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**Addis Ababa University College of Humanities, Language Studies,  
Journalism and Communication**

**School of Journalism and Communication**

## **“Qeexaala” as Cultural Communication: The case of Sidaama People**

A THESIS SUBMITTED TO THE SCHOOL OF JOURNALISM AND COMMUNICATION, IN  
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## **Abstract**

*The purpose of this study was to analyze Qeexaala from cultural communication point of view. To conduct the study, qualitative method was used. The data was gathered through individual in-depth interviews, focus group discussion and ground observation. In-depth interviews were conducted with a total of 23 individuals (four clan leaders, two traditional astronomers, three governmental officials, two experts of culture, six elite groups, two evangelists and the rest elders). Focus group discussions were held with four groups having six members each (the age of participants ranged from 50-90). For the purpose of gathering accurate and full information about the subject matter, the respondents were selected through purposive sampling method. The data was analyzed qualitatively. The study found out that Qeexaala is currently on the verge of disappearing due to various setbacks. Some of these setbacks are expansion of religion, especially protestant religion and the changing life style of the people. To this effect the cultural asset of the Sidaama people, especially Qeexaala, seems to be giving its way to the exogenous media has. The study also found out that Qeexaala had a great communicative value in that it served as a channel of communication for the people by way of delivering various messages through dance, song, cultural costumes and accessories at Gudumale, Songo and market places on which the Qeexaala is usually performed. It was also learnt that Qeexaala was used by the people to express criticism on certain issues, such as politics, economy, culture and religion, and that it serves the people as a forum of opposing and criticizing the ill deeds of governments from the past to the present. Moreover, the study found that Qeexaala is a display of culture, life style, cultural administrative practices and traditional religion. Consequently, it can be regarded as a cultural communication medium. The study found that Qeexaala has been the long-lived cultural asset that plays a great role in the communication system of Sidaama people. However, this valuable communicational asset is on the verge of extinction, except that it is performed once a year during 'Fichee-Chambalala- a new year celebration of the Sidaama people.' The study called upon responsible bodies to notice the role of Qeexaala and the threat it has faced, and act in the way they rescue it from disappearance.*

### **Key words:**

Qeexaala, Communication, Feedback, Culture, Indigenous channel, Tensions on Qeexaala. Gudumale and Songo.

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### **Abbreviation and Acronym**

AWCTGCAO	ArbegonaWereda Culture Tourism Government Communication Affair Office
AWEO	ArbegonaWereda Education Office
CTGCAD	Culture Tourism Government Communication Affair Department
CTGCAO	Culture Tourism Government Communication Affair Office
EPRDF	Ethiopian People Revolutionary Democratic Front
FGD	Focus Group Discussion
HZWCTGCAO	HawssaZuriaWereda Culture Tourism Government Communication Affair Office
HTTC	Hawassa Teachers Training College
SZCTGCAD	Sidaama Zone Culture Tourism Government Communication Affair Department
SZPSD	Sidaama Zone Public Services Department

## **CHAPTER ONE**

### **1. Introduction of the Study**

In this unit, background of the study, statement of the problem, objective of the study, limitations, research questions, significance and organization of the study were presented. In the background of the study section information about Qeexaala, culture, communication and Sidaama people's life style have been highlighted. In the statement of problems, the problems that urged this study to be conducted are mentioned. The purposes of conducting this research are mentioned under the objective of study section. The other part of this study is the research question that shows what specific questions will be answered in the study. Limitation section points out factors that have become obstacles for not using the full capacity of the researcher to conduct the study. The presentation of these elements could offer clue that helps us to determine what would be the output of this paper.

#### **1.1 Background of the study**

In this part two things were discussed; namely, the background of communication and 'Qeexaala' tradition.

##### **1.1.1 Background of the communication process**

Even though scholars defined communication in different ways, Lowe et.al (2002) acknowledged that communication is a process in which a message acts as a linkage between people. Interacting between people is the essence of the communication process. They added that this communication process consists of various elements such as process, message, context, feedback, and so on. A lot of issues could be raised in the day-to-day activities of people. As Jandat (2002) mentioned everything is communication. Thus, the issues are within the domain of Jandat's idea. Some of the issues include politics, culture, religion and economy.

The fact mentioned above leads us to conclude that communication has interdisciplinary nature. This means that these different fields of discipline use communication as core element. So, all fields of discipline come together and puzzle out their respective issues through communication.

As Oguwanze (2009) labeled culture is the way of life, custom, belief, social status and so on of people. Due to the fact that people live in different areas and cultural backgrounds, they experience different ways of life. So, culture can serve as communication people use to reflect their ways of life.

Culture is one of the disciplines that are entertained by communication. Culture and communication are two sides of a coin. Nevlier (2012) argued in many respects that the terms *communication* and *culture* can be used interchangeably. Yet the influence of culture on human interaction is vital. It means that culture influences our every thought, feeling, and action, in other implication, our communication. In brief, the people's communication can shape the culture; similarly, their culture also can shape their communication. So, LeBarno (2003) concludes that all communications are cultural.

No communicator exchanges messages as a free agent, without being influenced by their position in social-cultural system. Consequently, it requires to know the cultural context of one's conversation, the cultural beliefs and values, the forms of behavior that are acceptable and not acceptable, etc. Communicators need to know their own expectations and others'. This signifies how different cultural backgrounds would affect the interaction of communicators. Berlo (1960:49) labeled this as:

*People in differing social classes communicate differently. People from different cultural backgrounds communicate differently. Social and cultural systems partly determine the word choices which people make, the purposes they have for communicating, the meanings they attach to certain words, their choice of receivers, the channels they use for this or that kind of message, etc.*

This could be illustrated as people who entertain indigenous communication use traditional channels such as songs, lyrics, dance, 'Qeexaala' (from Sidaama people's context) and so on; whereas, those who exercise exogenous communication system rely on channels such as internet, print, electronic media, etc.

Besides, Ibeger (1993) pointed out that most African societies prefer to run their day-to-day activities in group perspective. In addition to other factors, their living style leads them to use

traditional channel. Likewise, the Sidaama people also run their day-to-day activities based on forming groups, and consequently their communication is also mostly done among groups. Here, in Ibege's view, group means (small or large) a part of social structure in which members commonly share perception, motivation, goals, organization, interdependence and interaction to satisfy their common needs as means of communication (Ibid). For example, the Sidaama people are organized in groups on the basis of different clans and sub clans. Each clan is lead by its respective clan leader and traditional administrators.

The clan leaders and group members meet at 'Gudumaale', a public meeting place to exercise 'Affini'<sup>1</sup>' ('Did you know this?' 'What do you say?' etc.) to reach common understanding on certain issues. It is exercised not only in the areas where these elders are found but also in every *woreda* and *kebele* of the Sidaama Zone.

In 'Affini' system certain issues like politics, economy, social and culture are decided and resolved if and only if the groups reach common consensus. Similarly, the Sidaama practice 'Qeexaala' in groups to make open criticism on what they have received as social and political matter of the people during 'Fichee-chambalaalla', the New Year celebration of the Sidaama people. They practice 'Qeexaala' with song and cultural dance in order to express their happiness, and to forward their social criticism on their praises or condemnation to leaders, government and any concerned body, as well.

On the other hand, Sidaama people perform some ritualistic practices in the form of 'Qeexaala' during the mourning to the death of respected persons, leaders and elders. After the funeral of the respected person, they perform dance and song to praise to what the deceased did when he was alive. It is practiced not only when the above mentioned points occur, but also it is done when they have received and decoded the message to show their critics, condemnation, praises, pleasure, blessings, sadness, etc. In line with this, "Qeexaala", the cultural practice of the Sidama people, seems to be the cultural communication for what has been communally communicated to the people. It means that the purpose, characteristics, principle and type of "Qeexaala" seems to be based on the notion to give communication. In short, "Qeexaala" is the communication

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<sup>1</sup> The Sidama people participatory communication and adjudication system

system of Sidaama people and it is highly integrated with culture, group communication, channel and feedback.

According to the Sidaama Zone CTGCAD, Sidaama are one of the Cushitic speaking people living in South Ethiopia. Sidaama zone is bordered by Oromia region in the north, east and south east, Wolaita Zone in the west and Gedeo Zone in the south west.

The Sidaama people share culture, linguistic, and historical ties with the majority of the people in the horn of Africa. “The Sidaama had its own administration, traditional judgment procedure and money (Womasha<sup>2</sup>) prior to expansion of the central governments” (Sileschi, 2009). The name Sidaama represents the People, the land and the language.

“The Sidaama language, as one of the major Cushitic languages in the country, got new written form and alphabets in 1992 G.C and ‘Sidaamu Afoo’ (Sidaama language Latin letters) were introduced to be properly used” (Discover Sidaama, 2009). Until 1992 G.C the dominant communication form of the Sidaama people was Oral communication.

## **1.2 Statement of the problem**

The Sidaama Zone is rich in natural, historical, and cultural heritages. However, most of the heritages are not recorded in written form and can’t have numerous studies made in the area. As a result, Qeexaala is believed to have faced several problems, and it could not be passed from one generation to another effectively. Among the problems, the following are considered as the main ones:

Qeexaala is considered as a cultural dance of the Sidaama, not merely a form of cultural communication. From the scholarly perspective, Qeexaala has been defined or described differently. For example, the former Sidaama Zone CTGCAD, Cultural Study Expert, Mr. Sileschi in Sidaama Culture and History (2006) described Qeexaala as the cultural dance. He described it in this way because the Qeexaala as a medium ranges from conscious activities like dancing, songs and lyrics to unconscious and involuntary ones.

In addition, he indicated that Qeexaala constitutes speech, non-speech messages, like dancing by structured row, body movement or acquired characteristics like callused hand, gesture, contrived

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<sup>2</sup> The type of money that Sidama used perior to the central government expansion

or relaxed face, and so on. So, he concluded that Qeexaala has been recognized as one type of cultural dances of Sidaama (Ibid).

Qeexaala is considered as it is performed only during the Sidaama New Year celebration, Fiche-Chambalala. This perception leads other Qeexaala kinds to be overlooked. Most published documents such as Discover Sidaama (2009) and the Sidaama Culture and History (2009) neglect the various Qeexaalas performed on different social aspects. There are various issues to be discussed and communicated among the people of Sidaama. Therefore, different Qeexaalas are performed. Thus, the study attempts to show the communication value of the different Qeexaalas.

No study has been made on Qeexaala from communication point view. Finegan (1970) said that most African indigenous communication systems couldn't be documented. This resulted that the systems couldn't be analyzed with theoretical framework and couldn't be studied either. Like most indigenous communication of the African people, Qeexaala also faced the same problem. Of course, anthropologist Tesfaye Birhanu roughly dealt with Qeexaala on his study on the Sidaama Traditional Administrative System to resolve conflicts. Mr. Sileshi, a former expert in Sidaama Zone CTGCA D, also mentioned that Qeexaala is simply a song of Sidaama to reflect culture during the Fiche-Chambalala. The book of Sidaama Culture and History (2009) introduces Qeexaala as just one of the cultural dances and songs of the people. The book mainly emphasizes that Qeexaala is performed only on holydays and festivals.

Similarly, other researchers and scholars dealt with Qeexaala just with respect to their fields of study, i.e. giving Qeexaala less focus. Even though the scholars described Qeexaala in same way, Qeexaala has not been fully introduced to the people from its communication value. This leads Qeexaala to be less understood by the people of its communication value. Therefore, this calls for a study to be conducted on Qeexaala as a communication point of view.

People are not fully aware that some kinds of Qeexaala are on the verge of disappearance in case of the disappearance of such Qeexaalas, have not been studied yet. This thesis is meant to justify the causes of the disappearance and there by recommended ways of tackling problems.

### **1.3 Objective of the study**

#### 1.3.1 General objective

The general objective of this study was to analyze the “Qeexaala” as cultural communication practices, in Sidaama Zone by taking Arbegona and Hawassa zuria woredas and Hawassa city administrative as the focus area.

#### 1.3.2 Specific objective

- To describe the purpose, situations and moments that “Qeexaala” is practiced among the Sidaama.
- To reveal the characteristics and types of “Qeexaala” communication
- To analyze the principle of “Qeexaala” communication
- To describe the channel in which the Qeexaala messages are conveyed
- To discover the challenges of “Qeexaala” and to propose suggestions in the study

### ***1.4 Research questions***

This thesis tries mainly to answer the following questions with the view to meeting the above objectives:

- What are the purpose, situation and moment causes the “Qeexaala” is practiced communication system in Sidaama?
- How can message be received and delivered through the “Qeexaala” communication?
- What are the “Qeexaala” communication types?
- How can the “Qeexaala” communication be described as means of criticism and feedback communication?
- What are the functions and uses of “Qeexaala” communication?
- What are the challenges of “Qeexaala” communication?

## *1.5 Limitations*

- During the course of studying this topic, the researcher faced the following limitations that caused the bottle neck for this study. Among these, lack of written materials in the area of “Qeexaala” in-line with the communication perspective is the major one. This has caused a problem that forced the use of other review literatures that do not directly relate to Qeexaala, but which discuss culture as communication. It is obvious that if there were written materials on Qeexaala, analyzing it as a communication from the scholars’ point of view would be a lot more favorable and credible.
- Inadequate logistics and facilities since it requires inter-local travel affected the study a lot because every step in the study demanded a big finance due to the less accessibility of elders who could give information. This condition made the data collecting and analysis a lot difficult. However, if logistics and facilities had been available, it would have been possible to integrate the limited resources and other conditions to access further areas to make the study quality.
- Time was the fundamental uncertainty in order to finalize the study and conduct ethnography method because of the University’s confined schedule, inaccessible areas and incongruence between the time of data collection and the moment “Qeexaala” tradition is practiced. Since most of elders who have indigenous knowledge reside in some remote localities, financial constraints together with bureaucratic bottle-necks were the main constraints. Ethnographic method would have helped the collection of data by the means of directly participating in the act and video recording and taking photograph the scenes. If this method had been applied in addition to FGDs and individual interviews, the responses could have been stronger. In other words, the researcher could have got the opportunity of digging out some hidden facts rather simply relying on the information from respondents.

Though these constraints were the main bottle-neck for this thesis, the researcher solved them using all his best attainable activities by facing the challenges during the course and attempting as much as possible to curve these problems.

## **1.6 Significance of the study**

This study has a great deal of significance for different individuals. Some of the points are mentioned in the next few paragraphs.

The study analyzes Qeexaala as the communicative value aspect and from the theoretical framework. It discusses the characteristics of Qeexaala in-depth. It also shows the people how significant really Qeexaala is in terms of creating economics, social, religious, political and cultural ties within the people. The study pointed out the great value Qeexaala has to communicate various issues within the people. And it would contribute to the body of knowledge.

The study can serve as the mirror to witness the people what problems Qeexaala is facing nowadays. It helps the people and responsible government figures to understand the challenge posed on Qeexaala. The research does not simply them what problems are; rather it warns them to take actions to protect this valuable cultural asset from distraction. Besides warning the people and responsible figures to take actions, it recommends ways of conserving Qeexaala.

It does a real work of introduces Qeexaala to the world. The study serves to show the world people how beautiful culture Sidaama people have and it is worth seeing. There people tour to visit Qeexaala. This makes a good source of income to the country. Furthermore, it lays ground for further researches to be made particularly on Qeexaala by different researcher or elite groups. So far, Qeexaala has been recognized just as one of the various cultural practices held on Fiche-Chambalala. Therefore, the introduction of such researchers or elite to the study on Qeexaala can give a chance for the potential cultural asset called Qeexaala to be treated individually, and in due course, it could be inscribed in UNESCO as a valuable world heritage.

The research also paves ways for other researcher to emerge. It can serve as a springboard for any researcher to study problems related to Qeexaala while the scholars deal with the problems, they worth hard for the ways to solve the problems and preserve Qeexaala.

Generally, this study invites Sidaama people to recognize the communicative value of Qeexaala and its cultural value and work hard to preserve it and pass it to generations to community elite groups to participate on conducting research and create awareness and do the work of

indoctrination within the Sidaama people, in particular, and the world people, as a whole. This in turn allows international researchers to engage in further study making. It also invites governmental bodies to implement various strategies so that the culture could be preserved.

### **1.7 Organization of the study**

This thesis is organized in five chapters. In chapter one, background of the study, statement of the problem, limitations, research questions, significance of the study, organization of the study and objective of the study are presented. The presentation of these elements could give a clue that helps us to determine what would be the output of this paper. In chapter two the scholarly views regarding culture, group, indigenous and feedback communication were discussed. Here also the nature, type and characteristic are arranged and discussed well. In chapter three of the thesis, issues of research design and method of data coding and analysis are presented. In chapter four data was presented and interpreted findings on Qeexaala as communication, types of channel through which Qeexaala is transmitted, how it is performed, where it is performed and challenges that Qeexaala has faced. In chapter five conclusion and recommendation were presented.

## CHAPTER TWO

### 2. Literature review

In this chapter, scholars' point of view regarding cultural, group, indigenous and feedback communication is presented. Besides, their nature, type and characteristic are arranged and discussed well.

#### 2.1 Communication

Communication is the soul and heart of the human experience. People pay out much time to exchange information of social, political, economic and cultural issues. Based on the nature of communication, it's possible to say that without communication the existence of human being is questionable.

There are two views of communication among scholars: the exogenous and indigenous.

Jandt (2004) emphasized that the exogenous (Aristotelian) view of communication is conceptualized as one way, top down, interactive, transactional, and suited for the transmission media of print, telephones, internet, radio and television. On the other hand, Mundy and Laney (1993) emphasized that indigenous communication doesn't take place through newspaper, radio, or extension organization. It occurs within families, at meeting of village organizations, in the market places, or at the communal level. Most of the time this communication is informal and unorganized, interpersonal, group-based, oral, controlled locally rather than outsiders and uses no or low level of technology, as they added. The above description of indigenous communication implies that the channel difference of communication would matter to separate the two views of communication.

In case of Africa, most countries including Ethiopia, indigenous communication still serves to run the day- to- day activity of people. In this chapter in-depth and breadth discussion was made about indigenous communication. First of all, it would be good to see the general concept of communication, group communication and cultural communication.

Though different scholars describe communication in their ways, Okunna (1999) pointed out that communication is a complex process because the exchange or sharing of information or message

requires certain basic elements. Based on this explanation, one has to understand that every communication situation differs in some ways from every other one; however, one should attempt to isolate certain elements that all communications have in common. These components include source, message, process, context, receiver, encoding, decoding, channel and feedback.

In regard to source, communication occurs when a source sends or expresses an emotion or a feeling, creates an idea, or senses the need to communicate, as Berlo (1960) labeled. Jandt (2004) labeled this explanation as the source is the person with an idea he or she desires to communicate. Both scholars underlined that the source is the person who is the sender of message in verbal or non verbal way.

For encoding-decoding, when one put his/her ideas into conversation or into nonverbal message, he/she is putting them into a code, hence encoding, as Devito (2002) declared. Decoding is the opposite process of encoding and just as much an active process. The receiver is actively involved in the communication process by assigning to the symbols received, as Jandt (2004) affirmed.

From view of message, every communicative act is based on something that conveys meaning, and that conveyance is the message. The message may be either verbal (spoken or written) or nonverbal (body language, physical appearance, or vocal tone). Devito (2002) argued that communication messages take many forms and are transmitted or received through one or a combination organ. His explanation indicates that everything you communicate is a message.

In line with process, the communication process is triggered when the sender makes a conscious or an unconscious decision to share the message with another person-the receiver.

West and Turner (2000) emphasized that a process means ongoing and unending. Communication is also dynamic, complex, continually changing. With this view of communication, we emphasize the dynamic of making meaning rather than the end result.

On behalf of receiver, the person who has got a message of the sender is called a receiver. Jandt (2004) emphasized that the receiver is the person who attends to the message. The attendants of the message either intentionally or they may be any person who comes upon and attends/accepts the message.

For channel, Jandt (2004) mentioned that the term channel is used technically to refer to the means by which encoding message is transmitted. Based on this description, we can see the nature of channel based on the view of exogenous and indigenous communication.

As Ogwezzy (2009) compared and contrasted both views of communication channel as, Indigenous communication channels are developed locally; controlled by the local people; use local technology; and especially those that are not under institutional communication, are not bureaucratically organized. Exogenous channels are the mass media (radio, television, newspapers, magazines and others) and such bureaucratically organized networks. So, exogenous systems are institutionally organized communication.

In regard feedback, the receiver's response toward the source of information is called feedback.

Bienvenu and Timm (2002:262) expressed feedback as:

*Feedback is the term we use to describe any response, critiques, criticism, or comment about the way we communicate. Feedback may take the form of a direct criticism or compliant, but often it's subtler, such as nonverbal reactions, edited comments on a written document, rejection of an idea presented in a meeting, or worst of all, simple failure to respond to our communication. Feedback comes from two sources: the external and the internal. The external feedback comes from your target audience internal feedback comes from the process of self-evaluation. Both types of feedback form the basis for any improvement in communication skill.*

Generally, feedback enables the communication process to go two ways and be effective.

Intended for context, communication exists in a context, and that context, to a large extent, determines the meaning of any verbal or non verbal messages (Devito, 2002). He also pointed out four aspects of context. These are; the physical context refers to the tangible or concrete environment, the room, park or auditorium, etc. The cultural context refers to the lifestyles, beliefs, values, behavior and communication of a group; it is the rules of the group of people for considering right or wrong. The social-psychology context refers to the status relationships among communicators, the formality of situation. The temporal context refers to the position in which message fits into a sequence of event. Here, it's these four contexts interact-each influences the other and is influenced by the other.

On the other hand, west and Turner imposed context as the environment in which communication takes place. And they labeled it from situational context perspective. That a

context is situational-based means the communication process is limited by a number of situations; namely, the number of people, the degree of space between interact-ants, the extent of feedback, and the available channel, as Miller (1978) pointed out. According to west and Turner, there are seven communication contexts: intrapersonal, interpersonal, small group, public, mass and intercultural. In similar fashion, theories frequently cut across several contexts.

Generally, Okunna defined communication as the combined effect of these elements that enable communication to be the complex process.

## **2.2 Group communication**

### **2.2.1 Group**

Group is the key instrument for human-beings to run their day-to-day activities. We spend a large amount of time with involving and interacting in group manner. Johnson and Johnson (1994) emphasized that a group may be defined as two or more individuals who interact with each other, who are interdependent, who define themselves and are defined by others as belonging to the group, share the norms concerning matters of common interest and participate in a system of interlocking role, influence each other, find the group rewarding and pursue common goal. Based on this definition, Johnson and Johnson point out seven components of group. They contend:

*Interpersonal interaction, a group may be defined as a number of individuals who are interacting with one another. It implies that communication is possible when it interlinks members together. Interdependence, a group may be defined as collection of individuals who are interdependent. According to this, individuals are not a group unless an event that affects one of them affects them all. Goals, People join groups in order to achieve goals they are unable to achieve by themselves. Perception on Membership, a group may be defined as a social unit consisting of two or more persons who perceive themselves as belonging to a group. Motivation, a group may be defined as a collection of individuals who are trying to satisfy some personal need through their joint association. Structured relationships, a group may be defined as a collection of individuals whose interactions are structured by a set of roles and norms. Mutual influence, group may be defined as a collection of individual who influence each other (Ibid1994:12, 13).*

Based on these elements and definition, one can conclude that a group is two or more individuals in face to face interaction, each aware of his/her membership of in the group, each aware of the

others who belong to the group, and each aware of their positive interdependence as they strive to achieve mutual goals.

