

an observer i.e. practicing the *wukiyer* together with fellow participants but didn't manipulate the scene and context to get real information & the practice. Then documented what happened there in a field note without any value judgment in the process then presented using the field note. The data from such instrument i.e. the observation and informal discussion were such invaluable to enrich the material or the final report.

3.7. Sampling technique

Due to the bulkiness of the population to be studied the researcher could not handle taking the total population. Hence some strategy to study is a must and taking this as a reason the current study employs two step sampling strategies i.e. the random stratified sampling then purposive sampling become the sampling techniques to perform the study. These two are selected because of the nature of the sampling techniques i.e. the primary step is the random stratified one it gives a chance of representing the population whenever there is prior information and means to cluster the total population. In the current case we have previously set clusters i.e. based on weather condition; i.e. & geography the *Woreda /Cheha Woreda/* is Categorized under three weather conditions with respective geographical areas these are 'Kola'/the Hot/, *Weyna Dega /the medium/ Dega /the cold/* weather with their respective socio economic conditions and living styles too. These three clusters are also stratified in to *Kebeles* i.e. the administrative sub-classes of the *woreda*. Taking these previous clusters the study designed samples by taking this three strata and respective kebeles to each stratum according to their ratio. After this step the next is taking informants i.e. on the basis of their knowledge about the society & the age old practice i.e. *wukiyer* also the cultural identities & values of the society these are those seniors */shemagles/* in their localities to represent the peoples in their respective village.

One focused group discussion staged in *Yatenaka kebele* administration office of *Cheha Woreda* with development experts in *Cheha woreda* at woreda and *kebele* level. Six Development professionals were participants of FGD as presented in the list above.

3.8. Random Stratified Sampling

Three clusters classified based on their respective weather condition with geographical identification i.e. *Kola*, *Weyna dega* & *Dega* have their own respective *kebeles* /administrative sub-classes of *woreda* /. The total *kebeles* in *Cheha woreda* were 40 (forty) (see appendix -7) then from this half of the *kebeles* i.e. 20 *kebeles* taken based on systematic random sampling. Half of the *kebeles* were selected to get better representation for the quality of the data. To compute with the total 40 *kebeles* become cumbersome and repetitiveness may occur due to sameness in experiences in those *kebeles* especially *kebeles* with in/under/ same weather condition or same cluster due to the same socio economic as well as geographical experiences and trends in the community hence it is time consuming and data management and analysis would be tough. The ratio of the cluster /category based on the weather condition i.e. the *Dega*, *Weyna dega* & *Kola*/ ratio kept on the basis of the percentage each weather condition hold in the total area taking proportionate sample for their respective total *kebeles* were taken.

After taking the list of the *kebeles* that are considered as stratum to the study then half of the *kebeles* taken to represent the whole. 20 *kebeles* were the sample *kebeles* from which 20 senior peoples taken as a sample for the interview. It is based on judgment sampling /deliberate/ purposive sampling/ in which the researcher considers their knowledge of the culture, values & the practices of the *Cheha* society especially the *wukiyer* practice and they are acknowledged participant and facilitators of that *wukiyer* practice in each village relying on the information

from the villagers during my observation. Their status within the village is also additional criteria to select elders /senior peoples locally known as *shimagles* in Amharic & *barik* in *Cheha Guraghigna* dialect.

3.9. Purposive sampling

One elder /senior/ people known by the local peoples as *Shimagle* informant choose based on the information from the local people about the knowledge, skill & seniority about the practice of *wukiyer* from each of the selected 20 *kebeles* i.e. 20 seniors selected as informants for the interview. 20 elder or senior peoples from the selected 20 *kebeles* whom they were considered as informed peoples about the cultural values, issues of culture, the norms & feature of *wukiyer* by the society members selected based on preliminary assessment from observation of the researcher and informal discussion with peoples in the localities. Their role in *wukiyer*, as a manager, regulator, facilitator & participation in *wukiyer* taken as additional criteria to chose.

3.10. Data Presentation & analysis

After appropriately collecting, transcribing, interpreting, arranging and coding of the raw data the following is data presentation & analysis. The data collected using various mechanisms transcribed, presented & analyzed in a way that gives the best result to the purpose of the study. Ethnography method will be the governing design to present the outcome. Then the data management technique be presented here after.

3.10.1. Data Management Mechanism

After the collection of appropriate and enough data based on the outlined method the next step is data management. This is because the bulkiness, sophistication as well as the language in which the data was collected in the field. The sophistication resulted from the repetitive nature of explanation from the data gathered in the three unique methods.

The bulk was due to same reason as well as the variation of language the research reported i.e. English and the language the data were collected in the field i.e. the *Chehigna* or *Guraghigna*. Therefore translation also considered as another stage of data management. All the data from informants were audio recorded and saved in a folder so as to transcribe, interpret and analyzed.

3.10.2. Transcribing the data

The data collected in the field using the above mentioned instruments such as interview & Focused Group Discussion which are in an audio form transcribed to written form so as to make the analysis easier. All the audio recoded materials transcribed in to a written form in the source language i.e. data from the interview & FGD in *cheha guraghigna* language by the researcher.

3.10.3. Translation of the data

The next step was translating the transcribed data in source language i.e. in *Cheha Guraghigna*. The data translated in to English by the researcher (me) hence I am native speaker of the source language it is better to translate the data myself to have a close attachment to the data and to get a deeper understanding of the topic under discussion. Hence the nature of the study is interpretive and meaning making an attachment with the data is preliminary so as to understand every strand of information in a way that can be changed in to the wider meaning and contextualized with other parcels of information.

3.10.4. Thematic analysis

The collected, transcribed & translated data needs an interpretation and thematic analysis to answer the main questions of the research so as to attain the main purpose of the research. The data from the informant processed & categorized in topics that are themes to give some idea about the topic under discussion. Thematic analysis as described in Encyclopedia of case study research is “analytic approach and synthesizing strategy used as part of the meaning-making process of many methods, including case study research. As a sense making approach, thematic analysis is a tactic for reducing and managing large volumes of data without losing the context, for getting close to or immersing oneself in the data, for organizing and summarizing, and for focusing the interpretation.” (SAGE reference, 2010)

The data were categorized, arranged & analyzed under themes that are frequently mentioned and emphasis given by the informants. “Thematic analysis is the process of identifying patterns or themes within qualitative data. According to Braun and Clarke (2006) thematic analysis is a method used for ‘identifying, analyzing, and reporting patterns (themes) within the data’ (Hillary Place, 2016). The commonalities in the data were identified as a codes hence Five (five) themes were identified. The first one is the feature/nature of the practice, the second theme is about knowledge transfer, third cultural values, and then *wukiyer* and Identity, the last theme identified is the challenges *wukiyer* faced with. These themes are the main emphasis points and other sub titles and sub topics were part of the analysis. These themes were identified on the basis of the data from informants together with the theoretical frames of Ethnography of Communication that gives a due emphasis to patterns and contexts of communication, hence the analysis had both Inductive & deductive bases.