Groups are composed of a number of people who work together to achieve some common purpose. Group reach focuses on task groups as opposed to friendship and family group. There is disagreement by scholars about how many people make up a small group. Some scholars argue that the optimal number for a group is five to seven members, whereas other put no limit on the maximum number of members. Nearly all agree, however, that there must be at least three people for a group to exist. Schultz (1996) acknowledge that the number in a group; however, is not as important as the implication of that number. It indicates that as the number increases in small group, there is less individual contribution.

Shaw (1981) emphasized that the more people, the greater opportunity more personal relationships to develop. This may influence whether group stay focused on their experience. In line with this, west and Turner indicated that people are influenced by presence of others. It means that some groups are very cohesive, or have a high degree of togetherness and a common bond. This cohesiveness may influence whether the group functions effectively and efficiently. In addition, the small group context affords individuals a chance to gain multiple perspectives on an issue. This implies that in the small group context, many people have the potential to contribute to the group's goals.

Applbaum et al. (2001) indicated that in problem solving groups or task groups, in particular, many perspectives may be advantageous. The benefit small group drive from this exchange of multiple perspectives is called synergy and explains why be more effective than an individual at exchange goal.

### **2.2.2Group dynamics**

Group dynamics is the study of ways in which groups form and behave. Adams and Galanes (2003) indicate that group dynamic is the field of inquiry dedicated to advanced knowledge about the nature of groups, the law of their development, and their interrelations with individuals, other groups, and large institution. It implies that in order to understand group dynamics, we must consider that all groups have a basic structure that group changes and develops over time.

### 2.2.3 Group communication

According to West and Turner (2004), group communication is one of the communication contexts. Small group communication refers to the part of the field of group dynamics that focus on the exchange of verbal and non verbal information among members. This shows that the group communication require interaction.

Adams and Galanes (2003) indicated that as members create, perceive, interpret and respond to messages, they are engaging in group. On the other hand, it emphasizes that all elements of communication which are mentioned above inclusively work on this circumstance.

Network and role behavior are two important components of group behavior. West and Turner (2004:28) labeled these two components as:

*Networks are communication patterns through which information flows, and networks in small groups answer the following question: who speaks to whom and in what order? The patterns of interaction in small group may vary significantly. For instance, in some groups the leader may be included in all deliberations, whereas in other group members may speak to one another without leader. The small group context is made up of individuals who take on various roles or the position of group members and their relationship to the group. These roles may be very diverse, including task leader, passive observer, active listener, recorder, and so forth.*

There are two types of a group based on their major purpose. Adams and Galanes (2003) indicated that they are primary and secondary group. They elaborated the two as follows:

- ❖ **Primary groups** are form to meet the first two types of needs, inclusion and affection. They may accomplish work but that is not primary objective. Loving, caring, avoiding feeling of loneliness, sharing, feeling cared about-these are the motives for which we willingly give up some freedom as individual to be member of primary groups. The communication patterns that the communicators learned in the first group may likely affect the way communicators communicate in the secondary group.
- ❖ **Secondary groups** exist mainly to meet controlled needs: solving all sorts of problems. They are task groups. Secondary groups take a range of tasks. Support groups exist to help members understand and address personal issue or problem.

Learning groups of many sorts to help members understand or control events in their lives and the world around them. Organization groups including any such problem solving groups formed within the context of a large organization. So, whatever the purpose of the group, members communicate each other and with members of outside the group. Both the communication and the group components on this stage come together and work integrally.

Adams and Galanes (2003) imposed that group members send verbal and nonverbal messages and that the other group members observe, interpret, and respond to these messages. This implies that members of a group pay attention to each and coordinate their communication behavior to accomplish the group assignment. It's the member's communication with each other—their perceiving, interpreting and responding to one another's signal—that creates the interdependency necessary for individuals to be called a group.

#### **2.2.4. The general system theory**

Biologist Ludwing Bertalanffy is the father and developer of the general system theory as a way to examine and explain complex living organisms. Because living organisms, including groups, are constantly changing, they are difficult to study. Adams and Galanes (2003) indicate that fortunately, system theory provides with a way of examining and describing how a system's parts are related to each other, even while they are continuously changing.

System theory has helped social-scientists, family therapies, business professionals, and others by giving them a useful framework for looking at complex human groupings.

Applbaum et al. (2001) indicated that many individual elements affect the dynamics of a group the reason why the group was formed, the personalities of the group members, the information members have, the type of leadership, how the group handles conflicts, how successfully the group has been in accomplishing the assigned task and so on. It indicates that no single element functions alone; the element interacts continuously.

In general, systems theory concepts keep us from oversimplifying our description of group interaction. All parts interact to produce the entity called group as it defined above.

Adams and Galanes (2003) concluded that the small group as a system. And they emphasized that a system consists of elements that function interdependently. The system, in our case a

group, also functions interdependently with the environment in which it operates as a part of larger system. Not only is a large group made up of several elements that influence one another, but the group also both affects and is affected by its surrounding. This implies that both the external and internal nature of interdependency would be affecting the communication of the group.

Katz and Khan (1979) introduced four basic concepts of system theory. These concepts enable us to understand systems theory in-depth. These are:

- **Inputs**-consists of all the factors- people, information, energies, and other resources- that are brought into the group from the outside. Adams and Galanes (2003) also added that inputs are the “raw materials” from which the group is initially formed and are used by members to perform their work.
- **Throughput processes** of the group- are the activities within the group as it goes about its work. These include such process as how roles, rules, leadership develop; how member handle conflict; and how members evaluate the information they receive. P. Johnson and W. Johnson (1994) emphasized that throughput processes are the “how” of the group, including all the verbal and non-verbal behaviors.

The heart of the group’s throughput processes is interaction, or mutual influence that occurs when people communicate with each other. Adams and Galanes (2003) also labeled this as interaction includes all the verbal and non-verbal behaviors in the group and implies that members of the group are open to each other’s persuasive attempts. Interaction assume that members are aware of one another; simultaneously sending, interpreting, and receiving messages designed to influence; and are affected by one another.

- **Outputs**-are the results, the products of the group throughput processes. Applbaum et al. (2001) imposed that outputs include tangible outcomes, such as decisions the group has made and presented in both verbally and non-verbally. However, they also include less obvious results such as cohesiveness, member satisfaction, personal growth of individual members, and changes in the group structure.

Outputs may be positive or destructive. Adams and Galanes (2003) argued the variability nature of outputs as; although we hope that the outputs of small group’s interaction are positive and

helpful, some outputs are destructive to both the group itself and the organization that established the group. Hasty decisions, dissatisfaction of group members, and shoddy products are example of destructive product or outputs. Harmful group outputs are, like toxic waste, dangerous to everyone involved including the organization to which the group belongs.

- **Environment**-a group doesn't exist apart from its surrounding, or environment, which consists of everything outside the group that affects the group. Adams and Galanes (2003) imposed that the small group system is linked into its environment, which in turn affects communication process within the small group itself. On the other implication, group shape environment and environment also shape communication of group. This interdependency occurs for several reasons.

Katz and Khan (1979:144) pointed out further how a group interacts among itself and same other group, and how it interacts with the environment:

*First, members of groups often belong to other groups that simultaneously influence and influenced by them. Second, groups typically have to coordinate their actions with other groups within the same parent organization or across organizations. Third, there is frequent internal and external communication over interpretation of group's goals, the extent of the group's authority, and support for group action that helps define a group's accountability for its risk. Finally, members bring to their groups a Variety of interest, ways of speaking, and mental models of effective group problem solving. This intern affects how members create their sense of 'group'.*

So here it is all group interactions directly and indirectly reflect this back-and-forth relationship between the group and its environment.

#### **2.2.4.1 Characteristics of systems theory**

Open and closed systems, multiple causes and multiple paths, interdependency, nonsummativity, and feedback are the major characteristics of the system. These characteristics help explain how a system functions, both internally and within the surrounding environment. Adams and Galanes (2003) described these characteristics as:

- **Closed systems** have limited flow of information or little interaction between themselves and their environment, whereas **open systems** have a free exchange of information with

their environments, that is input and outputs flow back and forth between the system and its environment.

- **Multiple causes** implies that no single system input determines system outputs; instead system outcomes are the result of numerous, interdependency factors. On the other hand, **multiple path** focus on system objectives can be in a variety of ways.
- **Interdependency** refers to the fact that each element of a system influences and is influenced by the other elements.
- **Feedback** is the return of system outputs as system inputs, which allows the system to monitor its movement goals and make necessary changes.
- **Nonsummativity** refers to the concept that a system is not the sum of its parts. This indicates that a group, sometimes, performs or produces positive or negative output than anyone predict. Salazar (1995) labeled this concept as group often achieve an assembly effect, or positive synergy, in which the output is superior to the average of the output of the individual members.

Although no one knows exactly why one group experiences positive synergy and another negative synergy, it may have something to do with the level of ambiguity that face the group, whether the group encounters obstacles during its problem-solving process, and how it deals with those obstacles.

To handle these output communication play a great role. Communication among members is the key to make the most of the group members' capacities. Group members must understand the problem-solving process and be taught how to use communication that facilitates effective discussion and problem solving.

#### **2.2.4.2 Model of an open system**

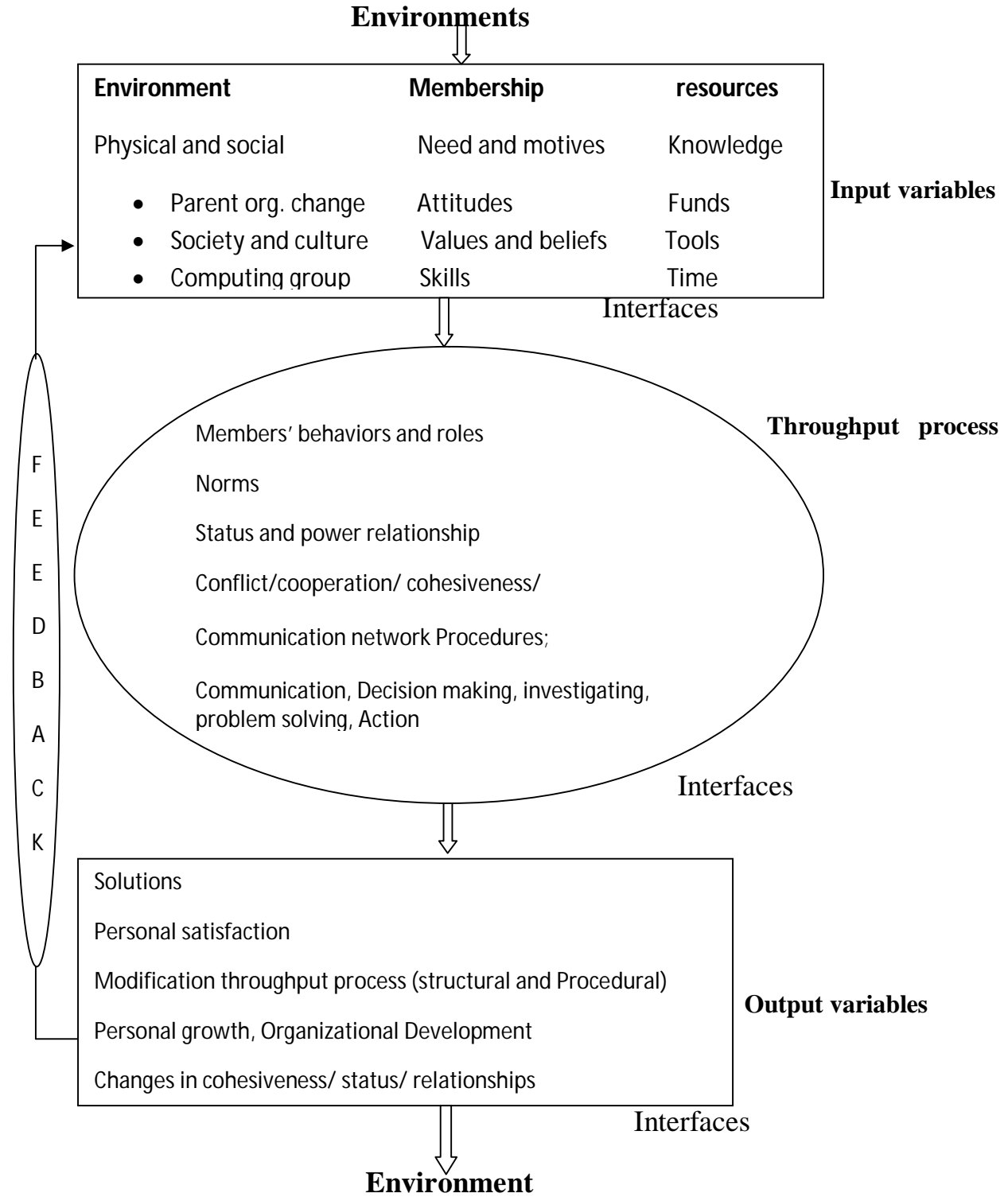
Sixty years ago, Robert Bales of Harvard University developed system theory. Bales' emphasis on group equilibrium, or balance, reflects his system approach to group decision making. Bales analyzed system theory based on the Shannon and Weaver's information theory. So, his view is highly symbolized as linear system of group communication.

**Figure1** The Bales' system theories model

**Input** → **Process** → **Output**

Based on this model, Griffin (2006) concludes that one could think of information as input, taking as process, and decision as output. On the other hand, Adams and Galanes (2003) discussed system theory based on transactional view and added feedback and environment as a key factor for group communication. And he offers the following general model of group as an open system communication.

**Figure 2** The System model of Adames and Galanes



### 2.3 Cultural communication

Culture is necessary for a healthy society. In anthropology, culture is further defined as the patterns of behavior and thinking that people living in a social group learn, create and share. Ogwezzy (2009) emphasize that culture is the belief, custom, tradition, practices and social behavior of a particular nation and its people. Based on this argument, it is possible to say that culture distinguishes one human group from another.

Because of the different nature of culture, it provides the overall framework wherein humans learn to organize their thoughts, emotions, and behaviors in relation to their environment and interact with other culture. Nevlier (2012) labeled this concept that culture teaches one how to *think*, conditions one's how to *feel*, and instructs one how to *act*, especially how to *interact* with others-in other words, how to communicate.

Tradition can be said to be the norms and values of each individual group under a particular ethnic group or tribe. Culture is dynamic i.e. changes with time while tradition is a bit stagnant. Ogwezzy (2009:6) compared and contrasted both tradition and the dynamic nature of culture as:

*Culture and tradition are interwoven, but culture is highly influenced by the environment and vice versa. We often think of a culture in terms of its geography. But culture is more a human phenomenon than a geographic one. And while geography certainly affects how people live within a particular culture, it is the people, more than the geography, which constitutes culture. So when you think of a culture, think about the people. It is also important to understand that cultures of people are not static, rather dynamic. This means that cultures change; they are fluid, always moving.*

Based on the above description, we could conclude that the dynamic nature of culture also shapes the nature of communication to be dynamic and ongoing.

Nevlier (2012) argued that in many respects, the terms *communication* and *culture* can be used interchangeably. Yet the influence of culture on human interaction is paradoxical. It means that culture influences our every thought, feeling, and action- in other implication, our communication. So, LeBarno (2003) concludes that all communications are cultural.

Over the past few decades, anthropologists, communication researchers, psychologists, and sociologists have isolated several dimensions of cultural variability that can be used to

differentiate cultures. We will focus on the Nevlier's five dimensions of cultural variability: individualism-collectivism, high-low context, value orientations, power distance, and uncertainty avoidance. Each of these dimensions affects how people communicate.

The Nevlier's the five dimensions of cultural variability will be presented along cultural continua. The cultural continua allow us to represent the dimensions of cultural variability as continuous and varying in magnitude by degree. In other words, no culture is purely and absolutely individualistic or collectivistic. Instead, a culture may be more individualistic or more collectivistic than some other culture. Another important point that he mentioned out is that these cultural dimensions of variability are not opposites; that is, a culture where a large power distance is practiced should not be thought of as the opposite of a culture where small power distance is practiced.

### **2.3.1 Individualism vs Collectivism**

Nevlier (2012) indicated that Individualism/Collectivism is the dimension most often used to explain cultural variability, sometimes, to the exclusion of all others.

- **Individualism**

Individualism mostly defined as personal independence. Nevlier pointed out that valuing personal independence involves putting an emphasis on personal responsibility and freedom of choice, personal autonomy, and achieving self-fulfillment.

Moreover, individualists strive to maintain distinctive personal attitudes and opinions and prefer self-directed behavior and independence of groups. Individualists tend to see themselves as unique from others.

Carey (2009) interlinked the individualism view with the communication point of view as the communication consequence among individualists, social behavior is guided by one's personal attitudes, motivations, and other internal processes. It indicates that individualistic cultures value and reward an individual's uniqueness.

- **Collectivism**

Oyserman, Coon, and Kemmelmeier (2002) point out that the central ingredient of collectivism is the assumption that groups bind and mutually obligate individuals. In their extensive review of literature, they found that collectivism is linked to a sense of duty to group, interdependence, harmony, and working with the group.

Triandis (1993) observes that because group harmony is so highly valued, obedience to and compliance with in- group pressures is routine. One's behavior is role based, and deviations from the prescribed role are discouraged and often negatively sanctioned. In this sense, a person's behavior is guided more by shame than by personal guilt.

Nevlier (2012) argued that a collectivist who stands out from the group disrupts the harmony and may be punished. Most collectivistic cultures value social reciprocity, obligation, dependence, and obedience. But by far, the primary value stressed by many collectivistic cultures is harmony.

The communication natures of collectivists are more conscious of in-group/out-group distinctions than are individualists. According to Gudykunst and his colleagues (1996), individualists tend to initiate and maintain specific friendships based on desirable qualities of the other person.

Collectivists form friendships that are determined by their hierarchical role in society. Collectivists perceive and rate their in- group friendships as more intimate than do individualists. On the other hand, Nevlier asserted that individualists tend to apply the same value standards to all, whereas collectivists tend to apply different value standards to members of their in-groups and out-groups.

### **2.3.1.1 Vertical and horizontal individualism and collectivism**

According to Singelis, Triandis, Bhawuk, and Gelfand (1995), the vertical and horizontal nature of individualism and collectivism are pointed out as follows:

- Horizontal individualism is a cultural orientation where an autonomous self is valued but the individual is more or less equal in status to others. The self is perceived as independent but nevertheless the same as others.

- Vertical individualism is the cultural orientation where an autonomous self is also valued but the self is seen as different from and perhaps unequal to others. Status and competition are important aspects of this orientation.
- Horizontal collectivism is the cultural orientation where the individual sees the self as a member of an in-group whose members are similar to one another. The self is interdependent and the same as the self of others. Equality is expected and practiced within this orientation. China is probably a good example of horizontal collectivism. Theoretical communism is an example of extreme horizontal collectivism.
- Vertical collectivism is the cultural orientation in which the individual sees the self as an integral part of the in-group but the members are different from one another, some having more status than others. The self is interdependent, and inequality within the group is valued. In this orientation, serving and sacrifice are important. Japan, India, and rural traditional Greece are examples of vertical collectivism.

### **2.3.2 High and low-context communication**

Human communication is dependent on the context in which it occurs. Nevlier (2012) contributed that, in addition to the verbal and nonverbal codes that are exchanged between interact-ants, the salient features of a communicative context include the cultural, physical, socio-relational, and perceptual environments.

The cultural context includes, among myriad of other variables, such features as individualism and collectivism. Nevlier (2012) asserted the communicative cultural context as the physical environment including the actual geographical location of the interaction. The socio-relational environment encompasses the relationship between the interact-ants.

The perceptual environment consists of the attitudes, motivations, and cognitive dispositions of the communicator. Each of these environments provides a wealth of information to the interact-ants about how to communicate. Here's the important point: the degree to which interact-ants focus on these contexts while communicating varies considerably from culture to culture.

Nevlier (2012) stated that depending on contextual features present during communication, some persons choose to focus more on the verbal codes than on the nonverbal elements while others actively monitor the nonverbal elements of the context. Edward Hall describes the former as low context and the latter as high context. Hall (1959) asserts that:

- A high-context (HC) communication or message is one in which most of the information is either in the physical context or is internalized in the person, while very little is in the coded, explicit, transmitted part of the message.
- A low-context (LC) communication is just the opposite of high context; i.e., the mass of information is vested in the explicit code.

### **2.3.3 Value orientation**

Values affect cultural communication. When people from different cultures come together to interact, their messages are guided by and reflect their fundamental value orientations. Nevlier (2012) indicated that people who strongly value individuality will likely interact differently than will people who strongly value collectivism.

An understanding of cultural value systems can help identify similarities and differences between people from different cultures from which cultural communication can proceed. Nevlier acknowledged that like culture, values are learned; they are not innate or universal.

Rokeach (1973) argues that values guide us in the selection and justification of social behavior. Values prescribe what is preferred or prohibited. Values are the evaluative component of an individual's attitudes and beliefs. Values guide how we think about things in terms of what is right/wrong and correct/incorrect. Values trigger positive or negative emotions. Values also guide our actions.

### **2.3.4 Power distance**

According to Nevlier (2012) power distance refers to the acceptance by the less powerful members of the society of the idea that power differences are a natural part of their society. Cultures with a low score would not accept this inequality as easy.

Hofstede (1980) categorizes cultures as possessing either large or small power distance. Cultures with a smaller power distance emphasizes that inequalities among people should be minimized and that there should be interdependence between less-powerful and more-powerful people. In cultures with small power distance, family members are generally treated as equal and familial decisions are reached democratically.

Hofstede maintains that in cultures with a larger power distance, inequalities among people are both expected and desired. Less powerful people should be dependent on more powerful people. In larger power distance cultures, children are expected to be obedient.

In many larger power distance cultures, there is a strict hierarchy among family members where typically the father rules authoritatively, followed by the eldest son and moving down the ladder by age and sex.

In short, it's feasible to conclude that power distance- either large or small -affects the verbal and nonverbal behavior of a culture- in other word, our communication.

## **2.4 Indigenous communication**

As most scholars argued that Indigenous communication systems are developed locally; controlled by the local people; use local technology; and especially those that are not under institutional communication, are not bureaucratically organized.

Wilson (1987) in his own definition stated that traditional communication is a continuous process of information dissemination, entertainment and education used in societies which have not been seriously dislocated by Western culture or any other external influence. This indicates that this communication functions for these native societies and these who have their own means of communication channel. In line with this, Wilson also stressed that the ownership of the traditional communication media lies with the society.