3.11. Ethical Consideration

In the current study the issue of ethics was given a due emphasis in such way that the consent of the informants & elders in the data collection process were respected in a way that is favorable and comfortable to them. Informants were asked by the researcher that if they are volunteer to mention their name or not in the report, they agreed to use their name in a way the researcher thought is appropriate. The other thing is the informants or participant of the study needs to be benefited from the outcome of the research. As mentioned in Murphy & Dingwall's ethical theory (2001, 339) "research on human participants should produce some identifiable, positive benefit" in this regards the researcher believed that the informants would be benefited from the research out come as they are father & mothers of the coming generation and the leader of the society they represent. In such way when the members of the society benefited the benefit will be for those informants and participants too. There is no harm to participants. There isn't any invasion of privacy rather rapport was done to get their consent and permission.

Chapter Four

Data presentation, discussion & Analysis

Introduction

This chapter is all about the presentation, categorization, thematic analysis and interpretation of data gathered using various data gathering mechanisms as presented in the previous chapter. Here the discussion is all about what was gathered directly in the field through interview, Focused Group Discussion & observation. Hence the way exploited in this study was qualitative one deep understanding of events, contexts & data together with giving perspectives, dimension and meaning is a vital activity. So as to achieve such goal the data collected in the field presented & discussion of thematic analysis done here.

The main purpose of the study was to explore the cultural communication practice i.e. *wukiyer* in *Cheha Guraghe* society in relation to identity & promotion of cultural values. For that reason qualitative inquiry in a way that is suitable to understand and give deep looking at the practice of such cultural practices in the context & experiences of informants gathered using various tools as mentioned in the previous chapter. The following image shows the context or environment.



Figure-4.1. the village or (Yatenaka) environment to show the context

4.1. Feature & practices of *Wukiyer*

Cultural practices had their own features and way of identification. Especially old aged and indigenous ones hold so many practices, features as well as way of expression. “Culture is not a single observable thing, instead something of an abstraction inferred from the observation of many more specific things, beliefs, habits, and actions, artifacts- that are more easily and directly observed.” (Schaler & Crandal, 2004, p.8) This tells us the general assumption behind what such indigenous cultural practices incorporates & made from. Corresponding to this *wukiyer* has various practices in it as informants assured during the conversation it is the overall driving forces to the cultural practices, decisions as well as way of life throughout the members of that *Cheha* society.

Ato Yilma [Interview-]- defines *wukiyer* as follows:- *Wukiyer* is everything, that in our surroundings every activity is practiced, transferred, developed and communicated by means of *wukiyer*. *Wukiyer* incorporates how evil acts should evade, how peoples live together in a way they are understanding each other and share their positive attitudes, it is a means of cultivating the society in a way that is compatible to the early practices, to the current contexts as well as ready to the future that he/she may join.’

In early days elders/Seniors well known in the village were selected on the basis of their knowledge, the witty nature those people had, the way they handle conflicts among individuals’ and with in groups as well be the criteria to be chosen. It is believed that the way they react to such ambiguous & debating things gives clue about their knowledge and gave them priority to be heard as well as get attention. So as to collect what they had, the knowledge accumulated through practice i.e. their experience, indigenous knowledge from the society, their thought and

opinion also have a great value in a way peoples gather around such person in the village and also they have the highest respect in the members of the society.

Most commonly ‘Wukiyer’ is practiced in night time after 7 pm. following the return of domestic animals & peoples in to their shelter. Then peoples in the village gather together after accomplishing their daily routines. It was a means of interaction, information transmission, refreshment, interaction with in the members of the society as well. There were various features and practices in it. The following parts presented the practices, features & ingredients of wukiyer.

4.1.1. The communication Aspects of wukiyer

As discussions assures wukiyer is basically a discussion platform in a way participants share information, opinions & knowledge about several things. It incorporates every elements of communication i.e. the sender, receiver, message /the information & topics addressed in the practice/, channel i.e. the channel in interpersonal communication we can consider the air...the context as a very decisive component ‘wukiyer’ is performed in a context of the topics & idea are concerning.

The environment and contexts are serious elements that wukiyer had and used as parts of the communication or the message itself hence the context includes those cultural practices with artifacts & materials the society express itself. Hence material culture is also considered as part of the entire culture and the way to express non verbal messages it is a must to recognize the value of the context & environment in which ‘wukiyer’ is practiced. Participants sat in locally made wooden ‘stool’ /berchuma/በርህህማ/ in a raw /line up/ manner in front of the fire and

sleeping matt or the area assigned to the family member for a sleep. Other materials & artifacts made warmth to the wukiyer practice especially the place where fire set gives the hut attractive image /fire is set in the middle of the house which is circular in its design the fire place known in guragigna ‘Guedret’ is also circular which is artistically designed/. The set ups and the way that single hut of the household classed /’kaket’ the front part, Yofenche the fore front side immediately next to the get /door/, then ‘derar’ it is the back side of the house in which every cooking activity & equipments placed/ gives a special attachment & inspiration in participants mind hence context & environment is a very decisive element for ‘wukiyer’.

Pertaining to this the ritual view of communication also states “the ritual vision centers upon the effects of the reality of Communication in daily lives and in the ceremonial facets attracting people to share and socially engage.” (Subtil, 2014, p.27) “A ritual view of communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs. The idea of “Participation”, “association”, “company” and “holding a shared faith” are the core of this view. (Carry 1992, p.18) The next sub title introduces and further familiarize the communication aspects of ‘wukiyer’ through further discussion and explanation.