There are several kinds of indigenous communication systems around the world. In United States of America, the native society, Red Indians, still practice the indigenous communication system to run their day-to-day activity. In the case of Australia, the native society, Aborigines and Torres Strait Islanders, they have cultural communication channels and principles that inhibits

effective communication between Indigenous and non-Indigenous people, even when an Indigenous person appears to understand English and exogenous channels.

On the other hand, in the northern part of India, the farmers still use indigenous communication to achieve effectively the developmental program. In the Amazon basin of Brazil, the native group of society still practices indigenous communication to protect their society and environment.

In the case of Africans, the indigenous communication is practiced effectively. In this subsection, we will see in-depth the African indigenous communication system.

#### **2.4.1 The Africa indigenous communication system**

Olulade (1998) stated that indigenous communication as used in Africa is an admixture of social conventions and practice that have become sharpened and blended into veritable communication modes and systems which have almost become standard practices for society. It is a complex system of communication which pervades all aspects of rural African life.

Denga (1988) added that it has varied characteristics which include dynamism and the fact of its being a multi-media and multi-channel system. It is perhaps the most important way by which the rural society communicate among themselves and with others.

So, despite the advent of the modern day media in Africa, the use of traditional cues and materials is still very much common and adaptable, acceptable and recognizable by the people. Ogwezzy (2009) summarized that, from a general point of view, African Communication systems is seen as a traditional or indigenous mode of communication and it is indigenous. This Indigenous communication is steeped in traditional culture. Or it is tied to the culture of its people.

Before we analyze the type of indigenous communication channel, first we have to see the characteristics of African communication system.

#### **2.4.2 Characteristics of African communication systems**

Ogwezzy (2009) imposed the characteristics of African communication systems as follows. These are:

- **Value:** Values in communication deal with effectiveness of communication. Effectiveness means that messages are received by intended audience, interpreted as conceived by the sender; message is remembered over a reasonably extended period of time, and message is used appropriately.

African communication systems have value, and it is an important aspect of our culture.

It is the agency by which culture is preserved, handed down, responded to new situations and adapted. The influx and explosion of exogenous media endangers the survival of and may even lead to the erosion of traditional African communication which might threaten cultural transmission and the survival of indigenous technical knowledge.

- **Reach:** African media are ever-present because they reach many rural people who are not reached by even the most widespread exogenous channels. So, it should always be realized in designing communication strategy and in choosing channels of communication like television, newspapers and magazines are largely confined to the urban areas in the developing countries. African communication systems are useful in conveying messages to people out of the reach of exogenous channels.
- **Channel Credibility:** Messages transmitted through the exogenous (i.e. externally controlled) mass media are more often than not, greeted with hostility or skepticism. Since traditional channels are familiar to the target and controlled locally, they are quite credible.
- **Channels of Chang:** Researches into the diffusion of innovations have shown the importance of informal and inter-personal contacts in persuading people to adopt, or reject innovations (Opubor, 1975:35). Opubor argued that mass media are strong in creating awareness but weak in persuading people to adopt change. So, such contacts are more commonly made through the traditional channels. Hence, traditional channels of communication are important conduits of change.

### **2.4.3 A comparison of indigenous and exogenous communication**

Ogwezzy (2009) examined as Exogenous media have limited range in Africa. They are urban centric, manipulative, lack immediate feedback and are affected by audience literacy level. They

are also more likely to be affected by noise, which causes distortion and affects the range of communication.

Indigenous communication systems allow participation which is the source of its credibility. The indigenous system allows immediate feedback making for total communication. Immediate feedback is important because it is an evaluative component of the communication system; and communication is cyclic because of its transactional nature requiring constant feedback.

Furthermore, as the Ogwezzy's assessment, different scholars examined the similarity and difference between African communication systems and mass communication. The following tables show the differences and similarity.

**Table 1 Differences of Indigenous and Exogenous communication**

<b>Indigenous Communication</b>	<b>Exogenous Communication</b>
<p><b>Organization:</b>  Indigenous communication systems are developed locally; controlled by the local people; use local technology; and especially those that are not under institutional communication, are not bureaucratically organized ( Ogwezzy, 2009).</p>	<p><b>Organization:</b> Exogenous channels are the mass media (radio, television, newspapers, magazines and others) and such bureaucratically organized networks. So, exogenous systems are institutionally organized communication (Ogwezzy, 2009).</p>
<p><b>Structure:</b> African communication system is essentially owned by the society whose leadership only acts as the chief gate keeper. The channel or medium, then, is open to use by anybody to reach anybody. It has always operated under a clear-cut dynamic policy which serves the interest and need of the rural people (Ibagere, 1994).</p>	<p><b>Structure:</b> The structure of the media is determined by the ownership (which is [ostensibly] not the society) which eventually determines the method of operation and may influence messages (Ibagere, 1994).</p>
<p><b>Reach and Influence:</b> Can reach few people but with a great deal of influence within the network (Ogwezzy, 2009).</p>	<p><b>Reach and Influence:</b> Can reach more people with little influence (Ogwezzy, 2009).</p>

**Table 2 Similarity of Indigenous and Exogenous communication**

<p><b>Interpersonal:</b> Uses interpersonal communication.</p>	<p><b>Interpersonal:</b> Also, uses interpersonal communication, as in extension activities and telephones.</p>
<p><b>Sources:</b> Have sources – derives from the local people. E.g. indigenous experts (opinion leaders in their specialties); indigenous professionals (healers, sorcerers, shamans, scribes, traditional birth attendants, blacksmiths, and irrigation systems among others); innovators (seen as deviants in the communities, they experiment and try new things and ideas); intermediaries (do not originate but merely report information e.g. town announcers [Doob, 1966]); and recipient-disseminators are informal intermediaries in the information chain and may receive an information and react to it [for instance, by testing a new crop variety or animal species] before passing it on. Indigenous source is individualistic.</p>	<p><b>sources:</b> Also have sources - originated by outside institution such as newspaper/magazine houses; and television/radio houses. The similarity is that television programmers may show a local source who has benefited or adopted an innovation. Furthermore, folk media have been widely used to communicate development messages. Exogenous source is mediated.</p>
<p><b>Message and Channel:</b> Messages conveyed by the two systems are sometimes similar, for instance, news and entertainment. The only difference is that the indigenous media uses local channels (Wang and Dissanayake, 1984).</p>	<p><b>Message and Channel:</b> News and entertainment messages are also conveyed through the exogenous media. The only difference is that the exogenous media uses modern channels (Wang and Dissanayake, 1984).</p>
<p><b>Receiver:</b> Have receivers i.e. audience/destination; though reach small number of people. Although, most educated elites rely on exogenous media for information, they still rely on indigenous communication for a lot of information (Wang and Dissanayake, 1984).</p>	<p><b>Receiver:</b> Have receivers i.e. audience/destination; though reach mass audience (larger audience than the indigenous. Radios are common in the rural and even remote villages (Wang and Dissanayake, 1984).</p>
<p><b>Feedback:</b> The obedience through the transformation into deeds and actions or not of the announced messages informs the village authority of the effectiveness or ineffectiveness of their messages. People respond favorably when they turn up en mass in support of the disseminated information. But they show apathy and indifference to the unfavorable and undesirable information.</p>	<p><b>Feedback:</b> The exogenous media also has a feedback mechanism. It is mainly through letters to the editor for the print media and call-in/text messages to live programs on the broadcast media.</p>

#### **2.4.4 Types of indigenous communication**

For the purpose of a fair guide of the type of channel, it is necessary to explain meanings of the two words-traditional and channel as used in this sub-section.

Ogwezzy (2009) imposed that Traditional refers to cultural institutions, ceremonies, events, and arts of African ancestors observed, practiced and perpetuated by successors from generation to generations; while Channels are link up ways and means by which ideas, messages, information, orders, instructions, secrets and movements are carried out, contacted and contracted. On the other implication, traditional indicates that the setting of communication and channel refers the transportation way of information. Both of them are interweave and tradition couldn't exist with out channel and vice-versa.

So, traditional channels of communication are numerous, as scholars indicated that some of them tend to serve specific or secret purposes and others serve the interests of all in general. Ogwezzy (2009) asserted that, though some appear to be obsolete, their uses still linger on today in rural societies. They are commonly used to advise, inform, warn, encourage, and incite people on what, how, when and where to act. They are of different types. Though different scholars point out several type of channel, the following are common in the context of Africa.

##### **2.4.4.1 Folk media**

Mundy and Compton (1991) acknowledged that Folk media are the indigenous equivalents of mass media. They are used primarily for entertainment, but also to promote education, values and cultural continuity. They include festivals, plays and puppet shows, dance, song, storytelling, poetry, debates and music. Many have been adapted to transmit messages about family planning, politics, traditions and other topics. Among these, let's discuss festivals, dance, songs and music of their channel functions.

##### **2.4.4.2 Festivals**

Ogwezzy (2009) discussed that Festivals remain a very veritable celebration in many parts of Africa. They are not mere entertainment, but also serve as means of communication. IMbakogu (2004) on his part argued that there are mainly two types of festival-cultural and religious. They are tied to the culture of a people and predominant among the rural and peripheral population and many of the celebrations are connected to farming and rural development.

Ogwezzy also added that festivals are traditional channel of communication, the scale of usage is absolutely important; users must be part of the culture; must understand and empathize with the people to be able to use it most effectively. So, usage should emphasize the traditional networks of relationships.

#### **2.4.4.3 Music**

Wilson (1998) signified that music provides a veritable source of information and communication. Music to both resident and itinerant groups/individuals entertains, educates, instructs, rebukes, and celebrates life at birth and death. It can be combined with other media such as poetry, using it to convey meaning.

Akpabio (2003) added that music is used to encourage people to work; lull children to sleep; praise the living and the dead; and even as it is believed in Africa, aids the passage of the dead. Music can be used as a double edged sword to promote peace and war; forge a link between past and present; forge national unity; and sensitize the society and mobilize people for development.

Generally, Ogwezzy (2009) concluded that people play music during ceremonies, at work, during personal and social activities. In Africa, music is used for different occasions and purposes - it is used during religious worship/festivals, wars, peace time, celebrations/ceremonies (marriage, christening, house warming, chieftaincy, burial, etc) and as an instrument of vengeance by ways of sarcasm or euphemism.

#### **2.4.4.4 Dance**

In Africa, dance is an important mode of communication among people because different dances connote different things. Dance involves the movement of the body, which is the basic material in time and space. So, dance is an art. The regularity of the movement (times) and the design of movements (use of space and steps) combined to give its meanings. Thus, in Africa, meanings are attributed to different dances whenever they are performed. In this way, a dance becomes a symbol when completed.

Dance as a mode of communication in African societies is culture specific. So, one has to be literate in the culture of the source of dance to understand what the dance is communicating. Ibagere (1994:89-90), label this concept as:

*In Africa, dances of social significance are usually functional in the sense of their cultural belonging, helping in various ways to project the particular culture in which they are situated. In all societies, dance is an expression of social organizations in that it differentiates and defines the roles of individuals. Social units like age groups as well as different guilds express their identity and cohesion in dance. Such dances are seen at occasions of social significance and celebration. There are, thus, dances, done to symbolize preparations for war, to celebrate the birth of a baby, to bury the dead, to celebrate victory over an enemy as well as to signify failure [other successes and seasons].*

As has been mentioned above, dance as a mode of communication, helps to promote and emphasize the cultural identity of people. It is usually combined with music which dictates pace and regularity of the movement, and also directs change to another movement.

According to Ibagere (1994), “In most communities, there are special dances to celebrate different occasions such as marriage, funerals and other life events; and the attributes proper to the dance as well as attitudes suitable to the occasions are expressed in these dances”.

#### **2.4.4.5 Songs**

Ibagere (1994) asserted that a song is couched in spoken language and expressed melodiously in musical succession articulately. It is the lyric in music and used in particular instance. It is a potent channel of communication in Africa.

In looking at the functions of song, Wilson (1998) stated that in some traditional societies, grapevine stories are presented in songs by cultural groups and other social groups. Wilson (1998) further stated that itinerant music entertainment groups use satire, criticism, moralization, praise, symbolism, didactics, suggestion and labeling to communicate with individuals, groups and society at large.

Again, Mython (1983) submitted that songs can teach, can reinforce the norms of the society and can often provide reassurance of order and continuity in confused and troubled times. So, songs communicate a nexus of messages, some communicate general philosophies and principles of life while some pass specific messages to specific people. Majority of the songs; however, are for entertainment.

According to Ibagere (1994), song, most of the time when combined with music and dance, is done when the entertainment functions is most apt. He further argued that song, as part of culture, emphasizes social organizations depending on how it is used as a particular social group, can express its identity by its communication through particular songs. So, a song is usually functional in the social context of communication i.e. most important songs relate to occasions of traditional significance.

Oreh (1980) asserted that songs can be used for mourning, warring, birth and death. They also serve to commemorate, encourage, praise and worship. For instance, anybody approaching a funeral party does not need to be told that somebody had died as funeral songs convey a motive of sorrow, loss, search, anger and grief. He also added that songs and dances communicate initiations, marriages and deaths. They also express, impart and store traditions. In them, culture is accentuated. Singing and dancing are also expressions of joy, happiness, achievements, cohesion and valor.

#### **2.4.4.5.1 Types of song**

Some songs are for mourning, happy celebrations, while others are for title installation, praise, show of emotions and so on. Songs contain a great deal of information and many songs are essentially used to pass on information to people. Lyrics of such songs are composed for special occasions. They are categorized based on the meanings they portray.

- **Praise:** Akpabio (2003) emphasized that praise songs are used for praising the Almighty God. They are, sometimes, composed for respected members of the society and sung at occasions.

Akpabio also acknowledged that they are usually directed at individuals or gods based on reasons ranging from victory in war, military prowess, coronation ceremonies, bountiful harvest, [highlight virtues of love, kindness, humility] or at inspiration to carryout a task. Praise songs generally eulogies and shower encomiums-praise heroic acts, encourage good deeds in the community.

- **Dirge:** Akpabio (2003) indicated that sung at funerals of loved ones and is believed to enhance a smooth passage to the world beyond. It is also meant to encourage the deceased family and friends, to pray God to give them the fortitude to bear the loss.
- **Work Song:** Ogwezzy (2009) articulated that work songs are meant to ginger workers. They are used to energize, boost workers morale, reduce weariness and resist fatigue. According to Akpabio (2003) it is perhaps meant to facilitate the work process and commonly sung to encourage community members doing menial jobs or facilitate the work process.
- **Satire:** Ogwezzy (2009) indicated that dance done to criticize someone or people especially those in authority. It is used to address social problems so as to cause a positive change in society. Essentially, it is used to address inequalities in the society, warn or castigate a bad act/wrong doing in order to free and liberate the people from inhuman, authoritarian and apartheid governments amongst others.
- **Unity:** Ibagere (1994) imposed that songs composed to show and promote togetherness, for instance, the national anthem, church anthems and other songs by musicians.
- **Love Song:** Used to express emotional feelings towards a loved one commonly used by lovers .It is also used by parents for their children, vice versa.
- **Worship:** Ogwezzy (2009) indicated that Songs meant to tune the soul of man to the Almighty God in worship. It is meant to lift the soul from present problems, to give thanks to God.

Generally, beyond the channel functions, songs in Africa are meant to express the inner feeling of the singer-joy, sorrow, reflections of the past and entertainment amongst others. The types of songs are derived from what they express.

#### **2.4.4.6 Cultural displays**

This channel is often likened to aggressive marketing in its most primitive nature. Mbakogu (2004) affirmed that one may have witnessed cultural displays where the traditional ways of doing things are first displayed or enacted-dressing, learn-sing, health, farming, fishing, building and so on- then these are followed by the modern approved and simplified way of doing the same thing. It is assumed that indigenous people are more attuned to change when there is a

gradual disentanglement from the old as seen from the display. The key factor is not a condemnation of the old but a gradual blending of the old with the new.

He also mentioned that its attractiveness notwithstanding, cases of its failure abound. Some may have seen cultural displays where masquerades have reacted brutally due to the aggressive or taunting message of the talking drum used in promoting a development effort. In this case, a riot could ensue that may be attributable to poor audience research and thus hastily developed communication strategies.

#### **2.4.4.7 The verbal and non-verbal channel**

According to Ibagere (1994), Verbal communication refers to direct contacts and actions or words of mouth. People communicate through discussions and songs as needs arise. By this mode, people meet face to face to discuss, decide and act. It is practiced in almost all affairs of life from age to age.

Ogwezzy (2009) revealed that since most of the various ethnic groups in Africa were basically non-literate, oral forms of communication played a significant role in their indigenous communication network. It offers them opportunities for finding peaceful solutions to problems of life. It encourages and promotes socialization, peace and harmony among individuals, groups and societies.

He also added that in many places, the most important channel for the circulation of news (information) is the word of mouth i.e. verbal communication. Oreh (1980) divided verbal communication, into three main groups. The first, which is spoken communication consists of simple statements, proverbs and riddles and narrative. The second group narratives folktales, the third, mythology and legends.

On the other hand, Communication is more than speaking. “Action speaks louder than words”. Rothwell (2000) acknowledged that Non-verbal communication is sharing meaning with others non-linguistically. So, it refers to the mode of communication done with the human body and does not involve the use of words.

It involves all such modes of communication, which make use of any device other than the spoken word, song, chant, incantation and other related modes, that make use of the mouth.

Ibagere (1994) argued that this does not suggest that different modes cannot be combined for the purpose of more lucid dissemination of information. So, it should be noted that any of the verbal modes could be combined with the non-verbal mode.

Ibagere (1994) further classified the non-verbal mode into the following groups: body language, symbol-grapy, dance, music and the hardware of music. So, the main types of non-verbal communication used during transactions include physical appearance, hair; facial expression; and gestural communication.

Ogwezzy (2009) discussed that body language or gestural communication is not peculiar to Africa, but is commonly used in Africa for communication. Body language refers to all signs and gestures made with any part of the human body for the purpose of communication (Ibagere, 1994).

Amali (1990) asserted that these gestures and signs contain and emanate messages with meanings. Essentially, body language involves actions, such as facial contortions, walking and other movements which are used to communicate messages.

Ibagere (1994) stressed that the particular movements of a person or people and particular facial expressions and other gestures are used to communicate different messages depending on the circumstance. In general, Ogwezzy (2009) concluded that Parts of the human body such as the face, fingers, eyes, head, nose, and lips constitute media of communication.

#### **2.4.4.8 The interconnectedness between verbal and non-verbal communication**

Though there are differences among verbal and non-verbal communications, some how they shared similarities. According to Rothwell (2000) there are similarities between verbal and non-verbal communication. Below he pointed out the interconnectedness.

- **Repetition:** Repetition reduces ambiguity and enhances the accuracy of message perception. Also consistency of verbal and non-verbal codes increases the clarity and credibility of messages. For instance, when a speaker says “yes” and nods in approval; when we profess our love for a person, and then hug the person; and curse at another driver, then shake our fist for emphasis. All these non-verbal cues repeat the verbal message.

- **Accentuation:** Accenting enhances the power and seriousness of verbal messages. When we use the vocal emphasis, it adds emphasis when desired. For instance, “Don’t you ever shout at me again” accents the unqualified nature of the verbal message. Again, pounding your fist on a table as you express your anger non-verbally repeats the message but also accents the depth of your emotion.
- **Substitution:** A yawn can substitute for the verbal “I am tired” or “I am bored”; “a wave”, “goodbye”; an “uh-hum”, “I understand; and shaking your head in disapproval, “no”.
- **Regulation:** Conversation is regulated by non-verbal cues. Students can signal intention to speak by raising their hands up, and a teacher can regulate by recognizing a student’s desire to speak by pointing to the person, meaning it is “your turn to speak”.
- **Contradiction:** Sometimes we contradict verbal messages with nonverbal cues i.e. there are inconsistencies between verbal and non-verbal cues. Essentially the words say one thing, but gestures, facial expressions, eye contact, posture, tone of voice, and physical proximity leak contradictory information. For example, “Sure, I love you”, when said with eyes cast sideways and flat vocal tone does not exactly inspire believability.

#### **2.4.4.9 Visual communication**

Ogwezzy (2009) articulated that visuals communicate in traditional African society. It is derived mainly from the sense of sight and knowledge of the peoples of Africa. The mere sight of someone’s tribal marks, hairdo, tattoos, and incisions communicates. Visual communication is used for different purposes and communicates different messages. Each has its own peculiar meaning.

He figured-out some examples of visual communication channels include dress code, colors, tribal marks, hairdo, tattoos, incisions and other marks on the skin and they all communicate.

In addition to this, Akpabio (2003) revealed that appearance as a channel of visual communication. Among these, clothing and physical appearances are the major one. Clothing and accessories are also channels of communication in Africa as they reveal a person’s place of origin and convey other messages. Physical appearances are also a major channel of visual communications in Africa.

#### 2.4.5.1o Unstructured channels

Mundy (1993) imposed that indigenous communication occurs in many other settings: talk at home and at the well, in the fields and on the road, in the teahouse and chief's house, and wherever else people meet and talk. A major part is communication among kin and peer groups. This communication is not organized or orchestrated but spontaneous and informal.

On the other hand, Ogwezzy (2009) interwoven unstructured communication with Venue-Oriented Communication Media and classified them in to four categories. These are: Market, Road, River and Social Gathering.

- **Market:** in looking at the communication function of the market in African communication, Omu (1978) discussed that news circulate with great rapidity through the various processes of trading. Most communities had markets which were not only centers of trade but also a principal means of communication, information and recreation. They provided a most convenient forum to meet friends and kinsmen and exchange news and gossip, while bringing together large numbers of sellers, buyers and visitors, some from distant places.

In line with this, Ogwezzy (2009) added that markets create an atmosphere of festivity and entertainment in which gossips and exchange of information flourished. Omu also added that some markets were also terminal points of trade routes connecting different parts of one area with others, with foreign lands and civilizations.

The caravans which plied these routes helped to distribute information. They gathered and relayed news as they passed from place to place communicating with fellow traders and collecting information on resources and prospects of trade.

- **Social Gathering (Organized and Spontaneous):** Ogwezzy (2009) emphasized that in Africa death and funerals attract large congregations which often include participants from neighboring or distant places. These ceremonies often last quite long while weeping and wailing characterize such particular moments of death and burials. Gatherings are usually occupied with gossiping, story-telling and general exchange of information.

- **Roads:** In African societies, if people's relations live at other towns, people travel along roads to reach them. Traditionally, such journeys were made by trekking on foot. It could take days but the road is the traditional channel of communication among people, their relations; and among communities, especially for upland dwellers (Ogwezzy, 2009).

## **2.5 Feedback communication**

As mirror represents or reflects the image of anything that appears in-front of it, feedback also serves as the mirror of communication. So, feedback plays a significant role in communication because it is the return message.