4.1.2. Discussion as part of *wukiyer* – to share idea, opinion & knowledge

The informant’s response in common assured and the current & previous observation of mine (the author) also that confer about the essence of ‘wukiyer’. The main emphasis is the discussion about several topics. Beginning from day to day activity i.e. the farming, about the season, the crops, animals then extend towards several complex issues i.e. the topic of betrayal, about marriage & divorce, about theft, about committed murders & the consequence /it is known in the

society by saying ‘ye dem zenga’ literally to mean a topic about life, it gets a special emphasis in the discussion. Elders/ seniors are very curious while discussing such topic; they try to cross check the environment so as to keep children away from early exposure of such things. The other thing is while there is discussion about taboos but it is not a serious taboo even about the topic of marriage and relationships participants or the speaker used to say special word ‘a’echehu yeshehahu/ shehahu yatr femta’ to mean respecting your honor it is with the tone of shame and reservation, then those participants or ‘wukiyeretene’ replies to him ‘senbet’ equivalent to be blessed but the real meaning is ‘long live’ then he continues the information. Here it seems hooking the audience as well as giving cue about the coming title as well as cultivating their mind or warming up in a way to expose themselves to such shocking or new things in public spheres. Smoothing the emotion is the goal and to alarm if anyone who is in the middle that is not expected to be exposed for such agenda.

The 3rd /third assumption of Ethnography of Communication best fits this pattern & Structured communication – ‘wukiyer’ is highly structured in a way that peoples select words, how to present them and vocabulary too as presented above. According to (Littlejohn & Foss, 2009) one of the core assumption of Ethnography of communication shows Communication is patterned even though an individual’s personality and personal idiosyncrasies can influence communication choices, much, if not most, of human communication is structured. By and large, people’s daily lives comprise many communication sequences that are repeated across contexts during the course of a routine day (e.g., what counts as polite and impolite ways for addressing others; what is the expected order of conversation in classes, at business meetings, or during doctors’ appointments or religious services; and what favorite words or jargon routinely come up in conversation. (Littlejohn & Foss, 2009, p. 357)

Elders discuss about everything in the environment. “The discussion in ‘wukiyer’ incorporates everything, such as the way to improvement, the way of development, and better management of family and farm lands. Fekede [interview] another informant also respond that “They /participants/ ask what is new in cheha, what good is in near recent, what bad thing was done in the society, about marriage, about the family everything from culture to administration, from trade to national issues become points for discussion.” Sileshi [interview] falling in line to this in the constructivist model of communication we focus on the negotiated meaning, or common ground, when trying to describe communication. Another reflection about the definition is “Communication is a very wide concept that helps human being to interact & understand the surrounding as well as develop a mechanism to the way of life. Communication is the process of understanding and sharing meaning.”(Pearson, & Nelson,2000).

The two most common elements in every communication exchange are the sender and the receiver. The sender initiates the communication. That means the one who tries to transfer any information to attain own goal. There also is an attempt to transmit, transfer, and send information, an idea, knowledge or other issue that is known as message. The message is another component/ element which contains the goal of the communicator or the person that facilitates a communication aims to achieve from that specific communication. Let’s have a look at various elements of communication in relation to ‘wukiyer’ as the data shows.

Source – The source [wukiyeretene/ participants especially those elders, newcomers with new information, idea and knowledge & any villager participant who had an information or exposure to new idea, place or individual is the source or sender in the case of wukiyer. the sender or source imagines, creates, and sends the message. He/she is the one who conveys the message. He

or she conveys the message by sharing new information with the audience. The speaker also conveys a message through his or her tone of voice, body language, and choice of clothing. Taking a turn as a group member can sometimes feel like a speech as all eyes are on you. Receiver:- [is also the entire participants of the wukiyer except the speaker/] had the same role with source in the case of 'wukiyer' hence it favors a transactional model most of the time the sender become receiver & the activity reciprocate within the context. Emphasis to be given it has a vice versa role i.e. the sender will also turned to receiver and the receiver to sender as of their exposure to information, new topics, idea and the likes to be transmitted or shared in the practice of 'wukiyer'.

4.1.3. Coffee ceremony –

Together with holding some shared ideas/ it also gives responsibility to the participants. They prepare coffee for the participants. The household prepare coffee together with a local non alcoholic brewery known as 'seher' in guraghigna (but this local drink was in early days / that drink or the practice of serving 'seher' lost long ago as informants mentioned. It was also implies respect while 'seher' was served in wukiyer. It was served for those heroes in the society)

Informants such as Yilma, Sileshi, Seyifu discuss and almost all agreed on the availability and advantages of coffee in wukiyer as a means to hasten the interaction and discussion further. 'Coffee is one of a tiding thing and the thing which helps the participant to feel nearer each other. It is also the way to keep their attention and facilitates the context of the discussion further.' Another thing to consider is the context of communication is meant many thing to the communication practice itself "The context of the communication interaction involves the setting, scene, and expectations of the individuals involved." McLean, S. (2005). As it is

explained earlier the context also gets warmth using coffee to the participants and it is also some part of the communication & ritual of the 'wukiyer'

4.2. Wukiyer for the promotion of Cultural Values

Cultural values those practices, thoughts and believes that are expected to be fulfilled or respected by members of the society so as to live together appropriately. "One way societies strive to put values into action is through rewards, sanctions, and punishments. When people observe the norms of society and uphold its values, they are often rewarded."([www.https://philschatz.com/sociology-book/contents/m42807.html](https://philschatz.com/sociology-book/contents/m42807.html). the respective rewards and punishments, the values that are good and the one to be prohibited identified under the discussion in 'wukiyer' then in that 'wukiyer' members of the society be rewarded or punished according to their reaction to such values. "Values are conceptions of desirability, of how things should be (Williams, 1970: 11). They are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs. In this regards how the cheha guraghe society maintain cultural values through the practice of its indigenous communication practice i.e. 'wukiyer' would be emphasized in the following discussions.

Respect to elders – it is an early aged customary practice and norm of the society to respect each other. Elders were respected and get the first place/ convenient place to them. Whenever members of the society gather in wukiyer they try to keep such norms and early practices. The wukiyer itself is practiced in elders' house then the hierarchical respect maintained throughout the practice. Elders give blessings for the successors and youth in their interaction. These blessings were meant a great thing every individual tries to get.

According to Sileshi [interview] “the way the wukiyer practiced as well as the ingredients of the practices was such a vast dimension everyone in the society become eager to participate in the practice.” Strengthening the discussion and informants’ reflection of wukiyers advantage as a means to share and develop cultural values literatures also defines values and what it incorporates as “Values are conceptions of desirability, of how things should be (Williams (1970: 11). They are culturally defined standards that people use to decide what is desirable, good, and beautiful and that serve as broad guidelines for social living. It is also what people, who share a culture use to make choices about how to live. And are broad principles that support beliefs, specific thoughts or ideas that people hold to be true. In other words, values are abstract standards of goodness.” (Phil & Scott p.18)

In most cases in the cultivation of societal values ‘wukiyer’ had an invaluable advantages through tying up the participants each other, facilitating interactions using the practice, members of the society share information about individuals in the village about the health condition, the way he/she lives and the likes, generally the social & economic status of each individuals disclosed through wukiyer. the data /discussion/ from FGD also shows “Histories, information’s, cultural practices and norms become developed and transmitted through wukiyer.” Fikre [FGD] Melaku also added in the stage that “The earlier practice of ‘wukiyer’ incorporates history, identity and cultural ingredients. There were several histories in the society... in wukiyer with those elders whom were participants of the wukiyer or the ‘wukiyeretene’, they narrate the story and the past accumulations of the cultural values presented to the members of that specific wukiyer.” [FGD] “The role of communication in a society or a social relationship as Newcomb familiarizes in his ‘ABX’ model is that to maintain equilibrium within the social system.” (Fiske 1990, p.32)

Helping each other – there is an occasion where members of the cheha society /villager/ come out and gather in one to work i.e. to construct house, religious institutions, to celebrate the maskel festivals and the likes. In such occasions especially in the case of house construction, individuals that have built his house inform their fellow households through/in/ ‘wukiyer’ so as they join him and try to give hands. Each household brought about woods, rope, and other materials to help the person with materials. This is sharing the burden of individuals in a collective manner. This togetherness was facilitated and got appreciation in ‘wukiyer’ so as to continue such efforts of helping each other and to especially those the needy ones.

Another thing, there is a practice of farming in a group known by ‘giyez’ then this practice and participation in ‘giyez’ is also facilitated and get promotion in such gathering in ‘wukiyer’. If anyone fails to be part of such practices & trends those elders comment on him & in fear of such grief of elders the person becomes part of the practice and active participant thereby he can serve his family appropriately.

Enthusiasm / during mourning or death of some family members or neighborhoods, It is most common even in recent days to gather in wukiyer where there is mourn. It is the responsibility of the members of the society to be part of the ‘wukiyer’ while there is mourning or death of some close relatives of individuals in the society.

‘shirmua’ - Eating & drinking together to tie-up each other / the ‘shirmua’ thing –shows closeness & being committed to one another because both parties share same dining /table or- / . Eating together has such a prominent place in the society that any one can’t deviate against. Whatever the case it is obligatory rule to be respected. It is such an unwritten law to tolerate members of the society using ‘shirmua’. “We are not expected to betray each other, we are not

expected to make bad things to one another when we feel we are ‘shirmua’ – Tekilu [interviewee]

‘Deret’ /mirkat in Amharic/ that mean blessing- it is considered as a reward for the members of the cheha guraghe society. Individuals in the society needed highly the blessings of elders so as to be productive, wealthy and successful in life. Such blessings and approving good doings in the society had a great emphasis within the members of the society. It is practiced for a long period of time and its main stage is the ‘wukiyer’ where many elders are participating. This is the way of cultivating positivity and good practices as a reward “One way societies strive to put values into action is through rewards, sanctions, and punishments. When people observe the norms of society and uphold its values, they are often rewarded.” (www.<https://philschatz.com/sociology-book/contents/m42807.html>)

‘Teye /mehala/’ - Whenever wrong doings are done in the society elders /barik/ gather continuously and investigate the case in a tough way. They try to question each individual and counter to each other. Then anyone suspected fall in to deep investigation after such efforts if he/she the suspected one didn’t believe as they are not commit that wrong doings then the next stage is the elders bring them to ‘Mehala’. In the name of their GOD and putting their hands on the holly scriptures of their respective religion they tell what happened concerning the issue. This practice also promoted through ‘wukiyer’.

‘Berche’ – it is the fear of not exposing one’s self from some evil things or avoiding bad things so as not to be paid back to the return. It is all about the idea of pay it forward or the concept of positivity. Don’t do wrong things to someone or even don’t pass without helping someone needy whenever you had the chance to help/save that person. If not you will get the response

immediately from the super natural power or GOD! To be good & enthusiastic in the society is not a choice rather a must and obligatory as informants assured in the response.

Tamre [Interview] There is a saying known by ‘berche’ which is feared and respected throughout the members of the society in ‘cheha’ and other ‘Gurage’ society. ‘berche’ is a norm that is to mean don’t do bad things because it will be returned to you back as a forward. It seems like the Idea of pay it forward. “What goes around comes around” so members of the society didn’t do evil things not to be replied by the supernatural force as the consequence. If he/she can’t help anyone in need for help they say ‘diredig teberche berar’/ድረድግ፣ ተበረቾ ስላም/ to show their concern and enthusiasm about the loss.

All the above mentioned concepts were promoted and propagated throughout the members of the cheha society using ‘wukiyer’ as a mechanism. These cultural values are the way of living together in a positive and just manner in the society. As mentioned earlier and literatures stipulates that values are a means of way of living together in a positive and good manner through interaction with in the culture sharing groups. We can consider wukiyer as a way to cultivate such values as informants responded “The discussion in wukiyer also includes how members of the society can alleviate wrong doings so as to cultivate a better personality. The way how peoples can protect theft, how betrayals should be avoided, how believes and positive personality be cultivated and improved further.” Tenkir [interview]

4.3. *Wukiyer* for knowledge transfer & its transition role

Wukiyer is considered as equivalent to modern school & mass media. Hence it is a way to share, develop and transfer knowledge and information too. Members of the cheha guraghe society

accept 'wukiyer' as a means to cultivate their world view then it is as important as school & knowledge development centers. Any type of information, new technology, decisions as well as early practices that gives clue about cultivation, trade & animal production had time as an agenda for discussion in the practice of 'wukiyer'. Yirga **[Interview]** FGD participants in the discussion Habtu & Ayele mentioned the knowledge and information transmission feature of 'wukiyer'. Fikre- also Assure that they use 'wukiyer' to facilitate the development practices like the trench & soil & water conservation practices & other agriculture technologies.