Mosca (2010) acknowledged that without the return message, communication would be one-way and for efficacious communication we need at least two parties in the first place. He also imposed that One-way communication can also be effective, but this kind of communication could be slower than the one in two-ways, and this slowness can obviously have a big influence in the process of effectiveness.

As above we discussed, communication is process. Thus, the sender and the receiver are interdependent. Berlo (1960) emphasized that the behaviors of source do not occur independently of the behavior of receiver or vice versa. This indicates that in any communication situation, the source and receiver are interdependent. He introduced four levels of interdependency. Among these, the action-reaction interdependency emphasizes the feedback communication.

Berlo (1960) suggested that communication often involves action-reaction interdependency. The action of the source affects the reaction of the receiver; the reaction of the receiver affects the subsequent reaction of the source, etc. Based on this, we can conclude that the source or the receiver can make use of the reactions of the other. In line with this, Berlo stressed that reactions serve as feedback. They allow the source and receiver to evaluate and check up on him, to predict or determine how well he is doing in accomplishing his purpose.

Generally, Mosca (2010) stressed that feedback is everywhere, even though it is not always that significant for us; we are the ones giving importance to it, depending on the situation, the person, the goal we want to achieve. In our everyday life, the feedback is present in every communication that occurs between two or more individuals. It helps to understand their possible

impact on a group. It is not only expressing people's opinions, but also it is a process of comparison between how we see ourselves and how others see us.

### **2.5.1 Characteristics of feedback**

There is disagreement between scholars to describe the characteristics of feedback. So, there are several factors: the type, situation, context and emphasis of communication, that in-turn affect the reaction of receivers where the scholars point of view being diverse.

Bienvenu and Timm (2002) indicated that feedback should include any response, critique, criticism or comment about the way we communicate. In line with this, the characteristics that feedback may take the form of a direct criticism or compliant, but often it is subtler, such as nonverbal reaction, final decision, rejection of an idea, or, worst of all, simple failure to respond to our communication.

Bienvenu and Timm (2002) added that most people enjoy giving feedback it's positive and complimentary. People like to get compliments, and you are glad to dispense positive comments that make other feel good. However, if you only offer positive feedback and ignore or dilute any negative comments, you are cheating everyone. This indicated that the communicator will miss the opportunity to adjust him with the communication process or to learn something about the way the message comes across to them.

Sutton (2012) argued that feedback is the communication praise, criticism and advice. Without this information, communicators: the sender and receiver will never know what the receiver decodes or what the source encodes.

In addition to Sutton, Boud (1991) concluded that feedback should swathe all aspects. He added that feedback affirms the worth of the person and gives support whilst offering reactions to the object of attention. Thus, the person providing the feedback shows that he or she values the person who is receiving it and that the provider is sensitive to their needs and goals. This does not mean that only praise should be given, in fact phony or contrived praise or praise directed at the person rather than what they have done can be quite counterproductive it can feel patronizing or controlling. Any critical matters: advice, criticism, critics, thought should be raised in an overall supportive context in which the parties can trust one another.

In contradiction to these scholars, Sebastian, Skelton and West (2001) argued that feedback is not criticism. Criticism is evaluative. And also feedback is not advice. Advice is regulative. They

conclude that when you give feedback you are offering valuable information that will be useful to another person making decisions about how to behave.

In line with this, Jossey-Bass (1998) recommended that an atmosphere of trust and non-defensiveness is necessary for people to communicate and interchange their ideas and feelings, behave openly, and accept feedback. Thus, the communicator should give only constructive feedback. Both scholars trying to justify the feedback communication based on the constructive view point will use other characteristics that the other mentioned.

Though there are controversies among scholars, there are common characteristics that all scholars argued. These are:

Nelissen (1997) indicated that feedback is checked to ensure clear communication. One way to do this is to have the receiver try to paraphrase the feedback he or she has received to see if it corresponds to what the sender had in mind.

Phillips (1995) argued that feedback is specific rather than general. To be told that one is “dominating” will probably not be as useful as to be told that “in the conversation that just took place, you did not appear to be listening to what others were saying, and I felt forced to accept your arguments.

Boud (1991) imposed that feedback involves the amount of information the receiver can use rather than the amount we would like to give. To overload people with feedback is to reduce the possibility that they may be able to use effectively what they receive.

Cerrato (2002) acknowledged that feedback takes into account the needs of both the receiver and giver of feedback. Feedback can be destructive when it serves only our needs and fails to consider the needs of the person on the receiving end. It should be given to help, not to hurt.

He also argued that feedback is checked to determine degree of agreement from others. When feedback is given in the presence of other people, both giver and receivers have an opportunity to check with others in the group about the accuracy of the feedback. This validation is of value to both the sender and the receiver.

R. Forbes and D. Forbes (1999) concluded that feedback is solicited rather than imposed. Feedback is most useful when receivers themselves have formulated the kinds of questions that those observing them can answer or when they actively seek feedback.

Georgievska (2010) indicated that feedback is an important step toward authenticity. Constructive feedback contributes to a relationship that is built on trust, honesty, and genuine concern. Such a relationship can open the door to personal learning and growth.

Generally, Sutton (2012) concluded that feedback is that reaction I just mentioned. It can be a verbal or nonverbal reaction or response. It can be external feedback like communication with groups, individuals, public etc or internal feedback like self-examination. It's the feedback that allows the communicator to adjust his message and be more effective. Without feedback, there would be no way of knowing if meaning had been shared or if understanding had taken place.

### **2.5.2 Five dimensions of feedback**

To analyze the effectiveness of the feedback process, Scholars pointed out five dimensions: positive-negative, immediate-delayed, person focused-message focused, low monitoring-high monitoring, and critical-supportive.

- **Positive feedback:** Bienvenu and Timm (2002) indicated that Positive feedback is easy to give and receive; when the response highlights a need to improve it is harder to say and much harder to hear. Constructive feedback is indispensable to productive collaboration. When it is done properly, feedback is a very specific kind of communication: it focuses on sharing with another person the impact of their behavior and its purpose is to help that person become more effective. Thus, positive feedback tells the communicators that the message well received and that communicators should continue communicating in the same general model.
- **Negative feedback:** as the name indicates, negative feedback distorts the communication process and the behavior of communicator. DeVito (2002) labeled that negative feedback tells the sender that something is wrong and that some adjustment needs to be made to the communication.
- **Person focused:** feedback mainly focuses or centers on the person rather on the message. Wertheim (2008) recommended that feedback is important that we refer to what a person

does rather than to what we think he is. Thus, we might say that a person "talked more than anyone else in this meeting" rather than that he is a "loud-mouth."

- **Message focused:** In this case, feedback focuses on behavior or message not the person. DeVito (2002) emphasized that in some situations it's especially important to make clear that your feedback is message focused. If the feedback is directed toward behavior or message that the receiver can do something about.
- **Immediate feedback:** The feedback is the response and it should be delivered right away. Berlo (1960) indicated that we can separate one communication from another by the ease with which feedback obtained. Clearly, interpersonal or person-to-person communications permit immediate or maximum feedback. All available communication channels can operate. The source has an opportunity to change his message on the spot as a result of the feedback he gets. This specifies that the communication situation and channels nature would affect the feedback immediacy.

In line with the immediacy nature of feedback, Ogwezzzy (2009) acknowledged that the indigenous system allows for immediate feedback making for total communication. Immediate feedback is important because it is an evaluative component of the communication system; and communication is cyclic because of its transactional nature requiring constant feedback.

- **Delayed feedback:** feedback is most often sent delayed after the message is received. Berlo (1960) added that communication forms that we refer to as the public media have minimum opportunities for feedback. In the other, it's delayed feedback. The source and receiver are separated in time and space. They have little opportunity to get feedback from the response of the other.
- **Low-monitored feedback:** DeVito (2002) imposed that the reaction of receiver based on spontaneously and totally honest reaction. In most interpersonal situation, you probably give feedback spontaneously; you allow your response to show without any monitoring.

- **High-monitored feedback:** unlike the low-monitored feedback, the response of receiver isn't spontaneous rather with monitoring. DeVito (2002) indicated that feedback carefully constructed and designed to serve a specific purpose.
- **Critical:** feedback is evaluative. Bienvenu and Timm (2002) mentioned that when you give critical feedback, you judge another's performance.
- **Supportive:** Supportive feedback affirms the worth of the person and gives support whilst offering reactions to the object of attention. DeVito (2002) argued that feedback can also supportive, as when you console someone, simply encourage someone to talk, or affirm someone's self-definition.

To sum up, though there are disagreements among scholars, it can be concluded that feedback functions as mirror of communication in the same manner that a mirror reflects the image of anything that appears in front of it.

## CHAPTER THREE

### 3. Research design and methodology

Research methodology is the process used to gather data for the purpose of investigating a certain fact. Philominathan et.al (2013) indicated that essentially, the procedures by which researchers go about doing their work of describing, explaining and predicting phenomena are called research methodology. Thus, using appropriate methodology is very important to conduct a study on an identified problem. In this chapter, issues of research design and method of data coding and analysis are presented.

#### 3.1 Research approach

The “Qeexaala” tradition of Sidaama is a type of cultural expression performed to send some messages which can be considered as a type of feedback communication. Ethnographic approach would be the best design to conduct this type of research. However, because of lack of sufficient time to conduct field observation and incongruence between the time of data collection and the moment “Qeexaala” tradition is practiced, the researcher had resorted to conducting in-depth interviews, focus group discussions and field observation.

Qualitative research is designed to reveal a target audiences’ range of behavior and the receptions that drive it with reference to specific topics or issues. In other words, it means that the fundamental cause of using this approach is not to establish the cause and effect relationship; rather it is to search at understanding about the traditions and perceptions of the people that exercise a culture.

Deacon et.al (1999) labeled that while studying such issues as social context, action and cultural institutions, it will almost be compulsory to employ qualitative research design. The central concern in such studies isn’t establishing the relationship of cause and effect, but is exploring the ways that people make sense of their social worlds and how they express these understandings through language, sound, imagery, personal style and social ritual.

The rationale behind employing a qualitative research design can be well justified by the interpretative philosophical underpinnings it presents. Bryman (2004) indicated that it’s the assumption of ‘reality’ that far more conforms to the goal of this study: plural, simultaneous and

local phenomena that are also socially constructed by and between human beings in their expressive and interpretive practices. He also added that this design is, thus, apt and right if a researcher wants to describe the social contexts, understand the complexities of social phenomena and interpret things for the perspectives of the subject being studied. This shows that qualitative research design is a better approach to studying social phenomena. Thus, the researcher has opted to use this type of research design.

Though there are several kinds of qualitative research approaches, the researcher placed particular emphasis on in-depth interview, focus group discussion and ground observation approaches. These approaches provide the opportunity to look at the synergy and engagement among respondents, dynamic nature of interviewees and the possibility to observe record and interpret non-verbal communication.

Moreover, the emphasis of qualitative research on the basic issues of subjectivity against objectivity, naturalist against artificiality, content against method, and description against statistics makes it appropriate and relevant for this study.

### **3.1.1 Individual in-depth interview**

In this study in-depth interviews were implemented because the nature of the study required them. The study was more about cultural issues and the role communication plays in it. Such type of studies demand understanding detailed issues of a given culture. Qualitative approach was well situated in this regard.

Henn et.al (2006) pointed out that, unlike structured quantitative interviews, qualitative individual in-depth interviews are open-ended, using interview schedules or aid-memories, rather than carefully crafted pre-structured questionnaires. This implies that the intention behind employing qualitative interviews is, therefore, to capture the point of view of the respondents rather than the concerns of the researcher. Henn et.al (2006) also indicated that it can, thus, be claimed that such qualitative interviews are conducted in situations where the researcher's intention is to share control of the data gathering exercise with the respondent. Thus, to allow the respondent to craft his account of the matter in question, rather than to gather highly structured data which can be directly compared to the results from interviews held with others.

Stone, Singletary and Richmond (1999) claimed that interviews are complex communication events that should be thought of as ‘guided conversation’. Finch argued that qualitative interviews should be conversation-like, but well-controlled, and there should be shared exchange of information, rather than gathering highly structured survey-type quantitative interviewing method (as cited in Henn et.al; 2006). This indicates that, qualitative interviews are, therefore, less formal, and allow for the respondent to do most of the talking with the researcher keeping the interview on topic and progressing.

As in most qualitative interviews, topics are carefully crafted in manner well-suited to answer the research questions posed at the beginning of this study. Basically, interview guides, which were used to make sure they fitted the understanding level of interviewees, were used. Hence, the interviews were conducted as per the interview guide but in a way that suited the context and in a manner that yielded extended response for a topic in question. Follow-up questions were also used with a view to clarifying some ambiguous responses.

Maximum effort was put so that the interviewees speak out all available information about the “Qeexaala” tradition. Note taking helped to grasp the answers of respondents.

Because the “Qeexaala” tradition is performed by males whose ages range from youngster to elders, the researcher was forced to select samples among the adult males of the cultural community based on purposive sampling method.

He purposefully selected 30 individuals from three Woredas, which means 10 interviewees from each Woreda. Thus, the researcher believed he might reach a “saturation point” before interviewing all of the respondents, and there would be no need to do more interviews.

Clan leaders, elders and youngsters were the main sources of information for this study. On the other hand, the researcher received the views of the relevant officials and experts working in the two woredas and Sidama Zone CTGCAD, by interviewing all of them. From Arbegona Woreda ten individuals were selected for interviews: five elders whose ages ranging from 50 to 70, two officials whose ages ranging from 30 to 40, two youngsters whose ages ranging from 27 to 30 and a 40-years-old evangelist. From Hawassa Zuria Woreda five individuals were selected for interviews: two elders whose ages ranging from 55 to 60, a 39-year-old evangelist, a 57-year-old

traditional astronomer and a 40-year-old government official. From Hawassa City Administration six individuals were selected for interviews: three youngsters whose ages ranging from 27 to 30, a 40-year-old expert on culture, a 40-year-old governmental official and a 65-year-old elder.

Four FGDs were conducted in Arbegona and Hawassa Zuria Weredas, two from each and six participants in each FGD. Four are clan leaders and 20 are elders from different clans. Their ages range from 50 to 90.

Arbegona and Hawassa zuria Woredas were the places where the study was conducted. These are the areas where the typical Qeexaala tradition is practiced, and where people with indigenous knowledge about Qeexaala are found in the Sidaama Zone. Many of the interviewees were selected from the rural kebeles of Arbegona and Hawassa Zuria woredas. The last but not the least, Hawassa City Administration, is the hub of the zonal administration and the home for a special place called 'Gudumaale' where the Qeexaala tradition is annually practiced and celebrated.

### **3.1.2 Focus group discussion**

FGDs are regarded as way of gathering information quickly from several people. Stone, Singletary, and Richmond (1999) indicated they offer the advantage that what one individual says may trigger the response from someone else, a response the person may not have thought of if interviewed singly. This approach creates synergy among respondents. As they are built on each other's comments and ideas, the dynamic nature of the group discussion process, which engages respondents more actively than is possible in more structured survey, and so on.

Henn et.al, (2006) indicated that discussion in FGDs enables participants to clarify their views, opinion and position on the basis of engaging with others, to articulate more clearly than they otherwise might. The interactive dynamic is, thus, considered to be a crucial element of the focus group approach. Flicker (2002) labeled that this approach additionally offers the opportunity of check and balance among the group members that weed out false or extreme views. Thus, the researcher gave emphasis on conducting this approach to investigate facts which were not covered by individual in-depth interview.

In the selection of participants for FGD, the researcher purposefully approached people whom he believed were articulate and had strong insights about “Qeexaala” and the Sidama culture. And the researcher included Clan leaders, Elders in FGDs because they are the gatekeepers of the group communication process of the Sidama people.

In Arbegona and Hawassa Zuria Woredas, the researcher conducted a total of four FGDs, two from each woreda. The discussion continued until the “saturation point” was reached, and there was no need to do any more FGD discussion. Four FGDs were conducted in Arbegona and Hawassa Zuria Woredas, two from each and six participants in each FGD. Four are clan leaders and 20 are elders from different clans. Their ages range from 50 to 90. These clan leaders and elders were on the top administrative level.

Six to seven members were included in each group, the minimum number recommended by Deacon et.al (2006). The researcher wanted to keep the numbers down in order to facilitate meaningful discussions giving sufficient chance for everybody. Playing a moderator’s role in the discussion, the researcher tried to forward the questions in the interview guide, not in their original form, but in a relevant and compatible way to illicit further discussions. He guided the discussion by forwarding appropriate questions and occasionally interviewing to refocus the attention of the participants when the discussion went off the course.

### **3.1.3 Ground observation**

Observations have lead to some of the most important scientific discoveries in human history. Today, social scientists, natural scientists, engineers, communication scholars, educational researchers, and many others use observations as a primary research method. According to scholars, observations can be conducted on nearly any subject matter, and the kinds of observations you will do depend on your research question.

Driscoll (2011) recommended that if you are observing people, you can choose between two common ways to observe: participant observation and unobtrusive observation. Participant observation, according to Driscoll, is a common method within ethnographic research in sociology and anthropology. As the researcher mentioned, ethnographic method was not the concern of this study. So, he focused on ground or unobtrusive observation method.

Driscoll also indicated that in unobtrusive observation, you do not interact with participants but rather simply record their behavior. Although in most circumstances people must volunteer to be participants in research, in some cases it is acceptable to not let participants know you are observing them. This indicates that in places that people perceive as public where they do not expect privacy, it is generally acceptable to observe without participant consent. Conversely, in places that people perceive as private, participant consent should be sought. In this regard, the researcher used both approaches for the sake of digging out what are the root-causes of the “Qeexaala” tradition.

As pointed out in chapter one, the “Qeexaala” tradition is entertained at home (village) and communal (public) places like “Gudumaale”. Accordingly, at the market and “Gudumaale” places people perceived as communal. Thus, the researcher was not expected to get the consent of participants of the occasion. On the other hand, at home and village level people perceived as private, it was unquestionable for the researcher to have the consent of participants. Thus, the researcher observed the process of Qeexaala in Arbegona and Hawassa Zuria woredas at Yaye, Belela and Dore Bafana Towns Gudumale and market places without the consent of the participants. However, he got the consent of the Waare and Ayidu Songo (premeetings to Qeexaala at village level) at Tulo Kebele and Yaye Town participants.

The ethical concern of being unbiased is important in recording observations. As Driscoll recommended one needs to be aware of the difference between an observation (recording exactly what you see) and an interpretation (making assumptions and judgments about what you see). When you observe, you should focus first on only the events that are directly observable. Therefore, to avoid bias in observations, the researcher can use something called a “double-entry notebook.” This is a type of observation log that encourages separating the observations (the facts) from any personal feelings and judgments about the facts.

As mentioned earlier, the researcher conducted observation at selected rural kebeles of Arbegona and Hawassa Zuria woredas through taking notes. The researcher observed ethical standards while observing, collecting the data and interpreting them.

### **3.1.4 Discourse Analysis**

Qeexaala messages are conveyed through lyrics of songs. Therefore, lyrics are discussed in this study with the purpose of analyzing Qeexaala. And discourse analysis has been applied in this regard.

Eventhough discourse analysis in a vague point, Jorgensen and Philips (2002) indicated that, in many cases, underling the word discourse, the general idea that language is structured according to different patterns that people's utterances follow when they take part in different domains of social life. This is to mean that people's utterances are patterned in accordance with the issues or social domains into songs, lyrics, poems, speech, etc. This way of structuring speech languages is called discourse analysis.

When viewing Qeexaala as cultural communication, discourse analysis has not been used independently, rather it has been integrated with other research methods mentioned above. In regarded with this, Jorgenson and Phillip (2002) pointed out that in the search one quickly finds out that discourse analysis is not just one approach, but a serious of interdisciplinary approach that can be used to explore many different social domains in much different type of studies.

From among the various discourse analysis methods, Critical discourse analysis was employed in analyzing data that were presented by respondents using lyrics. Critical discourse analysis was performed because it does not just contribute to the shaping and reshaping of social structures, but also reflect them according to Fairclough (1992). The Sidaama culture called Qeexaala use lyrics to reflect the social structures and ways of life of the people. Thus, the study attempted to integrate the responses during FGDs and individual interviews transmitted through lyrics have been analyzed using critical discourse analysis.

### **3.2 Data collecting and analysis procedure**

While collecting data, the researcher preferred note taking to tape recording. This was so because: first, interviewees might think recorded data could be used for media consumption, and as a result, the respondent might develop fear-of-microphone; second, during recording there might be technical barriers like defects, erasing of recorded data, etc. The researcher did not face these barriers in the case of note taking.

Data from the in-depth individual and focus group interviews were translated into English making sure that each translated text reflected the nearest possible meaning, if not words, of the data in the source language. During all interviewees and FGDs, the Sidaamu Afoo (Sidama language) was used because the researcher is a native of Sidaama and also because the interviewees and FGD participant are believed to express themselves better in their vernacular language.

Thematic coding method of analysis was used in the study through developing a set of codes that could be applicable to the data. The code was not pre-set, but rather grew out of the data gathered. Hence, the researcher took some time to read through his observation notes, individual and group interviews, and jotting down patterns or themes that, he thought, were so important to answer the research questions posed above.

Quotes from in-depth individual interviews and FGDs output together with compilation from his observational recording were used in the course of data analysis. The analysis was, then, presented in narrative structure by triangulating ideas and concepts available in the data gaining through the three methods (Individual interviews, focus group discussions and observation).

In this study, FGDs and individual interview respondents' names have been mentioned. Photos of FGDs, held in Arbegona and Hawassa Zuria Woreda have also been attached with the permission of respondent.

## CHAPTER FOUR

### 4. Presentation and data analysis of findings

This chapter presents and interprets findings on Qeexaala as communication, types of channel through which Qeexaala is transmitted, types of feedback that it conveys, how and where it is performed, and challenges that Qeexaala has faced.

#### 4.1 Qeexaala as communication

The Sidama people both internally within communal level and externally with other neighboring societies make sound interaction with Qeexaala in order to express messages, thoughts and feelings. Along these lines, Mr Samuel Biramo, who is the head of CTGCAO at Hawassa Zuria Woreda, said that Qeexlaala tradition has high communication value to the Sidama people. They use Qeexaala to transmit messages on different issues. Similarly, Mr. Samuel Belayneh, who is the Sidama language teacher of HTTC, said,

Qeexaala is a traditional art which is performed through dance, song, lyrics, and other cultural displays thereby wearing cultural dresses and handling cultural instruments like big stick, spear, shield, etc. Being in clan-based groups, the people convey messages to others about their culture, custom, belief, life style and administration issues, etc.

In line with this, Mr. Samuel affirmed that Qeexaala is one of the Sidama people's communication systems.