While assuming Knowledge development and transition role of 'wukiyer' generations transcend knowledge, attitude, values & moral standards through such mechanisms. "Elders discuss about the fate and future of their children & Youths, the way how marriage settle, how their Childs become mature and practice their doings in the manner they brought from their fore fathers." Hile **[Interview]** another informant Yirga –**[Interview]** also agreed on this by saying it is a school. We can recognize the practice of wukiyer as a school. It is a way of transferring how people become productive, how people can pass problems and become successful in life. It is also in 'wukiyer' that how people manage their family, their trade, their farm, their life in general. So that we can say that it is school by which peoples get knowledge which is practical one, people also share their opinion in a way they get correction or confirmation or recognition.

Yilma - 'wukiyer' transfers every cultural practice and values in way members of the society can transfer the essence throughout generation. 'Wukiyer' includes the folk tales as a means of transmission of knowledge and age old practices of the seniors or fore-fathers. It also holds cultural play that is a poetic and musical performance to praise heroes & their cultural beliefs (goods known by /Waq/ yacheha Waq).

The discussion in FGD also agreed on the presence of such folk plays practiced in wukiyer & stories of the adventure of legends, folktales and riddles are parts of the ‘wukiyer’ practice. The ‘bedra’ a poetic performance of talented people to praise their good is such fascinating as the informants shared.

‘Bedra’-Such a play is a kind of fascinating and breath taking because it is played by very selected/ special and talented peoples in the society. That folk play was known by ‘bedra’ it is praise to ‘yacheha waq’. The other play practiced there was the ‘weyeg’ it is dedicated to admire heroes in the legend of the society. To appreciate the practices of those warriors who are painted as icon to strengthen and success. They were warriors in the society in response to the bandits & when there was foreign aggression against colonialism. It has also a competition style especially the ‘weyeg’ one i.e. members of specific clan picks a hero from the members of his clan and praise him, then the other participant from another clan began to give a reply in a way he can defeat the contesteer.

“አዮ ጉዌታ ይወርጥን ሺጋዎ ቤጥ /አዮ/ ይወርጥን” - , To the unwise, there the brave person to fool him, as of for the brave one there is GOD the bravest of all! This all are the way how cultural values and identity transfer throughout members of the society-

Another core assumption of Ethnography of communication suggests that -“Communication is strategic and conversant can do artfully; use verbal and nonverbal codes as cultural resources within which to achieve individual and group outcomes. (Littlejohn S.& Foss K. (2009:357) here in ‘wukiyer’ there were the ‘bedra’ & ‘weyeg’ a poetic performance by talented individuals to praise the goods & heroes respectively as mentioned earlier. It is an artful practice sometimes performed using dram known by ‘Andir’. The other thing is the stories, the folktales & proverbs

to transfer message easily and in a perceivable way [we can consider such effort as presentation style/ content presentation format/style]. The conversant and presenters of information or story tries to catch the attention of the participant as well as grab their audiences every emotion with the words, tones, gesture and presentation as well as selection of appropriate proverbs, riddles, sayings and folk music's /stanzas from public poems/ so as to stay in the audiences memory for a long period of time this is one of the quality of elders in the society they are preferred to be with them or part of the 'wukiyer' that they are in & they had a very prominent attention and place/priority to reflect on issues & topics in 'wukiyer'.

4.4. *Wukiyer & Identity*

In a means to communication, human being creates own identity and there by the identity of the surrounding or group identity. 'Wukiyer' helps the 'cheha guraghe' society to create, develop and promote own identity.

Children and other members in the family that the 'wukiyer' practiced exposed to the cultural values in the society that is under discussion between participants of the wukiyer so that they can create and recognize their cultural identity. In that they can also cultivate their individual identity. 'wukiyer' is the one and best thing in which members of the 'guraghe' society develop own cultural identity, values, norms and knowledge. Fekede [interview] in contract with the discussion Erikson (1968), says about identity formation that, it is a central developmental task in adolescence, and it provides a person with a sense of sameness and continuity across time and place. (Fadjukoff P. 2007: 9) Points in the previous parts states as shared and promoted in wukiyer like several cultural values, indigenous knowledge, norms & beliefs this all are considered as ingredients' of identity. Cultural identity is seen as "that part of an individual's

self-concept which derives from his knowledge of his membership in a social group together with the value and emotional significance attached to that membership” (Tajfel, 1978, 63).

In cultural psychology (Cole, 1990; Price Williams, 1980; Shweder, 1990), culture is not seen as outside the individual, but as inside in an important way (Jahoda, 1992). Culture is “a way of knowing, of the world and others” (Bruner, 1993, p. 516). Through processes of interaction and communication, these interpretation acquire a certain degree of inter subjectivity or shared meaning. Shared knowledge and shared meanings generate a set of every day practices that also define culture (Scribner & Cole, 1981). Thus, culture and behavior, culture and mind are viewed as indistinguishable (Jahoda, 1992. cited in Patricia M. (2000: 223)

4.5. *Wukiyer* as preserving Social ties & cultural identity through interaction

The interaction between members of the society is relevant and decisive for the continuation of cultural identity & shared societal values. In this regards ‘wukiyers’ role is such a vital one. It is in ‘wukiyer’ that what is needed in the village were under discussion. Issues to be emphasized selected, discussed and prioritize to get a solution. The solution may be from participants of the ‘wukiyer’ or the villagers, from government or other development agents or else from the Childs abroad i.e. in the town /Addis- the capital city or other cities/ to participate in the development, societal or environmental concerns of the villagers.

Through that interaction peoples that are members of the cheha guraghe society maintain own identity. Children, youths and others participants share information about the progress of their fellow brothers and sisters about their trade & such issue while discussion in the ‘wukiyer’ held. They knew about the essence of hard working as well as the drawing respect to whatever the job is. They hear about the struggles, the ups and downs of peoples they knew in near or in the

village and neighborhood so that they also strategize their way in a better manner after taking lesson from the predecessors in any fields of engagement.

The base for Gurages success is exceptional work ethics and incredible saving culture. And this starts at a very early age: some children in the ethnic group migrate either to Addis or to other major cities of Ethiopia as early as 8 or 9 years old. Once they reach the cities, these youths form an incredible union and support system: for example as many as 8-10 migrants rent a single room. This significantly reduces their costs. Then all they need is a few pieces of wood and a little startup capital to get into the shoe shining business.– Degemu [interview] this all are cultivated in the minds of the cheha guraghe people through an interaction in ‘wukiyer’. almost all informants agreed in that ‘wukiyer’ is considered as blessing to the members of the society.

In line with the above points literatures also stipulates that culture and communication are interrelated and reciprocal. That is, culture influences communication, and vice versa. Thus, cultural groups influence the process by which the perception of reality is created and maintained: (...) communication helps create the cultural reality of a community. . Culture does not exist unless those customs symbols values or traits are perceived to be relatively common across some population of individuals. (Martin & Nakayama, 2010, p.96)

4.6. The current challenges of *wukiyer*

Many of the informants gave serious emphasis here they agree in the challenges ‘wukiyer’ failed. Recently wukiyer is simply a pseudo one i.e. the practice become deteriorated and it is on the way to extinction. My observation in the data gathering period also shows that peoples those are youths & other gather together saying the gathering as ‘wukiyer’ but those elder informants

didn't want to call it wukiyer because it is not a type the one in the earlier time. That one was a way to communicate several great things like opinions of elders, the practices and experiences they got in their age that was the blessing they thought.

Seyifu [interview] says - it is only for the sake of saying 'wukiyer' now a days but the real 'wukiyer' is not applicable; due to the practice of 'wukiyer' is everywhere without selection of elders. Youths gather with their age relatives in recent days. Yirga- also agree with the response of Seyifu and added that Youths get together and practice 'wukiyer' in their age boundaries so that they cannot exposed to early experiences and old aged accumulation of the elders that was the blessings of early day 'wukiyer' which is lost in near recent. He added with emphasis that "let alone my experiences in my childhood; my father took me to see what is there and the way elders communicate & discuss each other. In that exposure I got many and many."

Participants of FGD- also agreed in the deterioration of the quality of wukiyer and the topics raised there are not as such very decisive as of the early ages. The participants mentioned that as they got information from their families and other elders in the society the previous/ the age old/ practice of 'wukiyer' was such special in the way it covers issue of discussion. The way they entertain topics, ideas as well as opinion & knowledge transfer mechanism were so significant. Participants agreed in the way 'wukiyer' lose its nature.

Chapter Five

Implication, Summary & Recommendations

5.1. Research implication & Summary

‘Wukiyer’ is a communication practice of Cheha guraghe society in a way they develop, cultivate and maintain their cultural identities through interaction. A scholarly attempt tells us Anthropologists view culture as “it has long stood for the way of life of a people, for the sum of their learned behavior patterns, attitudes, and material things.(Hall E.1959: 43). The cheha guraghe society as the analysis of data shows create and preserve their identity together with way of life through a long aged practice of wukiyer. ‘wukiyer’s role is such huge that every activity, cultural values, norms and standards were set on that discussion or else through the discussion and interaction of individuals especially elders in the ‘wukiyer’ practice. “Culture becomes a collective experience because it is shared with people who live in and experience the same social environments.” (Martin & Nakayama, 2010,p.87)

Harmony with the core assumption & focuses of Ethnography of communication /EOC/ Schaler & Crandal’s book *‘psychological foundation of culture’* discusses culture as “it is not a single observable thing, instead something of an abstraction inferred from the observation of many more specific things, beliefs, habits, actions, artifacts- that are more easily and directly observed.” Schaler M. & Crandal C. (2004: 8). Same with the discussion the data showed that in ‘wukiyer’ there is several cultural values, norms and the like that members of the society expected to respect and goes through that normative so as to be appropriate in the society.

That standard, the expectations and norms set to be respected and the way the members of the society able to recognize some practices as good and acceptable than other shows the cultural value together with its or the societies cultural identity shared and developed through an interaction.

The explanations about identity tells more about how peoples, and society creates & develop identity through continuous interactions, literature also shares that as follows “Identities are the traits and characteristics, social relations, roles, and social group memberships that define who one is. Identities can be focused on the past-what used to be true of one, the present-what is true of one now, or the future-the person one expects or wishes to become, the person one feels obligated to try to become, or the person one fears one may become. Identities are orienting, they provide a meaning-making lens and focus one's attention on some but not other features of the immediate context (Oyserman, 2007, 2009a, 2009b). in Leary M. & Tangney J. (2012 69) in company with this assumption Communication may be understood as a “symbolic process whereby reality is produced, maintained, repaired and transformed” (Carey, 1989, p. 23) in (Martin & Nakayama 2010: 94) similar to communication “Culture is “a way of knowing, of Construing /interpreting the world and others’ (Bruner, 1993, p. 516). Through processes of interaction and communication, these construal’s acquire a certain degree of inter subjectivity or shared meaning. Hence Shared knowledge and shared meanings generate as set of every day practices that also define culture (Scribner & Cole, 1981) in (Patricia,2000,p. 223-224).

Summing up the study communication, culture and identity are the most decisive but vast areas of inquiry. As the discussion & presentation of data shown clearly that ‘Wukiyer’ the cheh guraghe indigenous communication practice is one of such indigenous practices that helped the

society for a long period of time in cultivating, development & preservation of cultural values, shared identities together knowledge & old aged practices in the society. As part of cultural practice it holds so many practices, values, norms & thoughts as part of the society's identification. Another finding the researcher identified was the current challenge i.e. the failure in practicing wukiyer appropriately and the emphasis given to the practice is the least that may result the decline in cultural identity & loss of such cultural practices.

5.2. Recommendations

Here are some points to recommend to the concerned body that the researcher thoughts serious attention needed.

- ❖ The society i.e. the cheha guraghe society is expected to promote its cultural practice so as to gain more from such practices as a means of tying up.
- ❖ The society is better if appropriately share the practice of wukiyer for the children.
- ❖ Researchers & development agents or practitioners be better if they support the area and assessment and exposing such cultural & indigenous practices & knowledge so as to support the society.
- ❖ The field of study i.e. communication schools needs to draw attention to such local peoples communication practices consciously in a way that can show a valid result.