Mr. Girma Jilo, who is the education expert of Arbegona Woreda Education Office, said that Qeexaala is a tradition that consists of the elements or components of communication. He explains these elements by raising one of the lyrics transmitted in Qeexaala, as written below;

*“Baxummohe Yaadigi gashshoote  
Yanna dibashshoote.”*

This can be translated as, “We like (love) EPRDF government as it is totally contrary to that of the Dergue one.” As to Mr. Girma, this lyric conveys two messages. Firstly, Sidama people accept and prefer to be governed by EPRDF. Secondly, Sidama people hate the administration of Dergue and imperial regimes as they were oppressive as compared to EPRDF.

Mr. Busheto Belayneh, a lecturer at Hawassa University, emphasizes Mr. Girma's idea. He says,

Qeexaala is a message through which Sidama people forward their opposition, support, condemnation, happiness, praise, sorrow, requisition, etc..... Qeexaala is not only a message, but also a process of exchanging message. Sidama people are considered as the sender of a message; whereas, EPRDF government is the receiver of such messages because the people express their acknowledgment to the government and the government considered the message as means to know the people's acceptance toward the political system. Hence, it is shown that there is interaction between the two.

Mr. Digassa Didesso, head of CTGCAO of Arbegona Woreda, considers Qeexaala as channel for transmitting message. For him, Sideama people convey messages not through mass media but through performing Qeexaala. Thus, it is an indigenous type of channel. Mr. Girma also agrees with idea of Digassa. Accordingly, he affirmed, Qeexaala is the byproduct of cultural dances, wearing styles, songs, lyrics and messages that help to convey message to the concerned body. Therefore, it is a channel.

In addition to this, the common places where Qeexaala is performed such as market, Songo, Gudumaale, etc, which are found in 23 woredas of the Zone are considered as channel, said the work process owner of Cultural Affairs in Sidama Zone CTGCAD, Mr. Tefera Ledamo.

Similarly, Mr. Samuel claims, "Qeexaala is feedback." He said, "After receiving messages on various issues, Sidama people discuss and respond through Qeexaala." Mr. Girma also agrees to this idea. According to him, after Sidama people discuss it and reach consensus they perform Qeexaala to forward the feedback. Thus, Qeexaala is a feedback. Mr. Busheto, says,

Qeexaala is performed based on different contexts as it is performed in clan-based group, as it entertains several issues like politics, economy, culture and religion. Because of this, messages conveyed through Qeexaala can be different from one another.

Moreover, Qeexaala can be performed on the basis of context from woreda to zone level accordingly, Mr. Workneh Filate, head of Sidam Zone CTGCAD, explained. He said that Sidama people perform Qeexaala at woreda level to forward a message of sub-clan and major clan being in group at clan and sub-clan level or interaction between major clan and sub-clan or

between sub-clan and sub-clan or between one major clan and another major clan. This interdependence is made based on the issues at hand. At Zonal level, it is held at Hawassa Gudumale where sixteen major clans of the Sidama people gather, but by performing Qeexaala separately according to their major clan, as Mr. Workneh added.

Mr. Girma also confirmed that whether message is the same or not, they perform Qeexaala separately along their respective clan and major clan. Here, it is to mean that although the messages they convey are the same, the sub-clan or major clans do not mix together in one single group to perform Qeexaala. Therefore, Girma and his proponents agree that Qeexaala consists of the components of communication such as sending and receiving, process, message, context, feedback and channel.

Okunna (1999) pointed out that communication is a complex process because the exchange or sharing information or message requires certain basic elements. These are message, process, context, feedback, sender, receiver and channel. He defined communication as the combined effect of these elements. And this implies that communication is a complex process.

Generally, the respondents agree with the idea of the scholars in that Qeexaala is a form of communication.

According to West and Turner (2000), group is one of the contexts that, to a large extent, determine the meaning of any verbal or non verbal message. In line with this, Qeexaala is also performed on clan-based groups. Thus, it is better to analyze Qeexaala with the General System Theory because the elements of communication are also found in the theory.

#### **4.1.2 Analyzing Qeexaala with general system theory**

The Sidama people economic, administrative, cultural and religious activities are held on group bases. Group communication is given great importance among the Sidama community. For example, Qeexaala is the result of group communication, as Mr. Yihra Yigezu, an elder, from Arbegona Wereda, explained.

According to Bokola Lankamo, an elder at Hawassa Zuria woreda, the Sidama people use different groups to strengthen their social interaction to lead their life easily. In the clan-based

racial lines ranging from ‘Miine<sup>3</sup>’ to Clan structure, the Sidama people experience kinship-based way of life. This has made them live in groups. The people directly participate in communication chain from ‘Waare<sup>4</sup>’ to ‘Gaare Songo<sup>5</sup>’. The participation is, of course, in groups, as he said.

Mr. Busheto Belaghne, a lecturer at Hawassa University, said that council is made among the ‘Chimessa’ (cultural elders) at different hierarchies to discuss issues of the people. Sidama people’s way of life, which is based on patriarchal groupings, is influenced by group interactions. Nothing is done on individual basis. Qeexaala is also the result of this group-based communication, as Mr. Girma Jilo, an education expert in AWEO, explained.

Johnson and Johnson (1994) emphasized in relation to this by stating that group may be defined as two or more individuals who interact with each other, who are interdependent, who define themselves and are defined by others, who share the norms concerning matters of common interest and participate in a system of interlocking role, influence each other, find the group rewarding and pursue common goal through verbal and non verbal message. According to Adams and Galanes (2003) imposed that group members send verbal and nonverbal messages and the other group members observe, interpret, and respond to these messages. This is what is mostly done during Qeexaala.

Both the scholars and respondents share the idea that Sidama people’s way of life is characterized by group communication. Therefore, Qeexaala is the output of this group communication. Mr. Digessa Didamo, Head of CTGCAO of Arbegona woreda, says,

Qeexaala is a structure which is based on the interdependent interaction of elements. These elements are input, output, discussion and context or environment in which it is held.

Mr. Girma Jilo, a resident of Arbegona Woreda Toga kebele and expert in education, said that each element has value to determine the reason, type, discussion, participants and flow of information of Qeexaala.

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<sup>3</sup> It literally means house but it is the lower clan structure of Sidaama people

<sup>4</sup> Waare is the information exchange practice in an elder home in every day at the communal level

<sup>5</sup> Gaare Songo is the meeting and exchange of information among the majore clan leadrs of Sidama

According to Mr. Samuel Biramo, the head of Hawassa Zuria woreda CTGCAO, Qeexaala is not performed by the function of one element rather mutual interaction of all elements. All the elements in Qeexaala create interdependent interaction. Adams and Galanes suggest that Qeexaala is regarded as a system. The following are the elements of

#### **4.1.2.1 Input as an element of Qeexaala**

Mr. Workineh Filate, Sidama Zone CTGCAD head, elaborated that the received messages from the internal and external issues of sidama cause Qeexaala to happen. The received message that ranges from political to religious issues also functions as input of Qeexaala.

Mr. Busheto agrees with Mr. Workineh's idea. The personality of participants of Qeexaala: need, thought, values, gender skill and leadership role are also considered as input.

Katz and Khan (1979) indicated that inputs consist of all the factors: people, information, energies, and other resources that are brought into the group from the outside. Adams and Galanes (2003) also added that inputs are the raw materials from which the group is initially formed and are used by members to perform their work.

Mr. Bushato and Mr. Workineh have similar idea with Katz and Khan about the role of input on Qeexaala. They said that there is no Qeexaala without input.

#### **4.1.2.2 Throughput process as an element of Qeexaala**

After receiving message, counseling is held on issues to be conveyed on Qeexaala. The counseling is presided over by leaders in all clans from 'Goosa<sup>6</sup>' to 'Miine'. During the discussion, the participants get turns accordingly to their hierarchy of authority to reflect their views through 'Affini' system, as Mr. Workineg Filate, Sidama Zone CTGCAD head, elaborated. He added that permission for Qeexaala would be given if agreement is reached after the discussion.

Mr. Digessa Didaamo, Head of CTGCAO of Arbegona wereda explained, that group leaders have great responsibility of wisely leading the group discussion. Almost every participant expresses his view as the communication exchange flows fairly and with full respect.

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<sup>6</sup> Goosa means that the major clan of Sidama

Anthropologist, Mr. Tesfaye said,

Different agenda will be raised during the group discussion as the issues could be different. This makes the group interaction during the communication to take a varied form.

Johnson and Johnson (1994) emphasized throughput processes about the “how” of the group, including all the verbal and non-verbal behaviors. These include such process as how roles, rules, leadership develop; how member handle conflict; and how members evaluate the information they receive. Adams and Galanes (2003) also labeled this as interaction. Interaction assumes that members are aware of one another; simultaneously sending, interpreting, and receiving messages are designed to influence; and are affected by one another.

According to scholars, throughput process is a stage by which input gets life or meaning through discussion. Thus, it can be said that Qeexaala is the product of interaction among people on the discussion.

#### **4.1.2.3 Out put as an element of Qeexaala**

According to Mr. Wosha Tuke, the resident of Arbegona woreda & an elder of Wogara clan the final decision of the discussion of throughput process is expressed trough Qeexaala as output of the process. Thus, the output of the discussion, in turn, affects the nature and dimension of feedback of the group.

Applbaum et al. (2001) emphasized that outputs include tangible outcomes, such as decisions the group has made and presented both verbally and non-verbally. So, Qeexaala can serve as an output both verbally and non-verbally expressed, according to the scholars and respondents.

#### **4.1.2.4 Environment as an element of Qeexaala**

Mr Busheto Belayneh, a lecturer at Hawassa University, said,

The context of Qeexaala affects the nature of the message. And this indicates that each element is affected by environment in which Qeexaala is held. The political, economical, cultural and religious contexts also affect the Qeexaala nature. The internal interaction with different clans and external interaction also affect the nature of Qeexaala. Thus, not

only the nature of message but the contexts of Qeexaala mutually affect the type and characteristics of message.

Adams and Galanes (2003) also agree with this idea. They explained that the group system is linked to its environment, which in turn affects communication process within the group itself. On the other implication, group shapes environment and environment also shapes communication of group. According to this argument, it is better to say Qeexaala is not out of the domain of environment.

#### **4.1.3 The characteristics of Qeexaala**

Mr. Digessa Didaamo, Mr. Busheto and Mr. Tesfaye concluded that the interdependent interaction of these elements causes Qeexaala to happen. According to them, Qeexaala has the following characteristics:

##### **4.1.3.1 Qeexaala as an open system**

Mr. Digessa said that Sidama people freely exchange information to express their feelings, opinion, and thought on certain issues both in ‘Songo<sup>7</sup>’ discussion and Qeexaala performance.

##### **4.1.3.2 Qeexaala as interdependency**

Mr. Busheto said that each element of Qeexaala is not dependent, rather mutually influenced. Furthermore, the elements, the participants of discussion and performers of Qeexaala interact interdependently to persuade each other and reach consensus.

##### **4.1.3.3 Qeexaala as multiple causes and multiple paths**

Mr. Tesfaye mentioned that Qeexaala is performed because of several causes. The Sidama people express their sorrow, happiness, support, condemnation, etc, through Qeexaala. Thus, it entertains multiple issues. Mr. Digessa argued that like multiple causes Qeexaala also serves as multiple paths. During Qeexaala performance, messages are transmitted through both verbal and

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<sup>7</sup> Songo is the counsel of elders and leaders

non verbal communication. On the other hand, Qeexaala also serves as a channel to exchange information.

#### **4.1.3.4 Qeexaala as nonsummativity**

Mr. Busheto concludes that the message transmitted through Qeexaala is not the sum idea or Group-thinking of the discussion, rather it is the reflection of majority vote and minority right.

#### **4.1.3.5 Qeexaala as feedback**

Mr. Tesfaye indicated that Qeexaala is the feedback of Sidama people on different issues. The output of the held discussion serves as response to the coming message. This response is not the individual's feedback, rather the participants' of the discussion. Thus, Qeexaala serves as feedback for issues ranging from politics to religion based on various dimension.

Different Scholars described the characteristics of System as follow:

Katz and Khan (1979) pointed out that open systems have a free exchange of information with their environments, that is input and outputs flow back and forth between the system and its environment.

Applbaum et al. (2001) mentioned that feedback is the return of system outputs and system inputs, which allows the system to monitor its movement goals and make necessary changes. This implies that there is a clear interdependence between input elements and there outputs of feedback. In other words, the characteristics of the outcomes are determined by the nature of the deferent input elements. Similarly, in the case of Qeexaala, people first discusses issues and make decisions. Then, the decisions are given out as the feedback. Finally, there are publicized to the people through cultural performance called Qeexaala. That is why Qeexaala is regarded as feedback. Generally, the elements of Qeexaala and system theory are highly interwoven to each other. Thus, Qeexaala is the reflection of the theory.

#### **4.2 Qeexaala as cultural communication**

In addition to its function of transmitting message Qeexaala serves as mirror of lifestyle, custom, culture, belief, administrative structure, communicative system etc to Sidama people, according to Workneh Filate, who is the head of Sidama Zone CTGCAD.

An anthropologist Tesfaye Birhanu, who works in Sidama Zone Public Service Department, said that Qeexaala is the reflection of life style of Sidaama people in which anyone can understand simply by observing its performance that what Sidaama people identity, custom, tradition, etc. The participants of FGD which was held in Hawassa Zuria Woreda Tullo Kebele, said,

Qeexaala is performed by clan based group after the decision passed by clan leader on the basis of common consensus with the reflection of various issues. While performing it, people wear various colorful cultural dresses and use various wearing styles and dances accompanied with different cultural tools. Because of the integration of these all, Qeexaala is the reflection of Sidaama identity.

They added,

Sidama perform Qeexaala demonstrating in row and column according to their social status and hierarchy. They demonstrate in row, as that of soldier's march where clan leaders in the front first row, the sub-clan leaders in the 2<sup>nd</sup> row, local elders in the 3<sup>rd</sup> row and finally, those adults who passed effectively through 'luwa' system, like the 'Gada' System of Oromo people, in the last remaining row. The structural hierarchy of Qeexaala performance on the basis of respecting, patriotism, leadership etc shows that Qeexaala is a display of Sidama people's life style.

On the other hand, even though Qeexaala is structured in hierarchical order, its performance is an indication of participatory dance where the people performing it can accept unanimously the message it conveys and transmits to one another and others. This indicates that it is an expression of various cultural values that comprise support, respecting, etc as affirmed by participants in the FGD held at Tullo kebele.

Ogwezzy (2009) emphasizes that culture is the belief, custom, tradition, practice and social behavior of a particular nation and its people. Based on this argument, it is possible to say that culture distinguishes one human group from another. Nevlier (2012) labeled this concept that culture teaches one how to *think*, how to *feel*, and instructs one how to *act*, especially how to *interact* with others, in other words, how to communicate. So, LeBarno (2003) concludes that all communications are cultural. In same way the Sidaama Qeexaala is also the cultural practice in which the communication practices are handled.

According to the respondents, the Sidama people reflect their culture through Qeexaala. This idea was of course discussed by scholars. Generally, what one concludes from this is that Qeexaala is a group activity through which culture is communicated.

So long as Qeexaala is the lifestyle and cultural ritual base of the sidama people, its communication system is also based on culture as added by Mr. Busheto. According to him, Sidama people's communication system is a composition of four cultural communication elements.

#### **4.2.1 Sidama as the output of collectivism**

Mr. Wosha Tuke, the elder from 'wogera' clan in Arbegona Worda, admits,

Sidama people's way of life is based on the worldview of collectivism. They perform things together; share various life experiences with one another. They lead clan based grouping, and these practices have existed for long. As a result, this collectivism heavily influences the culture. Qeexaala, being one of the Sidaama cultures, is performed on a group basis.

Mr. Busheto says that the geographical settlement and way of life of the Sidama people is based on clan. The clan structure considers Patriarchal blood line. The structure comprises groups of ranging from family to clan. Every day-to-day activity of Sidama people has to pass through this collectivism. Mr. Qariso Filamo, the elder from Hawela Tula sub city of Hawassa city Administration, says,

The patriarchal blood line is setup from five hierarchical groups. One of these hierarchies is 'Miine' (extended family). It embraces the great-mass of the Sidama people. Under this clan are composed of individuals lining from fathers or grand-parents.

Mr. Bokola Lankamo, elder from Telo Kebele at Hawassa zuria woreda explains that there is the second structure which is called 'Ayiide', which consists of kinship based extended families that live neighborhood. Three to five generations could be members of 'Ayiide'. Therefore the grouping style gives strong unity among the people within the group.

'Booso' is the third level which is based on racial (bloodline) form of clan organization, as was stated by Mr. Samuel Ledamo, the head of CTGCTAO. 'Booso' is considered as a lower clan under the patriarchal blood line. It consists of five to nine generations.

FGD participates that was held in Arbagona woreda Gudumale: Mr. Mengestu Qaare, clan leader of Hrbegona, Mr. Duchisho Burako, the elder of Wogera clan, Mr. Argata Argo, the elder of Babo clan, Mr. Manshamo Mago, the elder of Jawaro clan, Mr. Inga Ishine, leader of Awokiro clan and Mr. Haroye Arka, elder from Kero clan said that 'Gaare' is the forth level for the bloodline-based organization of clan based group. It consists of members ranging from nine to thirteen generations. Because it leads a lot of families the administrative structure must be well organized. And 'Gaare' structured as sub-clan formation under the patriarchal blood line.

Mr. Bushto explained the 'Goosa' (major clan) embraces so many minor clans. A clan is formed from a public figure called 'Akako', who is regarded as the common spiritual and flesh-father assigned to serve the people within a certain geographical region.

The Sidama strongly believe in blood-line organizations of different levels. That is why the people rely heavily on such ties to lead life. All forms of social issues are referred to the organizations. The people always remain united. Mr. Tesfaye Birhanu, a resident in Hawassa, explained that it is by far better to accomplish issues with co-operative sense than to attempt single-handedly.

Mr. Youra Yigezu, one of the elders in Arbegona Woreda, states,

Qeexaala can be performed only when permission regarding issues from the cultural leaders of Booso, Gaare and Gosa administrative levels is given. The leaders then hold a council to discuss the significance and appropriateness of the issues. If they find the request to perform Qeexaala is right, they give a go-ahead.

Mr. Girma Jilo, from Education bureau of Arbegona Worda, agreeing with Mr. Youra, adds that the communication properly flows from the bottom margin of the community to the higher. Mr. Girma explains the kind of issues that can get positive responses for Qeexaala. The issues to raise at Qeexaala are discussed by leaders on the administrative level of 'Booso'. These include expressing dissatisfaction on the nomination of elders (public figures), accusing elders who

blemished the culture of the people, mourning to the death honored individuals, announcing 'Debo' or co-operative work. He also added,

However, if the weight of the issues appears to be beyond them, they refer it to the next administrative level called 'Gaare'. The leaders of this level see the issues and can reject if they find them to be inappropriate. Yet, even if the issues are not completely appropriate, the leaders can approve the decisions of 'Booso' and allow for Qeexaala. Then Qeexaala will be arranged. Decisions are, of course, eagerly awaited by elders to hold Qeexaala on such cultural public event called Fiche.

Mr. Busheto generalizes his observation that Sidama people are benefiting a lot from participating in groups that range from family to clan-based collectivism. Such grouping encourages the people to get actively involved in the political and economic system of the nation. He emphasized that grouping is more helpful than being single.

Oyserman, Coon, and Kimmelmeier (2002) pointed out that the central ingredient of collectivism is the assumption that groups bind and mutually obligate individuals. They found that collectivism is linked to a sense of duty to group, interdependence, harmony, and working with the group. Nevlier (2012) also argued that most collectivistic cultures value social reciprocity, obligation, dependence, and obedience. But by far, the primary value stressed by many collectivism cultures is harmony.

According to Gudykunst and his colleagues (1996), the communication natures of collectivists are more conscious of in-group or out-group distinctions than are individualists. Collectivists form friendships that are determined by their hierarchical role in society. Collectivists perceive and rate their in- group friendships as more intimate than do individualists.

What the scholars discussed about collectivism is also reflected in the Sidama people. As the respondents expressed, Sidama people's way of life demands the formation of groups or collectivism. The researcher can, therefore, conclude that collectivism is the central point in people's way of life, and this is what shown with Sidama people during Qeexaala.

Mr. Tefera Ledamo, officer with Sidama Zone CT GCAD, indicates,

Communication can be made both vertically along the different levels and horizontally within members of a group in a level. This helps in strongly binding the members in all the groups, and making them feel like family with one another. In other words, there are a lot of groups in 'Ayiide' each of which having large family 'Miine' and each 'Miine' can easily communicate with another 'Miine' in 'Ayiide'. In all the administrative levels, groups communicate within each 'Miine' horizontally as well.

He also illustrates,

Sidama is a clan based community which was originally founded by the two brothers called Bushe and Maldia. They had 16 children who founded the major clans. We don't call them by their names because we respect them a lot. Instead, we call them 'Akaako'. Within all major clans, we get patriarchal group. Therefore, if there is a certain issue, it has to be taken to the councils of all levels and discussed thoroughly. The system puts pressure on each counsel member to consider decisions horizontally.

Mr. Tefera explained that if, for example, Hawela, one of the clans, refuse to accept the issue, the others do the same. Fakisa, Malga, Kebena and others major clans are also asked to take almost the same position as Hawela did. Mr. Bushto said,

Once the issues are treated horizontally among groups, it is taken as if all Sidama people have agreed on it and could be ritualized.

Nevlier (2012) argued that Horizontal collectivism is the cultural orientation where the individual sees the self as a member of a group whose members are similar to one another. The self is interdependent and the same as the self of others. Equality is expected and practiced within this orientation. On the other hand, Nevlier (2012) argued that Vertical collectivism is the cultural orientation in which the individual sees the self as an integral part of the group but the members are different from one another, some having more status than others. The self is interdependent, and inequality within the group is valued. In this orientation, serving and sacrifice are important.

Communication flow within a group can be both vertical and horizontal. Qeexaala is performed in the way this nature or clan-based group communication is maintained, according to the

respondents. Nevlire also points out that the nature of interaction within a group must be vertical and horizontal. This is observed in the Qeexaala culture.

#### **4.2.2 Sidama as value-oriented society**

Instructor Samuel Belayneh, from Hawassa Teachers Training College Sidaama Language Department explained that the Sidama has good values formed to solve issues that arise either from internal or external source. These values have helped the people to make positive relationship among one another both within the nation and outsiders. The values includes: showing respect to one another, peaceful power transition as in Luwa (Gada), having effective conflict resolution methods, truthfulness (Hallale), cultural and religiousness etc.

Mr. Samuel Biramo, head of CTGCAO Hawassa Zuria woreda agrees with Mr. Samuel Belayne's idea. And he adds that the values help the people to live peacefully and with great cooperation. Likewise, any other people can live with Sidama so long as its cultural values are respected. It is obvious that fathers are leaders in Sidama. Therefore, if they see that the values are degraded or mistreated, they criticize and educate the succeeding generation or their sons.