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Appendix - 1
Interview Questions

1. What is 'wukiyer' / how do you define it?
2. How do you practice 'wukiyer' frequently?
3. What are the topics included in wukiyer?
4. Tell me your reason to practice 'wukiyer'?
5. What advantages do you gained from 'wukiyer'?
6. Considering the practice of 'wukiyer' what is good for you?
7. What are wrong doings prohibited in the society and you agree with?
8. What are the parameters to judge good practice/habits in 'cheha guraghe' society?
9. What idea/information do you communicate/discuss in 'wukiyer'?
10. How the setting 'wukiyer' practiced looks like?
11. What is the Advantages of wukiyer to identity formation?
12. Roles of wukiyer in creating shared/cultural attitudes?
13. What are cultural values promoted in wukiyer?
14. What are things or manners forbidden to be there /part of wukiyer/?
15. What advantages achieved by the society as a result of 'wukiyer'?
16. What is the role of elders in 'wukiyer'?
17. What advantages did Children, youth & women acquire from 'wukiyer'?

Appendix - 2
Interview question in ‘Guraghigna’

1. ውኪየር ምቃር ወበሩ?/ እንዴ ውኪየር ምር ወበር የኸረ ኸማ አዶን?
2. በውኪየር ምር ምር ዘንጋ ይትጮጃ?
3. ውኪየር ቲቾኔ ምር ምር ያትኪየሽ / ውኪየር ምር ምር ይጠብጥ?
4. ውኪየር የጉራጌ /አት ጉራጌ የኸረ ሰብ/ ምር ይደውርረ፣ በርብረት፣ በሀሮት የመሰረ?
5. ጉራጌ ያነን ጉራጌነት ይገልጽዎ ኤማ ምር ይመስር?
6. ጉራጌ ገገታ ይገልጽዎ የዋሪዌ ዘንጋ ተውኪየር ጋሙእ ቲያዢ ምር ይመስር?
7. ውኪየር የምር ይቾኔ / ውኪየር ቶሮት ምር ምር ወሄ ዘንጋ ነረን?
8. ውኪየር የጉራጌነት ያቸነን ቃር ነረዌ?
9. ውኪየር የትደፋ ቢውሪ ጉራጌ ይውሪ ሰብ ዌም ጉራጌነት ጅጓረ ይተንወ ባነ ዌ?
10. እኚኸ ውኪየር ነረዌ? ውኪየር ነረ በሮት ይትቻል ዌ?
11. ዴንጓ ዌም አብር ሰብ በውኪየር ይረኸበዌ ዘንጋ ምቃሩ
12. ይሽታህ ሚር በውኪየር ምር ይመስር?

Appendix - 3
Invitation letter for FGD

ለ አቶ/ወ/ሮ/ሪት -

ውይይት- FGD (Focused Group Discussion) ላይ እንዲሳተፉ ስለመጋበዝ

ርዕሱ ላይ እንደጠቀስኩት እኔ አንዋር ሙሰማ በአዲስ አበባ ዩኒቨርሲቲ በጋዜጠኝነትና ኮሚዩኒኬሽን ዘርፍ የሁለተኛ ዲግሪ (MA.) ተማሪ ስሆን፤ በጉራጌ ሕብረተሰብ ዘንድ በተለይም በቸሀ ጉራጌ የሚዘወተረውን ውክላዊ የተሰኘውን ቀደምት ባሕላዊ የመሥተጋብር ሂደት ከሥነ ተግባቦት /Communication/፤ ባሕላዊ ዕውቀት ሽግግርና ማንነት መቅረጽ/ማጽናት/ አንጻር ያለውን ፋይዳ በማጥናት ላይ እገኛለሁ። በዚህ ሂደትም Focused Group Discussion /FGD/ አንዱ የመረጃ መሰብሰቢያ ዘዴ ያደረግኩ ሲሆን እርሶም የፊታችን ዓርብ በቀን 16/09/2011 በቸሀ ወረዳ የጠናቃ ቀበሌ ጽ/ቤት የሚካሄደው የቡድን ውይይት ላይ ተሳታፊ እንዲሆኑ ጥሪዬን አስተላልፋለሁ።

አንዋር ሙሰማ
ከታላቅ አክብሮት ጋር

Appendix –4

Points for FGD in Amharic

ለFocused Group Discussion /FGD/ መነሻ የውይይት ነጥቦች

1. በአጠቃላይ ውኪየር ሲባል እንዴት ይገለጻል?
2. የባሕል ዕሴቶችና ባሕልን ከማዳበር አንጻር የውኪየር ጠቀሜታ ምንድነው?
3. ውኪየር መረጃ፣ አዳዲስ ዕውቀቶችና ቴክኖሎጂን ለማስተላለፍ ምን ፋይዳ አለው?
4. አዳዲስ ጉዳዮች ሲኖሩ ውኪየርን ተጠቅማቸው ታስተላልፋላቸው ወይ? እንዴት?
5. ውኪየርና ማንነት እንዴት ይገናኛሉ/ አበርክቶ አለው ወይ?
6. ውኪየር በቅርብ ጊዜያት ያጋጠሙት ፈተናዎች አሉ? ምን ምን ናቸው?

Points for FGD in Guraghigna

1. ውኪየር ወበር ምር በሮቱ?
2. ውኪየር ባሕል ቢያትረቁፍኦኝ ኤማ መምር ያገኘው?
3. ገደር ዘንጋ ቲረብር ዌም ተአስተዳደር ይትላለፎ መረጃ በኪየር አማካይነት መምር ያስተላልፋሉ?
4. ገደር ዘንጋ የትብረተሰብዌንዩ ታሰሮዌ ውኪየር መምር ያገኘው?
5. ውኪየርም ጉራጌነት/ የጉራጌ ማንነት ምር ተምቃርሎ?
6. ሻኋ ሻኋ ጋሙኦ ውኪየር የሰናወ ደረጃ ምር ይመስር/ አትጃኪየንም ይውረ ጅጋረ ነረዌ?