Mr. Samuel Biramo, added,

Luwa is a ritual through which all male Sidama people must pass or experience. It is also an institution through which public figures take lessons and life experiences to upgrade to the higher administrative level. This training is given by the leaders to provide a person that could take over when the existing public figure retires or his term phases out.

Mr. Arse Bone, the elder in Toga kebele in Arbegona woreda, indicated that 'Luwa' system helps to maintain cultural values. He added that the method of power transferring from holders to successors is shown by Qeexalaa performers.

Evangelist Tomas Namero, a resident at Hawassa Zuria woreda, explains that the Sidama people have long lived with cultural values of respecting one another. The leaders honestly serve the people and help them freely participate in issues. This quality of the leaders forces the people to respect their leaders and have trust on them.

Mr. Workineh Filate, head Sidama Zone CTGCAOH, says a certain clan creates relationship with another clan based on equality and respect among themselves. This value of respecting people has helped the Sidama people to live peacefully with the neighboring people.

Evangelist Alemayew Sale, from Arbegona Woreda Chechoo Kebele, said that the sidama work not only to avoid conflicts, they have system of peacefully solving conflicts even after they have been created as well. They reconcile the two parties (the defendant and plaintiff) without leaving any sort of dissatisfaction on either of them. The judgment is fair in all aspects. Mr. Tesfay Birhanu agrees with this idea. He says,

The elders have the potential culture to solve serious disagreements within the society. The elders at any administrative levels are well experienced to skill fully solve conflicts that are created between two clans. Nothing could be out of their control. They have reconciled to many disputes which cold have ended with unwanted damage if they had not stepped in.

Mr. Samuel Beramo, CTGCA at Hawasa Zuria Woreda, explained that discussions are often held horizontally within each group of a clan. After reaching agreement on the issues, the common stands are taken to the Qeexaala, which, of course, is one of the most respected values of the people. He elaborates,

On the Qeexaala, different things are performed to reflect the cultural values Sidama people have on social administrative religious and cultural affairs. Qeexala is considered as a great tool to communicate or transmit messages without affecting the good cultural values of the people. The values can be carried on from generation to generation.

Qeexaala reflects the cultural values the Sidama people have possessed for long, according respondents. For Rokeach (1973) values are used to determine the real identity of a certain people. Therefore, the ideas which were raised by the respondents and Rokeach are highly interrelated.

#### **4.2.3 The small and long power distance of Sidama**

Mr. Degasa Dedeso, Arbegona Woreda Culture, Tourism and Government communication Affairs Office Head, explains that democratic culture is greatly exercised throughout the people

of Sidama even though they lead a life style built on clan-based racial structure. This is shown by the fact that the communication exchange with in people in a group and between people of different group is participatory. The people's ability to live with tolerance with other people is a clear indication that such values resulted from the well built clan structure.

According to Mr. Qankura Kocheso, elder in Hawassa zuria Woreda, the following are some of the purposes to group the Sidama people on patriarchal clan formation. It helps to get: the 'luwa' system carried on to generations, implement decentralized cultural administrative system, hold traditional religious activities and perform various rituals the religions demand. For example, same religions have 'Akakos' that receive tributes and sacrifices, to keep the system going. It is known that the administration system is family based. So, the clan leaders must always be respected for what they say.

Mr. Tesfaye Birhanu did research on how the cultural administration of Sidama helps to solve conflicts in day-to day activities. On his research, he concluded that the leaders in all the administration levels educate the people that they should obey the words of their leaders. And they check if the orders they pass are well respected. By doing this, they assure that the cultural values are well respected throughout the people of Sidama. If anyone deviates from the common rules, there could be serious measure taken by the elders or clan leaders.

Mr. Teshale Waqayo, Culture expertise at Arbegona Woreda Culture, Tourism and Government communication Affairs Office, says,

Luwa<sup>8</sup> has five circulation systems and the first round or these five circulations are finalized in 40 years. Children join the Luwa camp based on their fathers' 'Luwa' circulation system. This means that if the father's circulation is 'Herebora' (one of the Luwa circulation), his son's circulation will be 'Mogisa' (the next Luwa of 'Herebora'). Therefore, children normally follow the footsteps of their fathers. Because their fathers are doing a very good thing in their respective clans, the children also try to keep the good values their fathers have passed on to them. The fathers pass such great values to their children, and the children respect them. As a result, respect and obedience keeps going within the nation. This helps to maintain strong bond.

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<sup>8</sup> It is traditional institution that all Sidama male train cultural values

Throughout the patriarchal racial structure, there is a strong relationship with in the leaders and the people among the different groups. All sorts of issues performed with the knowledge and approval of the leaders. In this way, the clan structure is always kept going ahead.

Nevlier (2012) said that cultures with a longer power distance inequality among people are both expected and desired. Less powerful people should be dependent on more powerful people. In larger power distance cultures, children are expected to be obedient. In many larger power distance cultures, there is a strict hierarchy among family members where typically the father rules authoritatively, followed by the eldest son and moving down the ladder by age and sex. Likewise, this power distance is exercised in the patriarchal racial formation of Sidama. This is clearly observed during the Qeexaala performance.

Mr. Tomas Namaro suggests that leaders serve the people fairly and genuinely. Their ability to lead the people based on the cultural administrative system and cultural judgment (Halaale) has always been effective. Their skill to engage the people on issues of importance to the community has brought them trust. Moreover, the fact that they are democratic helps them to keep the system working.

Besides, in the horizontal communication that clans make there is co-operation and mutual benefit within them. This is the real benefit of horizontal communication, according to Mr. Tesfaye. Horizontal communications are held between member of one clan and members of another in the same way. Generally, we can judge that every Sidama is treated equally with others. Mr. Samuel, Sidamic language instructor at HTTC, stated,

There is this feeling in all the people of Sidama, ‘Affini’ (did you hear this, and what can you say about it?) is one of the values of the people. It allows the people to actively participate on decision making and other issues. The ‘Affini’ creates interpersonal and group to group interaction, so its value in the information communication is vital. ‘Affini’ helps to bring the interpersonal communication into participatory way; for example, an issue raised between two persons could be taken to a mass of people.

In other words, it is common that a lot of people participate on an issue because the system invites them. The issue which was supposed to be discussed by two or three individuals has come to allow a lot of people to participate. This can show how much participatory ‘Affini’ is.

Mr. Qankura said,

Sidama has a participatory culture. That is why people at any age level can ask questions and raise issues with clan leaders. The elders or leaders also do not underestimate the questions. They discuss with any one in a democratic manner.

Hofstede (1980) emphasizes that in a smaller power distance, inequalities among people should be minimized and that there should be interdependence between in-group and out-group. In cultures with small power distance, group members are generally treated as equal and group decisions are reached democratically. Thus, the horizontal communication within a group or groups of different clans is characterized by prevalence of equality.

#### **4.2.4 The high and low context of Qeexala**

According to Mr. Workene Flate, the dance style, the costumes, the rhythmic and graceful line-ups and the Qeexaala sites are non verbal communication assets, which carry special messages. Similarly, the real message is channeled through song and lyrics. This requires verbal communication. The combination of the two, that is, the verbal and non-verbal communication creates Qeexaala.

Mr. Eshetu Hidaso, a teacher in Arbegona Woreda explained,

Most of the time, Sidama people express their feelings using verbal communications. ‘Affini’ culture is the evidence how much the people depend on verbal communication. However, the people also use non-verbal communication to express way of life, age, cultural administration, experiencing through ‘luwa’ system etc.

Mr. Samuel Belayneh agrees with this idea. He says, Qeexaala uses verbal and non-verbal communications simultaneously. The dances and cultural costumes show what the Sidama are like. According Mr. Bushto, Sidama people are people characterized by clan-oriented groups which have special values and life style which is based on respect to one another.

Nevlier (2012) stated that depending on contextual features presented during communication, some people choose to focus more on the verbal codes than the non verbal elements while others

actively monitor the nonverbal elements of the context. However, someone or group could use both effectively. In this case, the communication being more effective and explicable, he said.

Qeexaala is the communication system that combines both verbal and non-verbal messages to express the day-to-day activities in the Sidama way of life. This indicates the high and low context combination, according to Nevlier.

#### **4.3 Indigineous communication as the channel aspect of Qeexaala**

According to Mr. Bushto Belayneh, Qeexalla is media through which message can be transmitted using cultural dances, song, costumes, etc, and we can say it is an indigenous communication system. It can be used to communicate both social and political messages. Its style of dancing, its being performed in groups, and its purpose are reasons why it is called an indigenous asset. Its characteristics are related to the Sidama assets, as he mentioned.

Olulade (1998) stated that indigenous communication as used in Africa is mixture of social conventions and practice that have become sharpened and blended into veritable communication modes and systems which have almost become standard practices for society. It is a complex system of communication which pervades all aspects of rural African life. Denga (1988) also added that it has varied characteristics which include dynamism and the fact of its being a multi-media and multi-channel system. It is perhaps the most important way by which the rural society communicate among themselves and with others.

As Sidama is one of the African societies, Qeexaala serves as a channel of communication to them because the people do not normally use mass-media to express their message to communicate the internal and external issues.

##### **4.3.1 Types of channel of Qeexaala tradition**

Mr. Tesfaye Birhanu, a resident in Hawassa, says that Qeexaala serves as a channel of communication for both verbal and none-verbal messages. The verbal and non verbal messages can be cultural group dance, song, costumes, etc. The Qeexaala performing sites are Gudumale, songo and market places. Mr. Girma agrees with Mr. Tesfaye's explanation. A very strong message can be conveyed both verbally and non-verbally. Therefore, Qeexaala serves as an indigenous channel, generally speaking.

Ogwezzy (2009) expressed that indigenous refers to cultural institutions, ceremonies, events, and arts of African ancestors observed, practiced and perpetuated by successors from generation to generation; while channels are link up ways and means by which ideas, messages, information, orders, instructions, secrets and movements are carried out and contacted .

Qeexaala an indigenous communication is accompanied by multi channels and it conveys various ideas in many ways. This idea goes in line with what Ogwezzy stated about indigenous channels.

#### **4.3.1.1 Qeexaala as verbal and non-verbal channel**

Mr. Qankura Kocheso, elder from Hawwasa Zuria Woreda Dore Bafena town, explains that the Qeexalla is performed through verbal and non-verbal means and this gives strength to its message. The costumes and all other wearing and decorating styles should match the purpose of the Qeexaala. They should be worn in the way they can convey what is to be communicated in that specific occasion of the Qeexaala. Mr. Qankura emphasizes that the non-verbal means of communication at Qeexaala is stronger than the verbal communication. The messages are clearer, as well.

The participants of FGD which was held in Hawassa Zuria Woreda Tullo Kebele, said,

The costumes, the dance style, the materials, the poems and songs used at Qeexaala differ a lot, depending on the purpose, this means in times of joy and sad moments those things are used considering the context. Therefore Qeexaala has to be held based on the context. The songs and poetry are organized in the way can express the situation and are performed to communicate the message. This indicates that the verbal and on-verbal channels of communication are vital in Qeexaala.

Mr. Workineh Filate, Sidama Zone CTGCAO head, said beyond its being means of face-to-face communication, Qeexaala is considered a mass communication for disseminating Sidama's way of life, norms, wedding ceremony, through the verbal and non-verbal means of communication. So we can imagine how vital it is to introduce the Sidama to other people in the country.

According to Rothwell (2000) though there are differences among verbal and non-verbal communications, somehow they share similarities in that they substitute, accentuate each other.

And both serve as channel. Thus, Qeexaala is a channel through which verbal and non-verbal means of communication could be displayed.

#### **4.3.1.2 Dance as channel of Qeexaala**

Mr. Qariso Filamo indicated that Qeexaala has a great channel role which means through it message is sent and received, because such things as cultural group dances, people's unity, bravery and other cultural assets of the people are shown through Qeexaala. Therefore, we can say its role as media is vital. He added,

The choreography and the arrangement of the music and dance have been well mixed with the performers. As a result, this harmony helps messages to have strong effect, and capture the attention of the mass. The arrangement (choreography) during the Qeexaala has a real meaning. Distinct meaning is attached to how people in each row hold with one another by the waist, how they hit the ground strongly so that they create musical beat, how the music harmonizes with the dance, etc.

All this is meant to show the unity, bravery, common stand and respect among the people of Sidama. Mr. Bokola Lankamo, ealder at Hawasa Zuria Woreda Tello Kebele, indicates,

The performers of the dance line up are really wonderful. It is like a military parade with well disciplined performers. The backward and forward artistic movement during the dance captures full attention. About 6 to 10 people line up side ways and other large number of people stand behind each of the 6 or 10 people. Everything is in order.

Mr. Girma Jilo says that the line making in each column or row is based on their states of leadership. He aknowledge,

Individuals in each row stretch their left hand on the shoulder of the other person. Then they bend a little forward taking their right legs a little high up the ground. They do this movement repeatedly accompanied with the music. The lyrics of the music are strong with powerful messages. Each member of a group performing the Qeexaala involve in the choir by contributing lyrics to others and echoing the music from the elders. Mostly, the front-liners create the music and the back liners say the music. This shows the strong interaction between leaders and the other people.

According to Mr. Samuel, an instructor at HTTC, Qeexaala is performed in this way to communicate common cultural assets.

Rothwell (2000) acknowledged that in Africa, dance is an important mode of communication among people because different dances connote different things. Dance involves the movement of the body, which is the basic material in time and space. So, dance is an art. The regularity of the movement and the design of movements (use of space and steps) combined to give its meanings. Thus, in Africa, meanings are attributed to different dances whenever they are performed.

Ibagere (1994) also agrees with Rothwell's ideas. He labeled this concept that in Africa, dances of social significance are usually functional in the sense of their cultural belonging, helping in various ways to project the particular culture in which they are situated. There are, thus, dances, done to symbolize preparations for war, to celebrate the birth of a baby, to bury the dead, to celebrate victory over an enemy as well as to signify failure. According to them, in most communities, there are special dances to celebrate different occasions such as marriage, funerals and other life events; and the attributes proper to the dance as well as attitudes suitable to the occasions are expressed in these dances.

As those scholars mentioned, dance is a channel. This is witnessed on the Qeexaala because the dance is performed in the way it shows how the people are culturally interlinked to depict the values of Sidama on their life style.

#### **4.3.1.3 Song as a channel of Qeexaala**

Mr. Tefera Leadmo, cultural expert at Sidama Zone CTGCA Department, says that music has a great role in Qeexaala in that the messages are technically blended with the lyrics for the intended message to be communicated. So, song is a great media in Sidama people during Qeexaala. The melody of the music is well arranged matching with the lyrics of the intended message. For example, in the time of joy, the melody of the music is arranged to create happy moods. In times of sad events, the music is arranged in the way it communicates sorrow or sad feelings as it creates sad moods. Therefore, Qeexaala can serve as a channel communicating messages through its music.

Ibagere (1994) asserted that a song is couched in spoken language and expressed melodiously in musical succession articulately. The lyric in music is used in particular instance. It is a potent channel of communication in Africa. Wilson (1998) further stated that itinerant song entertainment groups use satire, criticism, moralization, praise, symbolism and actions, suggestion and labeling to communicate with individuals, groups and society, at large.

Songs are a blend of lyrics and fine melodies. Therefore, the songs on Qeexaala have distinct lyrics and forms of melodies with respect to the nature or purpose of the message. It is possible to say that songs are type of channel for Sidaama people.

#### **4.3.1.4 Cultural costumes as channels of Qeexaala**

Costumes are not worn at the Qeexaala simply to beautify the ceremony; they are rather well-thought of, carefully selected and prepared. And not all participants wear similar costumes. Each clan group prepares costumes that match the purpose of their going out for Qeexaala. The selection is made regarding the issue that the group has. The messages could be sad or happy.

The costumes tell or communicate what message is conveyed by the respected Qeexaala performers of a certain group through their costumes. Therefore, it can be deduced that cultural costumes have remarkable significance as channel of Qeexaala, According to Mr. Samuel Belayneh, HTTC instructor.

Elders, who live around the coldest part of Sidama Zone, have clothes called ‘Gonfa’, a special cultural costume that is worn on the lower part of their body (below their waist) and there are ‘Buluko’ and ‘Darbata’ on the upper part of their body. Their costumes are especially designed to protect the coldest weather. The elders wear such costumes when they go out to perform Qeexaala, as Mr. Alemayeu Sale, a resident Arbegona Woreda Chcho Kebele Stated. In the Hottest part (Kola) of the Zone, a special kind of Gonfa Called ‘Yeanasicho’ is worn on the lower part of the body and light shemma, coat, sweaters etc are worn on the upper part to cope with the weather,as he added.

Mr. Samuel agrees with Mr. Alemayew’s idea, and explains the difference between the two forms of cultural costumes. Those who have passed through the Luwa culture and who are

circumcised culturally will be given wolima feather to put it on their hair. These individuals are distinguished by their costumes and wearing styles.

Adults and youngsters, other than leaders, mostly wear culturally decorated clothes. The clothes are made from black and white colored threads gently sewed on a garment called 'kollo'. These days the cultural clothes are on markets fabricated in different forms, Mr. Tesfaye said. It is common, these days, that Sidama people of any age are performing Qeexaala wearing these decorated costumes. In addition to the cultural costumes, they hold different materials such as spear, shield, sword, penknife and even guns suited with cases and cloth pads that show bravery of the Sidama people. They also hold long bamboo-made sticks. The costumes during Qeexaala signify: the type of the Qeexaala, the status of the performers, the administrative levels, etc.

According to Tsegaye Gudera, a resident at Arbegona woreda, the materials mentioned above give the festival special beauty, and they are used to show the status difference among the Qeexaala performers. The costumes are designed considering the subject to be communicated at the Qeexaala. Therefore, if different issues have to be raised on the Qeexaala from different groups, there is a chance to see different costumes and wearing styles.

Mr. Wosha Tuke Says,

During sad moments, such as moments of mourning a respected man's death, we put on the 'Buluko' turning inside out our costumes and other materials showing how sorry we feel on the situation. On the other hand, if the Qeexaala is held to celebrate happy moments, we decorate in so many ways. We beautify ourselves a lot. We let our hair grow and get it done as if we were war leaders of old time. We usually hold war equipments to a military parade, like at a battle. In such occasion, because the situation doesn't require materials that give a picture of sorrow, we don't wear anything or take any materials that remind us of the sad moment.

Mr. Tefera Ledamo, the owner of the work process of culture issues at Sidama Zone CTGCAD, supports Mr. Wosha's idea. Mr. Tefera Says,

People perform Qeexaala to show their dissatisfaction with their leaders by wearing cultural clothes and putting on cultural materials that can serve the purpose. However, the materials

and clothes are not put on in the normal fashion. The costumes and other make-ups have to be self-expressive because they are non-verbal means of communication.

Generally, Costumes, according to Mr. Workineh Filate, have massive effect on communicating messages. Therefore, we can say they are non-verbal means of media.

Akpabio (2003) revealed that appearance is a channel of visual communication. Among these, clothing and physical appearances are the major ones. Clothing and accessories are also channels of communication in Africa as they reveal a person's place of origin and convey other messages. Physical appearances are also a major channel of visual communications in Africa.

In addition to the lyrics, songs and styles of dance, costumes and accessories have great communicative values if they are carefully designed and worn to communicate specific message. Therefore, the Qeexaala is decorated with such cultural assets carrying messages, and as Akpabio, a scholar, mentioned, it is a channel.

#### **4.3.1.5 'Songo', 'gudumale', cemeteries and market places as channel of Qeexaala**

According to, Mr. Merga Duguna, Qeexaala is not held just any where such as night clubs, or any street. Instead, there are 23 woredas in the zone each of which has Qeexaala sites. These sites are 'Sogo', 'Gudumale', Market places and Cemeteries. In these sites, Qeexaala is held and messages are conveyed. People who want to hear what message will be communicated must go to the places. This shows that the places have great role in communicating messages, and therefore, they serve as media.

##### **4.3.1.5.1 'Songo' as a channel**

Mr. Yura Yuk'e, a resident in Arbegona Woreda Rokko Keele, elder, says that 'Songo' is council of cultural administrators. It also refers to the place at which these people gather to discuss issues and pass decisions with respect to their hierarchy of power. Mr. Samuel said that there are four levels or hierarchies in the organization of 'Songo' in the Sidama people. 'Songo' administrators facilitate the communication system and help communication to run both from top to bottom and bottom to top. It is obvious that communication flows both vertically and horizontally.

In addition, as Mr. Samuel Said, the horizontal interaction among people takes place with the presence of Songo. From this, anyone can conclude that Songo can serve as media to communicate information. Qeexaala requests that are given recognition from the Songo reflect the messages of the sub-clans and other minor clans.

Mr. Samuel Biramo agrees with the above opinion and adds to the point. He says,

The Songo create interaction among the 16 major clans to facilitate both horizontal and vertical communication exchange in addition to arranging situations for better communication within a single clan.

Mr. Degasa Dedasa, Arbegona Woreda Culture Tourism and Government Communication Affairs office head, agrees that songos pass through vertical and horizontal interactions to discuss issues that could be reflected on Qeexaala. Therefore, the songos can serve as media or channel of communication.

#### **4.3.1.5.2 Gudumale as channel**

According to Mr. Busheto, Gudumale are places such as Meskel Square and public sites of Baptism at which the Sidama people gather to hold Qeexaala ceremonies and express their views on issues. He added,

There are 23 woredas in Sidama zone, all of which have Gudumales at their respective woredas. However, the Gudumale in Hawassa is the biggest one hosting elders and clan leaders from all woredas to hold Qeexaala. All Gudumales in all woredas have similar function or role. Booste and Gaare songos are held in areas compounded for Gudumales in rural areas. In their gathering, the clan leaders communicate values. Legal cases could be seen in such places.

As the FGD participants at Arbegona Woreda, explained, these Gudumale sites are decorated with braches from indegenious, big old trees. The areas are normal green and verdant because they are well protected from animals. The Gudumale sites have media value (role) to communicate issues displayed through Qeexaala. Moreover, they are dignity and pride for the people of Sidama.

#### **4.3.1.5.3 Market as channel**

Clan leaders use markets that are found in all the 23 Woredas of the Zone to announce decree regarding 'Fiche' to the people, said Mr. Samuel Biramo, head of Hawassa Zuria Wereda Culture, Tourism and Government Communication Affairs. According to him the markets have the channel role because beyond the exchange of commodities people attend to share information on various issues. Announcement concerning the celebration of the upcoming 'Fiche' is made in such places through Qeexaala.

Mr. Digasa agrees with this idea. He says that the market places serve to hear messages from the clan leaders. They give this communicating function in addition to their regular purpose. The Sidama people have 5 days in a week. Out of these days, the two, 'Deela' and 'Dikko', are used as market days. Degasa added that even if a man has nothing to buy or sell on the market days, he has to visit the places in case there could be an issue to communicate.

The researcher observed in the research sites of Arbegona and Hawassa Zuria Wereda that people exchange political, cultural, economic and religious affairs, alongside the transaction. Moreover the researcher observed elders wearing cultural clothes, the so-called 'Gonfa' and 'Buluko' at the edge of the market. They gather and ask each other what is new by saying 'Odo, mayi no, what is the news?' These elders exchange information with one other through 'Affini' being in groups. In addition to their mission of going to the market, they do some communication in the market; thus, we can conclude that the markets are used as channel.

#### **4.3.1.5.4 Cemeteries as channel**

Mr. Bokola Lankamo, an elder at Teelo Kebele, Hawassa Zuria Woreda, said that Cemeteries and Funerals of major clan leaders are places where Qeexaala could be held. Therefore, such places are used as a channel of communication. The participants of FGD which was held in Hawassa Zuria Woreda Tullo Kebele said that cemeteries also serve the purpose of communicating meanings. They added that the cemeteries of the major clan leaders can be taken as Church compounds that are well protected. Therefore, in such areas, religious businesses can be run. The FGd participants says,

The cemeteries are partitioned in three chambers. The innermost chamber is the most sacred place where 'Akako' is found. This is a tomb in the inner chamber where the righteous individuals from the cultural administrative levels enter to sacrifice for the spirit and hold different religious affairs. The second chamber (partition) is used as a low court for clan leaders, and religious followers enter this area. The third partition is meant for the mass people who sacrifice for the spirit.

In the cemeteries, people gather to hold sacrifices and religious activities. They hold thanksgiving through Qeexaala. Generally, cemeteries are where Qeexaala is held to honor major clan founder and well known clan leaders. Therefore the place have irreplaceable role in serving as a channel of communication or media.

Omu (1978) discussed that the communication function of the market, cemeteries, and social gathering places in African, news circulate with great speed through the various processes of communication. Most communities had such places which were not only centers of trade, discussion, and funerals but also a principal means of communication, information and recreation. They provided a most convenient forum to meet friends and kinsmen and exchange news and gossip. In line with this, Ogwezzy (2009) added that these places are considered as unstructured channel and create an atmosphere of festivity and entertainment in which worship and exchange of information flourished.

These places are connected with communication because they host Qeexaala and other communication events. The scholars stated points related to this.

#### **4.4 Qeexaala as feedback communication**

Mr. Girma Jilo, a resident of Arbegona Woreda Toga Kebele, expert in education, said Qeexaala is a feedback communication where Sidama people reflect their happiness, thought, attitude, feeling, etc after they receive, analyze, discuss and reach on consensus about issues.

Mr. Tseggaye Gudura, a resident of Arbegona Woreda Shasho Kebele, an elder of Darasha clan, affirmed Girma's argument. He says,

Qeexaala is a tradition which is useful for Sidama people to transmit message through cultural dances and songs, being in groups. The motive behind such message may be the feedback of their condemnation, support, criticism, happiness, sorrow, etc.

Mr. Thomas Nomaro, a resident of Hawassa Zuria Woreda Tullo Kebele and an evangelist at a local church, said that Qeexaala is a feedback that Sidama people reflect their response regarding political, economical, socio-cultural and religious issues level by level at clan, tribe and social levels in group.

The participants of FGD held at Hawassa Zuria woreda Tullo Kebele believed that Qeexaala is a way of expressing feedback among the Sidama people. The cultural dance and group songs, according the FGD participants, are meant to communicate for express their feeling or response to certain issues.

Generally, all respondents admitted that Qeexaala is a feedback through which Sidama people, in group, reflect their response and transmit their message. The issues could be to express, sorrow condemnation, criticism, etc towards political, economical, socio-cultural religious issues.

Berlo (1960) emphasized that the behaviors of source do not occur independently of the behavior of receiver or vice versa. In any communication situation, the source and receiver are interdependent. The action-reaction interdependency emphasizes the feedback communication. Generally Berlo stressed that reactions serve as feedback.

Qeexaala, as mentioned in the system theory, is characterized as feedback. It also serves to connect the source and receiver on the communication process. Because Qeexaala carries several kinds of messages, it helps to adjust the behavior of receiver. Therefore, as Berlo says, reactions serve as feedback.

#### **4.4.1 Types of Qeexaala**

Mr. Yuke Hameso, who is the resident of Arbegona Woreda shasho kebele and who is known as traditional astronomer 'Ayyanto', said that there are various types of Qeexaala. What makes the Qeexaala different is not its performance rather the messages it conveys. Based on this, the following are commonly known types of Qeexaala: Happiness, requisition, support, sorrow, Praise, condemnation, criticism, etc.

Mr. Samuel Belayneh, who is lecturer of Sidama language at HTTC, said that there is not any issue which is not entertained or touched through Qeexaala. After the sidama people received a message about political, socio-economic, cultural and religious issues, they perform Qeexaala to give feedback. Thus, the types of Qeexaala vary depending on these issues, as he said.

Mr. Workineh Filate, the head of SZCTGCAD, said that feedback transmitted through Qeexaala serves as input for the activity of Zonal administration. This Feedback contains not only the happiness or acceptance of the Sidama people, but also rejection, criticism or opposition of the zonal administration so that Qeexaala message or feedback can be different.

Sutton (2012) argued that feedback is the communication of praise, criticism and advice. Without this, information communicators: the sender and receiver will never know what the receiver decodes or what the source encodes.

Bienvenu and Timm (2002) also on their part indicated that feedback should include any response, critique, criticism or comment about the way we communicate. Similarly, Qeexaala feedbacks also incorporate various issues with different dimensions depending on the inputs.

#### **4.4.1.1 Qeexaala to express sorrow (condolence)**

As Sidama people express their happiness through Qeexaala, they also express their sorrow (condolence) through it. They perform Qeexaala not for the death of all ordinary people, but for those who have great respect and good status in the society, such as clan leaders, traditional administrators, patriots, etc, as Mr. Wosha Tuke said.

Mr. Qaanqura Kocheesso, resident of Hawassa Zuria Woreda Doore Baafano town, said,

People perform Qeexaala during funeral of clan leaders and traditional administrators as those leaders perform/function/ dual role, both by serving as traditional religion priesthood and administrative leadership.

Among the messages conveyed by Qeexaala during funeral of those leaders, one is mentioned as follow, as Qaanqura said:

*“Aabbo Hayicha, hayyotena*

*Hayyosi roore, roorehona*

*Worroonni boowe, boowetena*

*Hayi Aabbo ane bai.”*

This is translated as” Our wise leader, you are greater both in priesthood and leadership wisdom. It should have been better for us to die instead of you. But now for we cannot do anything, we set you forever in our heart to remember you just as honey set in larger and longer horn for the purpose of blessing.”

In the same manner, during the death of patriots of those who have passed through ‘luwa’ system people express their depth condolence through Qeexaala. Mr. Yuke Hamasso, the resident of Arbegona Woreda Shasho kebele expressed. According to him, one of the messages conveyed by Qeexaala during funeral ceremony of patriots is mentioned as follows:

*“Ane Baittoo*

*Ejjeetto hiikko Worte haritto?”*

This is translated as “Our hero, our shield, and our fortress that we trust, why did you depart leaving us in great sorrow? Who is going to protect us?” In addition to this, members of FGD at Hawassa Zuria Woreda and Hawela Clan elders Mr. Farda Ayicha, Mr. Giwo Dikaso, Mr. Samiro chirfa, Mr. Didamo Lenjisho, Mr. Hamesso Bakalcha and Mr. Yohannis Sarmiso said that Qeexaala is performed during the death of head leaders of the country, those politicians who contributed good things to the Sidama people, individuals who do not belong to Sidama people but contributed a lot to Sidama people and those who were known with the breeding of cattle by contributing a lot to the community with animal products. For example, one of the messages, conveyed by Qeexaala during death of above mentioned high status individuals is,

*“Raarranna Soode hunsha Gashshoote*

*Gashshaanna ane bai moote.”*

This is translated as “It gets dawn while we are sleeping crying throughout the night and feeling sorry for ourselves, and good governance for we lost the only leader we had. Therefore, oh! Our

most respected leader (governor) let us die in place of you by taking your fate.” This message was transmitted via Qeexaala during the death of the former Prime minister, Meles Zenawi.

*“Gobba Alatta, Alatta Waarra*

*Mayye Waameemmo konne faayya?”*

This is translated as “How do we bury this man who contributed unforgettable things to us?”

Akpabio (2003) indicated that sorrow is expressed through song at funerals of loved ones and is believed to enhance a smooth passage of message to the world beyond. This feedback meant to console the deceased family and friends.

Qeexaala can serve to express sorrow on the death of a respected person. Therefore, sorrow is one kind of feedback communicated at Qeexaala.

#### **4.4.1.2 Qeexaala as an expression of support**

According to Mr. Sammel Belayneh, the lecturer at HTTC, Qeexaala is performed to express support to governmental and cultural administrative issues. He elaborates,

This type of Qeexaala is performed mainly when the Sidama people express their supportive feelings on the ongoing governmental activities, such as mega projects like Abay Renaissance Dam, Justice system, fair distribution of resource, construction of air port and rail ways etc. Community members agree on expressing support to projects after deeply discussing and evaluating the advantages of such administrative activities. When they do this, they do it not only for national level issues but also for issues at zonal and woreda levels.

Mr. Arse Bone, the resident of Aregona Woreda Toga kebele, said that, based on the activities of cultural administrative issues, they perform Qeexaala to express their support. This in turn is helpful for government administrative and cultural administrators to know that their activities have got warm support and reorganization among the people they govern, according to Mr. Workneh Filate, the head of Sidama zone CTGCAD. In addition to developmental activities, during national election, Sidama people express their support not through demonstration but through Qeexaala, as Mr. Workneh said.

DeVito (2002) argued that feedback can also be supportive, as when you console someone, simply encourage them to talk, or affirm their self definition. He added that supportive feedback affirms the worth of the person and gives support whilst offering reactions to the object of attention.

While supporting someone or some organization with their activity, there is a chance of affirming what they are doing is the right thing. On Qeexaala, as well, the support is shown as feedback to various issues the people have accepted.

#### **4.4.1.3 Qeexaala to present requisition**

According to Mr. Samuel Biiramo, the head of Hawassa Zuria woreda CTGCAO, Qeexaala is performed to request the concerned bodies to fulfill and respond to developmental, justice and good governance uncertainties. The message transmitted through this type of Qeexaala represents not only the requesting group availing themselves in the performance of Qeexaala but also the whole people. According to Mr. Girma Jilo, the education expert at Arbegona woreda education office, the requisition made by Qeexaala focuses not only on governmental development, justice and good governance issues but also on cultural administrative issues whereby they present their requisition to show that they haven't accepted the existing cultural administrator and that they need change.

R. Forbes and D. Forbes (1999) said that feedback is most useful when receivers themselves have formulated the kinds of questions that those observing them can answer or when they actively seek feedback.

Request is a positive approach demanding a certain issue to be fulfilled. Thus, requests could be forwarded on Qeexaala to a responsible figure.

#### **4.4.1.4 Qeexaala as an express of opposition**

According to Tseggaye Gudura, the resident of Arbegona Woreda Shosho Kebele and 'Derasha' clan elder, the Sidama people perform Qeexaala to express their opposition against political socio-cultural and economic issues. They also perform Qeexaala for those requests they presented frequently but have not got response yet. Accordingly, there are two types of

oppositions made through Qeexaala against governmental administration at largest, as Tsegaye affirmed.

First, people perform Qeexaala when they absolutely hate and reject the whole system (existing system) of government which is undemocratic. For example, according to him, the following Qeexaala was performed to express opposition against the government during the Dergue regime.

*“Ginboommo dargete gashoote*

*Yanna dibashoote;*

*Dirri sanannite.”*

This is translated as “We absolutely hate and reject the Dergue regime because the time now is not the past (previous) one; therefore, stop administrating at this time with sever sickness.”

Secondly, people perform Qeexaala to express dissatisfaction with the certain activities of the existing government even though they accept and like the government. The people frequently request the government to improve situations such as lack of good governance and prevalence of injustice.

In addition to the above mentioned types of oppositions, there is also another opposition that Sidama people express objection against their enemy or the country’s enemy as a whole through Qeexaala, according to Mr. Samuel Belayneh, the lecture at HTTC. According to him, the following Qeexaala opposition was expressed during Ethio-Eritrean war to express opposition against Eritrea:

*“Kilaashe Hirro Lala ;*

*Lalo Allaalo Jawu;*

*Shammi Shaawiya Wottaaddaru.”*

This is translated as “Let us buy war instruments by selling our cattle and let us leave remaining cattle for aged to look after; and therefore, let us go and fight ‘Shabiya’ bravely and demolish them”.

Finally, they also express their opposition against cultural administrators such as clan leaders even by specifying the name of individual persons for internal issues through Qeexaala, as Mr. Qaresso Teelamo, resident of Hawassa city Hawela Tula sub-city, said. For Samuel, people perform opposition Qeexaala for internal issues against cultural administrators after the people repeatedly express their requisition to those cultural administrators to their people's interest but they lack right response. Likewise, the members of FGD held at Arbegona Woreda 'Gudumaale' place said that opposition by Qeexaala is expressed when they are unsatisfied with social-cultural issues such as diner-party services, group work like 'Seera', 'Dee' etc. The following opposition expression is always made against employer when the workers are not satisfied with party services provided by the employer, the FGD members added.

*“Looso Loosie Yiteenna*

*Loonsanna kokka shiteenna*

*Daro Gannohe Dammiteenna”*

This is translated as “When you requested this work to be done for you, we did it accordingly but with no food to eat or water to drink; as a result, we are about to die of it. Therefore, you greedy may death take you off instead of us. Your negligence pays against you!”

The Above FGD members also added that Qeexaala is performed to express opposition against western cultures and post modernism which has great potential to erode and invade the culture of Sidama people, For example, one of the opposition reflected through Qeexaala against the western culture is mentioned as follows:

*“Bolaale Hire Gonfa Hirikki*

*Sidaama baoonkehe Budikki.”*

This is translated as “We should wear Sidama cultural trousers so- called ‘Gonfa’and we should sell trousers that come from foreign cultures back to them with strong commitment not to buy them ever again.”

Ogwezzy (2009) indicated that feedback is expressed through dance to criticize and condemn someone or people especially those in authority. It is used to address social problems so as to

cause a positive change in society. Essentially, it is used to address inequalities in the society, warn or castigate a wrong doing in order to free and liberate the people from inhuman, authoritarian and apartheid governments amongst others.

According to Ogwezzy, people can express their dissatisfaction on issues in group through dance, in the case of Africa. Likewise, the Sidama people perform Qeexaala to oppose something.

#### **4.4.1.5 Qeexaala to initiate conflict messages**

Mr. Bokola Lanqamo, the resident of Hawassa Zuria woreda Telo kebele, says that conflict is sometimes interesting when it is instigated through Qeexaala. He states,

Qeexaala is the most powerful weapon to mobilize people towards conflict. Whenever there is disagreement between two groups or between two clans because of grassland from cattle, farm land for cultivation, water to drink, etc. In this regard, Qeexaala is performed to initiate both internal conflicts between two clans among Sidama people and external conflict between Sidama society and other neighboring societies due to border issues.

In internal conflict, two clans which have long-lasting disagreement meet at Gudumale during the celebration of 'Fichee Cambalalla'; they perform Qeexaala by conveying message that initiates conflict between them, as Mr. Wosha Tuke said. The message conveyed by Qeexaala at this time is the one which undermines the dignity of another clan. Because of this, they start conflict. For example, one of the conflict initiating messages which are conveyed by Qeexaala is expressed as follows according to Mr. Wosha Tuke.

*“Dawoommohe keeshummowa keshshe,*

*Raga tuga beshshe.”*

This is translated as “We have come today to attack you after we couched as a lion thereby closing all directions and the doors so that you don’t have any way to get out.”

Similarly:

*“Dawoomohee ejettote betti*

*Assemmohe xeexxi.”*

This is translated as “We, the children of patriotic father, have come today to automatically shut your mouth.” The two examples cited above can be used to convey messages either to initiate internal conflict or external conflict or both.”

According to Mr. Girma Jilo, the Education expert of Arbegona Woreda Education Office, when Qeexaala is performed to initiate conflict, it really has the great potential to invite everyone at the celebration site thereby causing brevity in the hearts of the individuals. When they do this, they do it with reflecting military art so that such military show drives the minds of attendants and initiates them to conflict.

Adams and Galanes (2003) argued that some outputs are destructives to both the group itself and the organization that established the group. Hasty decisions, dissatisfaction of group members, and shoddy products are example of destructive product or outputs. Harmful group outputs are, like toxic waste, dangerous to everyone involved including the organization to which the group belongs.

What Adams and Galanes argued over comes true in the case of Qeexaala. Sometimes, it serves to instigate conflict whose outcome could be bloodshed.

Mr. Busheto Belayneh, a lecturer at Hawssa University admits the idea stated above in that Qeexaala was performed in the previous generation to initiate conflict between two clans or two societies. Again, he states,

Now days, the type of Qeexaala performed to initiate conflicts is becoming rejected and unaccepted among Sidama people due to widespread awareness made by government, cultural administrators, education, religious leaders and any other means of awareness creation through strictly creating awareness about the drawbacks of conflict initiating Qeexaala and its consequences.

In addition to this, Mr. Tesfaye Birhanu, who conducted research on Alternative Dispute Resolution (ADR) mechanisms, believes that there was conflict initiating type of Qeexaala even which lead to blood shedding among clans and between Sidama and other neighboring societies. But now it is being left due to cultural alternative dispute resolution mechanisms made by local elders and cultural administrators as well as religions leaders. Accordingly, factors such as grassland, border etc, which were considered as the sources for performing conflict initiating Qeexaala, are now being resolved through ADR system with neighboring societies.

#### **4.4.1.6 Qeexaala as an expression of happiness**

Mr. Marga Adugna, the resident of Hawassa Zuria Woreda Balela Kebele and a traditional Astronomer ('Ayyanto'), said that Sidama perform Qeexaala to express happiness in order to show they have accepted a certain issue, government administration, etc. Mr. Tesfaye Birhanu also agrees with this idea. He indicates,

Sidama perform the Qeexaala of happiness when they are happy with the good thing which is done to them, when they have accepted political, economic, administrative, socio-cultural issues, when they celebrate 'Fichec-Cambalaalla' new year, when the lovely leader, be it country leader or local clan leader, is appointed according to their interest, when they get right response for a request they have repeatedly presented, when they do a piece of work together in group and when they are interested with service the employer provides to them in turn, etc.

For example, regarding expressing happiness on political issues at Qeexaala is stated by Mr. Qanqura Kochesso as follows:

Sidaama perform Qeexaala to express happiness when there is dynamic change in political system which was previously hated and rejected by the people because of its erratic, dictatorship, undemocratic practice, etc is change and replaced with the new democratic one.

Mr. Busheto also added that Sidama perform Qeexaala to express happiness when they get right response for their request about good governance, justice and development issues.

Regarding the Qeexaala of happiness performed on cultural or traditional administrative issues, Mr. Yu'ura Yigezu, resident of Arbegona woreda Rogo Kebele, elder, states as follows.

Sidama perform Qeexaale to express happiness when a new clan leader is elected (appointed) after his predecessor has been replaced upon completion of five year term leadership and when the aim of performance of this type of Qeexaala is to show that there is peaceful power delegation from one clan leader to the successor.

Regarding the Qeexaala of happiness performed on the peaceful dispute resolution alternatively Ato Tesfaye Birhanu, an Anthropologist and expert in Sidama Zone Public Service Department, states,

Sidama perform Qeexaala to express happiness when the inter-clan disputes and inter-societal disputes are resolved amicably in alternative Dispute Resolution (ADR) mechanism.

Regarding the Qeexaala of happiness performed on traditional religions issues (worship), the participants of FGD which was held in Hawassa Zuria woreda Tullo Kebele, states,

Sidama perform Qeexaala to express happiness when the existing descendants present sacrifice at the burial places of their ancestors (dead forefathers) for they believe in the ghost of the dead fathers as traditional worship /religious practice. Accordingly, the existing descendants present sacrifice so-called 'Dashsho' to the ghosts or dead spirit of their ancestors, and as a result they perform the Qeexala of happiness on such especial day of 'Daashsho'. The 'Daashsho' sacrifice system is unique and made only for those founding fathers of the sixteen major clans of the Sidama when they give response to the vowed, when he protects them from any disaster & plague, when he mediate /inter-cession Magano (God) for them, etc.

#### **4.4.1.6.1 Qeexaala to express happiness during luwa system**

A traditional astronomer (Ayanto) from Hawassa Zuria Woreda, Marga Adugna, said that there are three kinds of Qeexaala performed to express happiness during Luwa system, which are made at the opening, in the middle & at the closing session of luwa system. According to Mr. Tesfaye Birhanu, an Anthropologist who works at Sidama Zone Public Service Department,

'Luwa' is broad traditional institution in which all the Sidama gentile man take training in order to pass in to the clan based traditional administration stage.

On this research, it is very difficult for the researcher to describe all about the luwa system & its communication mechanism as it is very broader concept or intuition which by itself needs its own broad research. However, it is mentioned as follows:

In Arbegona woreda during FGD held at Gudumale, the participants says,

Qeexaala is performed to express happiness first at the beginning /opening session of luwa system to show their fresh trainees when they join luwa camp to become happy traditional administrative leaders. Secondly, it is performed due to the announcement of newly appointed father of Gada (Gada anna) in one of the five major branches of luwa.

Mr. Tefera ledamo, the Sidama Zone Culture, Tourism and Government Communication Affairs Department Cultural Affairs work process owner, says,

The second Qeexaala in Luwa system is performed in the middle session of training all the fathers who sent their son to the Luwa camp have the duty to prepare party ceremony by slaughtering bull so that all the trainees in camp attend the party and perform Qeexaala to show their happiness as well as to reflect how much acceptance they have in society.

According to MR. Tesfaye Birhanu, an anthropologist who works at Sidama Zone Public Service Department, the third Qeexaala in Luwa system is performed at the closing /end session of training. This type of Qeexaala is performed to show their happiness due to the completion of training, due to the safe return from journey to effect captivity and due to the success in their circumcision ceremony.

#### **4.4.1.6.2 Qeexaala to express happiness during the Group work (Debo)**

Mr. Tesfaye Berhanu explains that Sidama hold Qeexalla to do different activities, such as farming, constricting house, and bridge, etc., in groups. The Qeexaala makes the work easier and kind of entertainment. According to Tesfaye, Sidama people are known for organizing cultural

institution to ensure social welfare and security. The institutions are meant to serve the people to help one another. The cultural institutions include 'Dee' and 'Murra' for agricultural group work and 'Seera' for house construction.

Mr. Tesgaye Gudura, elder from Arbegona Wereda, articulates,

The participants of 'Debo' group work of these cultural institutions perform their work happily entertaining with songs and poems that inject courage and energy to their work by Qeexaala. The Qeexaala held while there on the work without dance. At the end of the 'Debo' and house warming ceremony, the participants are invited for dinner. They also perform Qeexaala to express their satisfaction, blessing, and gratitude over the dinner ceremony and work done. This Qeexaala is performed with dance, as he added.