Appendix - 5
Informants/ interviewees

No.	Name	Gender	Age	Adress/Kebele
1	Seifu	M	62	Werdene
2	Yirga	M	58	Buchach
3	Fekede	M	64	Sise
4	Yilma	M	72	Astepo
5	Tenkir	M	68	Azer ena koremiya
6	Sileshi Tereda	M	58	Aftir
7	Shirguma	M	74	Megenase - Bedra---
8	Tamreantuan	M	70	Deneb
9	Degemu	M	78	Dakuna
10	Fikre	M	56	Yajoka
11	Melis	M	65	Yetenaka
12	Hile	M	74	Kechot
13	Teklu	M	66	Moche
14	Murad	M	57	Bakanwete
15	Sileshi Zeberga	M	63	Awukakir
16	Tekle	M	64	Ematye
17	Wujra	M	65	Dagag
18	Zelege	M	72	Yeferzye
19	Fitani	M	60	Luke
20	Fujaga	M	65	Jattona Aradashe

Appendix - 6

Area of attention / for the observation & discussion

- ❖ Values
- ❖ Norms
- ❖ Beliefs
- ❖ Attitudes
- ❖ Habits
- ❖ Greetings
- ❖ Foods
- ❖ Way of talking/ conversation
- ❖ The tone of their discussion
- ❖ How do they give a respect to elders
- ❖ The way of accepting or rejecting ideas/issue or discussion points
- ❖ The general interaction
- ❖ Languages they use
 - Proverbs
 - Folktales
 - Metaphors
 - Pattern
 - Plays
- ❖ The environment / the setting
- ❖ Sitting arrangement
- ❖ The presence / absence of fire
- ❖ Performances if any
- ❖ Drinks –

Appendix – 7
Lists of Cheha Woreda's Kebele

ከፍተኛ ተጨናንቆ የሚኖር ሲሆን በሰፊ የቆዳ ሰፋት የሚኖረው የደረቅ ወይናይጋና የወይናይጋ ህዝብ ብዛት ዝቅተኛ ነው። የህዝብ ጥግግት ማለትም የህዝብ ብዛት ላለበት አካባቢ የቆዳ ሰፋት በማሳፈል ሲሰላ የወረዳው አማካይ የህዝብ ጥግግት 226 ሰው በካሬ ኪ.ሜ ሲሆን የኢትዮጵያ አማካይ 65፣ የክልላችን አማካይ 136 ሰው በካሬ ኪ.ሜ የዞኑ 236 መሆኑ ሲታይ ከፍተኛ መሆኑን እንገነዘባለን።

የ2009 ዓ.ም የቸሀ ወረዳ ህዝብ ብዛት በገጠርና ከተማ ቀበሌ

ተ.ቁ	የቀበሌው ስም	ወ	ሴ	ድ
1	ቦራና ቲባ	1316	1306	2622
2	ጃቶና አራዳሼ	1142	1157	2299
3	ዱቢሣ	1582	1595	3176
4	ጋሶሬና ካራቻ	2802	2525	5427
5	ኢዋንና ጨቃራ	2011	1923	3934
6	ወሽርቤና ወርባጫ	1173	1086	2259
7	ቡቻችና ዳነብ	1576	1644	3220
8	አዘርና ሲሰ	2096	2047	4143
9	ይብሬና ቃሜኔ	785	811	1596
10	የሽሬና ቆንዳሪቸ	1023	1024	2047
11	ሉቲና ኢባ	1165	1185	2317

12	ተርጉና ገረገዥ	1399	1427	2826
13	ደጋግ	2268	2328	4596
14	ሲባና እማትዮ	1608	1724	3332
15	ውረርባር ወሸርቤ	1256	1206	2462
16	የፈቅጠረቅ ወደር	2052	1988	4040
17	የፈቅጠረቅ እንደበራ	3187	3164	6351
18	አደሻና አቱርጅ	1759	1762	3521
19	ወርደገና ቆርቆት	1200	1533	2733
20	የፈረዝዮ	2109	2268	4438
21	ገራር ድብር	1427	1565	2990
22	መገናቤ	1886	2008	3894
23	ባካንወቴ	1958	2097	4055
24	አውቃቅር	1753	1765	3518
25	ገራርና የፈረማ ዝናቤ	2089	2271	4360
26	የወዝ	1520	1591	3111
27	አስታፖ	1984	2003	3987
28	ኦገር	2560	2563	5123
29	የደቤ	1418	1571	2989
30	የጠናቃ	1438	1742	3180
31	ዳቶና	1278	1514	2792
32	ሞጨ	2124	2553	4677
33	የሰሰዮና ቋሽ	1115	1357	2472

34	አካላ
35	አካላ
36	አካላ
37	አካላ
38	አካላ
39	አካላ
40	አካላ
41	
ክፍል - 4	
ፈጣን የሆኑ	
አስተ-ሀ	
አካላ	
በማህ	
በማህ	
ሀዝ	
ልማ	
ሀዝ	

Appendix – 8

The category/cluster/ of the woreda in respect to weather condition

ክፍል -2

የወረዳው ለስተዳደራዊ መልክ ምድራዊ ገጽታ የቸፀ ወረዳ በቦታ ከሚገኙ ወረዳዎች አንዱ ሲሆን በ38 የገጠር ቀበሌዎችና በ5 የከተማ ቀበሌዎች ለስተዳደራዊ መዋቅር የተከፈለ ነው።

የወረዳው የአየር ንብረት በተመለከተ

ደረቅ ወይን ደጋ9%

ወይን ደጋ71%

ደጋ20% ነው የወረዳው የቀዳ ስፋት 57,315 ሄር ዶሜትር።

የመሬቱ የተፈጥሮ ገጽታ በተመለከተ

ሚገኝ60% ተራራማ 40%

❖ አመታዊ የዝናብ መጠን

ከፍተኛ 1200 ሚ/ሚትር

ዝቅተኛ..... 800 ሚ/ሚትር

❖ የመቀት መጠን

ዝቅተኛ 15%

ከፍተኛ26%

❖ የአልር ግዳት

ቀይ 25%

ቡናማ 30%

ጥቁር 45%

Appendix 9

FGD Participants profile

No.	Name	Gender	Age	Educational Background	Responsibility/Position
1	Fikre	M	37		Kebele Administrator
2	Melaku	M	28		Expert
3	Selam	F	25		Expert
4	Ayele	M	33		Development&entrepreneurs facilitator @ Cheha wereda
5	Beshir	M	36		Expert
6	Habtu	M	36		Expert at cheha woeda Development office

Table 3.1 . FGD participants

Appendix 10

Image showing the hut of the Ceha Guraghe



Image – Yilama’s home @ Astepo