#### **4.4.1.6.3 Qeexaala to Express Happiness during Fichee-Cambalaalla**

According to Mr. Workneh Flate, the head of SZCTGCAD, Qeexaala is frequently and warmly performed during 'Fichee-Cambalaalla' New Year Holiday for Sidama from the eve / beginning to the end of the holiday mainly at market places and Gudumaale throughout the zone. Mr. Qaresso Fiillamo, the resident of Hawassa City Hawale Tula sub City and elder of Hawela clan, agrees with Mr. Workneh's idea. He says,

Qeexaala ,which is performed during Fichee-Cambalaalla is somehow unique and special as compared to the types of Qeexaala of happiness discussed so far in that it makes the whole Sidama people, from young to adult; everyone who attends the celebration of 'Fichee-Cambalaalla' wears cultural dresses decorated in various colors and styles It also creates interaction or it makes the whole Sidama major clans and sub clans meet at one place so-called Gudumaale at Hawassa City just like Epiphany celebration of Ethiopian Orthodox Church.

It is not the objective of this research to explain everything about the Fichee-Cambalaalla celebration as it is a very wide concept which requires its own research just like that of Luwa system. However, for the purpose of Qeexaala performed during Fiche-Cambalaala celebration.

According to Mr. Wosha Tuke, the resident of Arbegona woreda Toga Kebele & an elder of Wogara clan, there are three types of Qeexaala performed during Fichee-cambalaala celebration: Safote Qeexaala, Addicha Qeexaala& Gilbete Qeexaala. He labels,

Safote (beginning)Qeexaala is performed by clan leaders, elders & woma (traditional Administrative Leaders)after their fasting & praying for two consecutive months and before nine days are left for the celebration of Fichee-Cambalaala up on the completion of their fasting prayer .This true day of Fichee-Cambalaala is decided by the traditional astronomers so-called ‘‘Ayyanto’’& reported by them. This day is ensured good fortunes take fateful by prophets or fortune tellers of the Sidaama traditional religion leaders; however, for Safote Qeexaala to be held to express happiness, the report from the fortune tellers must be a promising one. In the traditional religious process, fortune is revealed by the leaders. It may show good fortune or the bad one.

He also added,

Addicha Qeexaala is the other type of Qeexaala held during ‘Fichee-Chambalaala’, which is the second Qeexaala in order. It takes place when the clan leaders, through their spoken person, announce the day of ‘Fichee-Chambalaala’. The announcement is made at market places of all woredas in the zone. Then people perform Qeexaala to celebrate the news. Gilbete Qeexaala is a conclusion session of ‘Fichee-Chambalaala’, which is held from the third day to the ninth day of festival throughout the zone. On this day several festive -like activities are done.

Mbakogu (2004) stated that beyond the channel functions, songs in Africa are meant to express the inner feeling of the singer-joy, sorrow and disappointment. Songs are presented during the festival or ceremonies of cultural, religious, economical and political issues.

On the other hand, Bienvenu and Timm (2002) indicated that Positive feedback, especially, happiness is easy to give and receive; when the response highlights a need to improve it is harder to say and much harder to hear. Constructive feedback is indispensable for productive collaboration. When it is done properly, feedback is a very specific kind of communication: it focuses on sharing with another person the impact of their behavior and its purpose is to help that communicator become more effective. Wertheim (2008) concluded that positive feedback tells

the communicators that the message has been well received and that communicators should continue communicating in the same general model.

According to these scholars and respondents, happiness is the outcome of the inner feeling towards the input message that reflects emotion. This feeling of happiness could be expressed on the Qeexaala to show that people are satisfied with something.

#### **4.5 Tension on Qeexaala**

Anthropologist Tesfaye Berhanu, working at Sidaama Zone PSD, expressed his fear that Qeexaala is becoming an extinct culture due to internal and external factors. According to Ato Tessafer, in the old days, Qeexaala served to instigate people for conflict.

When they wanted to express opposition over somebody or when they wanted to publicly expropriate other people's property, Qeexaala was usually performed. As a result, people regarded Qeexaala as a harmful culture. This is why it lost wide acceptance these days.

According to Mr. Germa Jilo, education expert in Arbegona Wereda, Qeexaala is a culture in which men's dominance over women is reflected. Women that make up the majority of the society have little or no part on the Qeexaala culture. This shows that Qeexaala has limitation regarding gender. While men perform Qeexaala, the women participate in 'Hano', 'Hoore' and 'Faroo'-kinds of cultural dances. Women's role in political, economic, cultural, religious and other issues was very much limited. This is the clear indication that Sidama experienced a patriarchal type of racial organization.

Mr. Busheto Belayneh, a lecturer at Hawassa University, pointed out that once Qeexalla, reflecting sorrow has been performed at wereda or zone level, there can't be any Qeexaala for a year, and this prevents the people from expressing joy, support, etc., communicate with other people.

Mr. Tesfaye said that apart from the internal influences Qeexaala culture has faced, there is another serious problem. In the old days group cooperation to work (Debo) was experienced. These days, however, the life style of the people has changed. Therefore, people pay money and get the work done rather than do it through 'Debo'. Thus, Qeexaalas that were seen on the Debo events are forgotten now days.

Mr. Werkeneh Felate agrees with Mr. Tesfaye's idea. He said that due to the changed life style, Qeexaala dances have been mixed up with foreign culture. He said:

In Hawassa City Gudumale or other woredas, youngsters are showing strange dances that are completely out of the culture. This destroys the long- lived cultural dance that was arranged previously by elders of Sidama. The cultural dances and songs require carefully arranged lyrics and rhythm. This has almost been replaced by unorganized shouts of youngsters at Qeexaala.

Participants of FGD which was held in Hawassa Zuria woreda Tullo Kebele criticized what the young generation is doing. The generation has lost its identity because of introduction of foreign culture through modernization. They expressed their disappointment that youngsters are performing in the wrong way that spoils the culture of Sidama.

Mr. Weshu Tuke said that group work or 'Debo' which was considered as a useful cultural value is now on the verge of disappearing. The people used to participate in 'Debo' to construct houses, roads and in farming. However, this is not experienced now days due to the change in the life style of the people.

Participants of FGD held at Arbegona Woreda 'Gudumaale' place indicated that the internal and external factors mentioned above have contributed a lot to the disappearance of Qeexaala. Other than this, protestant expansion opposes the traditional or the cultural values of elders in Sidama. The moment has caused a great problem to the cultural priests and religious leader of protestant reject the cultural values. Qeexaala performances are significant. This kind of thinking posed danger to Qeexaala.

Mr. Tefera Ledamo said that over 70 percent of the people of Sidama are protestant. Traditional religion followers make up 12 percent of the population and there is a fear that within a few years, the people will be converted to protestant and traditional religion's asset will disappear as a result.

Mr. Samuel Belayneh argues,

In recent years, on the Qeexaala events that are held in Hawassa, it is observed that girls or women are participating on Qeexaala, which is not normally allowed for them. They

are doing it because their partners on 'Faaro' cultural dance that is performed by unmarried girl with unmarried boy, 'Hoore' married women with a married man and 'Hanno' that is danced only by women girls , in which that are performed side by side of Qeexaala, have already joined the protestant religion, which rejects the culture all together.

Evangelist, Alemayew Sale, says,

Qeetaala is a sinful act according to the teaching of protestant religion .thus; it is rejected by most people now a day. The bible doesn't tell people to sacrifice to the creature, but for God, clans ,clan leaders worldly thoughts have no place in the eyes of God . All that is seen on Qeexaala is against the interest of Holy Spirit that is why the people keep away from Qeexaala.

Evangelist Tomas Namaro adds to this point .He affirms,

Even though the Sidama people share joy and sorrow and other good values through Qeexaala the things practiced before Qeexaala completely oppose the words of God. Spirit of the dead and other traditional religions are given honor and worshipped, Churches avoid Qeexaala for this reason.

According to Mr. Workineh Felate, in addition to the external factors mentioned, globalization, modernization and mass media are the great threat to Qeexaala. He states,

The young generations are focusing on modern education and couldn't join the luwa institution to study and train through the culture. They couldn't handle the modern education and the Luwa system simultaneously. Because of this, they are exposed to the influence of foreign culture which posed threat to their indigenous culture. This again created uncertainty to them to study and preserve their culture.

Although the role of mass media is great, it is posing real danger on Qeexaala communication. The people of Sidama, these days, prefer to use mass media to respond to feedback instead of participate on groups and hold Qeexaala.

As to the participants of FGD which was held in Hawassa zuria woreda Tullo kebele, Qeexaala has passed through so many challenges for a long time, and this will continue and the Sidama will perform Qeexaala to reflect their views on different issues. The government paved the way so that all people can enrich cultural values. Elders have great responsibility in taking advantage of this situation and teaching the young generation to take care for their culture.

They also said the following about the future of Qeetaala:

*“Dawoommohe Mallassi woshsheenna*

*Budenke Losseenna.”*

“We have come because Meles Zenawi called to advise us to maintain our culture. So, we enrich our culture, values and assets.” They reflect their idea on the Qeexaala saying that even the government regarded Qeexaala as a nice culture and warned us to protect it from any sort of damage.

They stress that Qeexaala and other cultural values could be enriched if people in all age levels work hard and feel responsible; researches must be done on our culture; language and symposiums must be held at university levels to teach youngsters how they should protect their culture.

## CHAPTER FIVE

### 5. Conclusion and recommendations

#### 5.1 Conclusion

Culture is a way of living a certain people have experienced, which is typically indigenous to that specific community. Likewise, Qeexaala is a cultural dance that has lived with the Sidama people for a long time. This long-lived cultural dance has served different purposes. Its value as a communication system is great within the cultural community.

As a communication system, it helps to create interaction among people at different levels. Messages are conveyed through Qeexaala. The Sidama people do not often rely on the mainstream mass-media. Instead, the Qeexaala does the work of the media.

The Qeexaala is performed by individuals who are gathered from the different levels of the society. They perform the Qeexaala to transmit messages within the whole part of the community. The day on which Qeexaala is performed is eagerly awaited by the Sidama community and others.

Various functions could be served by Qeexaala. Some of functions include showing support, expressing sorrow, expressing happiness, raring opposition, warning people of danger, etc. There are things that accompany the songs and dances during the Qeexaala. These accessories help to distinguish the message clearly. The costumes, the clothing styles and other materials help the performers to give special attention. If the costumes are carefully designed and the performers rehearse performances well, the message is easily understood and the whole activity would be entertaining.

Qeexaala is not performed just anywhere. There are places on which Qeexaala is performed. Some of them are Gudumale, Songo, Cemetery and market places. When people gather on these places, they exchange various messages. Therefore, one can say that Qeexaala serves as communication channel.

Luwa is a system through which the Sidama people join to get special training on the various cultural values, including Qeexaala. Even when clan leaders are elected, it is checked that they have passed the institution, Luwa.

Qeexaala has long been serving as one of the most valuable assets that the Sidama people have. It is performed to create peaceful co-existence among the people and preserve the good culture of helping one another but it is also used to show that one clan criticizes the other. The Sidama people are well known for living in clan-based groups. The grouping, actually, considers certain issues to be fulfilled. The groups are led by elected clan leaders.

However, Qeexaala is facing a great challenge nowadays. The challenges could be from external or internal sources. The elders fear a lot because it looks that Qeexaala as culture and common practice is on the verge of disappearing. The young generation does not seem to feel responsible to preserve the culture and pass it onto the next generation. Besides, the expansion of Christianity, especially, protestant the major argument of those who contribute to the disappearance of Qeexala culture is that people worship Akakos or gods which are representatives of Satan in the traditional religion. Moreover, some people argue Qeexaala reflects the dominance of men over women. Women rarely participate on the Qeexaala as freely as men.

## **5.2 Recommendations**

The researcher has made a discussion with respondents and individual interviews about Qeetaala, its performance, its message communication systems, its influence, values, etc. He also observed the way of life the Sidama people, influence of globalization and modernization on the people.

Culture is a public asset by which certain people could be distinguished. There could be different cultures experienced by particular people. The Sidama are people who have their own culture. Through the culture, they express themselves. From the many cultural practices, Qeetaala has been the most popular one for a long time. It binds the people. It has served as a channel to communicate cultural values.

However, these days, this long-lived public culture has faced a tremendous challenge. The researcher would like to recommend the following points so that the culture could be preserved.

The recommendations are addressed to the entire responsible parties. Religious figures (leaders) should promote their faith without undermining traditional cultural identity and practices of the indigenous people.

Elders' contribution to preserve the Qeexaala culture is vital. Qeexaala is highly criticized for not enabling women to participate. These elders, therefore, have to invite women to come to Qeexaala sites and perform like men. The elders should also teach the youngsters what they should do to protect their culture from foreign culture mix ups. The young generations are also one of the most responsible figures in preserving their culture. The first thing they should do is give more values to their indigenous culture than foreign culture. They must learn and appreciate their own culture. They must use the modern education to enrich their culture. Finally, they must work with elders.

The government is expected to boost its effort to protect cultural practices from destruction. The government should take the initiative to invite elders, religious leaders, elites and the concerned body from the society and open discussions on ways of maintaining cultural heritages.

The last, but not least, figures responsible to contribute in preserving culture, is scholars. They can contribute by doing researches to show where the problem is, what must be done and how scientific methods are applied in solving problems related to culture.

Generally, the researcher believes that the current challenges posed to Qeexaala could be avoided if and only if a collaborative work is put forward by all the concerned bodies.

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## **Appeindax-A**

### **The Individual In-depth Interview Guid**

1. Tell me about yourself?
2. What is “Qeexaala” for you?
3. What causes the “Qeexaala” communication to happen?
4. What are the pre-conditions for “Qeexaala” to take place?
5. How many types of “Qeexaala” are there?
6. When are they each used?
7. What kind of message does each type of “Qeexaala” convey?
8. What kinds of channels are used for “Qeexaala” communication?
9. Who are initiators of “Qeexaala” communication?
10. How these initiators reach agreement to conduct “Qeexaala” on the required occasion?
11. How many are they? And who are they?
12. At which place they meet to decide “Qeexaala” to occur?
13. In what mechanism the performers (actors) practice “Qeexaala”? What kinds of clothes do the actors wear and what kind of materials they hold during “Qeexaala” performance?
14. How many actors do participate while performing it?
15. How can it be distinguished from any other ordinary dance?
16. What are the functions of “Qeexaala” communication?
17. How can the “Qeexaala” communication be described as feedback communication?
18. What are the challenges of “Qeexaala” communication?

### **Individual in-depth interview in Sidaamu Afoo**

#### **Mitto mancho addi addinni bande xa’minanni xa’mo**

1. Qeexaalu xaadooshshie assate kora ikkannori maati?
2. Qeexaalu hanafamara albaanni balanxe assinnniri maati (balaxe assa hasiissanno qixxaawo) hiikuriiti?
3. Meu dani qeexaali no?
4. Insa mittu mittonka mamooto horoonsi’nanni?
5. Insa mittu mittunku hiittoo sokka sayiisanno?

6. Qeexaalu xaadooshshe assate hiikkuri xaadooshsha doogga horoonsi'nanni?
7. Qeexaalu xaadooshshe assate kakkayissannori ayeeooti?
8. Kuri kakkayissanno mannooti qeexaala hasi'nonni hajora assate hiittoonni sumuu yitanno?
9. Insati kiironsa me'ete (insa me'eho)? Insa ayeeooti?
10. Insa mamaati (hiikkooti) xaaddannohu qeexaalu heerannota (ikkannota) murate?
11. Qeexaala qeexaa'litannori hiitoo amanyootinni woy doogonni qeexaa'litanno?  
Insa hiitoo uduunne uddidheeti woy angansa maa amaxxiteeti qeexaa'litannohu?
12. Qeexaala qeexaa'litanno wote insa me'eho? Me'eikkiteeti?
13. Qeexaalu wolu babbxxino dani sirbinni baxxannohu hiittoonniiti?
14. Qeexaalu xaadooshshi kaa'looshshi maati?
15. Qeexaalu xaadooshshi tumo (dawaro) qolate xaadooshshi dana ikkasi hiittoonni xawinsanni?
16. Qeexaalu xaadooshshira qara qarraati yinanniri maati/ maaooti?

## **Apeendiex-B**

### **The Focus Group Discussion Questions**

- How do you describe the “Qeexaala” communication? What is it for you?
- What causes the “Qeexaala” communication to happen?
- What are the pre-conditions for “Qeexaala” to take place?
- How many types of “Qeexaala” are there?
- When are they each used?
- What kind of message they each convey?
- What kinds of channel are used for “Qeexaala” communication?
- Who are initiators of “Qeexaala” communication?
- How these initiators reach agreement to conduct “Qeexaala” on the required occasion?
- How many are they? And who are they?
- At which place they meet to decide “Qeexaala” to occur?
  
- How can message be received and delivered through the “Qeexaala” communication?
- How can the “Qeexaala” communication be described as feedback communication?
- What are the function and personality of “Qeexaala” communication?
- What are the challenges of “Qeexaala” communication?

### **Focus group discussion questions in Sidaamu Afo**

#### **Gutu/Gaamote hasaawi xa'mo**

- Qeexaalu xaadooshshie assate kora ikkannori maati?
- Qeexaalu hanafamara albaanni balanxe assinniri maati (balaxe assa hasiissanno qixxaawo) hiikuriiti?
- Meu dani qeexaali no?
- Insa mittu mittonka mamooto horoonsi'nanni?
- Insa mittu mittunku hiittoo sokka sayissanno?
- Qeexaalu xaadooshshe assate hiikkuri xaadooshsha doogga horoonsi'nanni?
- Qeexaalu xaadooshshe assate kakkayissannori ayeeooti?

- Kuri kakkayissanno mannooti qeexaala hasi'nonni hajora assate hiittonni sumuu yitanno?
- Insati kiironsa me'ete (insa me'eho)? Insa ayeeooti?
- Insa mamaati (hiikkooti) xaaddannohu qeexaalu heerannota (ikkannota) murate?
- Qeexaalu xaadooshshi gido sokka hiittonni adhone hittoonni sayinsanni?
- Qeexaala qeexaa'litanno wote insa me'eho? Me'eikkiteeti?
- Qeexaalu xaadooshshinna mayimmasi (ayeemmasi) maaooti?
- Qeexaalu xaadooshshira qara qarraati yinanniri maati/ maaooti?

## **Appendex-C**

### **Team One**

Participants of FGD which was held in Hawassa zuria woreda Tullo kebele, on Ato Tomato's Songo

Mr. Tumato Delbeto the Hawla clan leader

Mr. Mandamo Ego, the Hawela clan elder

Mr. Galfato Gangesso, the Hawela clan elder

Mr. Bagule Itara, the Hawela clan elder

Mr. Mexxo Garje, the Hawela clan elder

Mr. Urgessa Digata, the Hawela clan elder

### **Team Two**

Participant of FGD which was held at Hawassa Zuria Woreda Tullo Kebele

Mr. Farda Ayicha, Hawela clan elder

Mr. Giwo Dikaso, Hawela clan elder

Mr. Samiro chirfa, Hawela clan elder

Mr. Didamo Lenjisho, Hawela clan elder

Mr. Hamesso Bakalcha, Hawela clan elder

Mr. Yohannis Sarmiso, Hawela clan elder

## **Appendex-D**

### **Team Three**

Participants of FGD that was held in Arbagona woreda ‘Gudumale’

Mr. Mengestu Qaare, clan leader of Hrbegona clan

Mr. Duchisho Burako, the elder of Wogera clan

Mr. Argata Argo, the elder of Babo clan

Mr. Manshamo Mago, the elder of Jawaro clan,

Mr. Inga Ishine, leader of Awokiro clan

Mr. Haroye Arka, elder from kero clan

### **Team Four**

Participants of FGD that was held at Arbegona woreda Gudumale

Mr. Kifle Magane the leader of ‘Wogara’ clan

Mr. Kachara Tura the clan leader of ‘Babo’

Mr. Dafursa Duramo an elder of ‘Jawaro’ clan

Mr. Yambaru Male an elder of ‘Kiro’ clan

Mr. Galchu Gamada an elder of ‘Arebe’ clan

Mr. Futana Ture an elder of ‘Taramo’ clan

## **Appendax-E**

### **Respondent of Individual in-depth interview that was held at Arbegona Woreda**

Evangelist Alemayew Sale, from Arbegona Woreda Chechoo Kebele

Mr. Arse Boone, elder of Wegera clan, the resident of Arbegona Woreda Toga Kebele

Mr. Degasa Dedeso, Arbegona Woreda Culture, Tourism and Government communication Affairs Office Head

Mr. Eshetu Hidaso, a teacher in Arbegona Woreda

Mr. Girma Jilo, the Edecuation expert of Arbegona Woreda Education Office

Mr. Tseggaye Gudura, Elder of Derasha clan, the resident of Arbegona Woreda shasho kebele

Mr. Teshale Waqayo, Culture expertise at Arbegona Woreda Culture, Tourism and Government communication Affairs Office

Mr. Wosha Tuke, elder of wogara clan, the resident of Arbegona Woreda

Mr. Yuke Hameso, 'Ayyanto', the resident of Arbegona Woreda shasho kebele

Mr. Yura Yuk'e, elder, a resident in Arbegona woreda Roqoo Kebele

### **Respondents of Individual in-depth interview that was held at Hawassa Zuria Woreda**

Mr. Bokola Lankamo, elder from Telo Kebele at Hawassa zuria woreda

Mr. Marga Adugha, the resident of Hawassa zuria woreda Balela Kebele and a traditional Astronomer 'Ayyanto'

Mr. Qankura Kocheso, elder in Hawassa zuria Woreda Dore Bafena Town

Mr. Samuel Biramo, the head of Hawassa Zuria woreda Culture, Tourism and Governmental Communication Affairs Office

Evangelist Tomas Namero, a resident at Hawassa zuria woreda Tullo Kebele

### **Respondents of Individual in-depth interview that was held at Hawassa city**

Mr. Busheto Belayneh, who is the lecturer at Hawassa University

Mr. Qaresso Fiillamo, the resident of Hawassa city Hawale Tula sub city and elder of Hawela clan

Mr. Samuel Belayneh, who is lecturer of Sidama language at Hawassa Teacher Training College

Mr. Tesfaye Birhanu, an anthropologist, works in Sidama Zone Public Service Department

Mr. Tefera ledamo, the owner of the work process of Culture at Sidama Zone Culture, Tourism and Government Communication Affairs Department

Mr. Workineh Filate, Sidama Zone Culture, Tourism and Government Communication Affairs Department head



Participants of FGD that was conducted in Arbegona Woreda



'Gudummlle' special place where large number of Sidaama People are gathered



Participants of FGD that was conducted in Arebegona Woreda



Participants of FGD that was conducted in Hawassa Zuria Woreda

Participants of FGD that



Participants of FGD that was conducted in Hawassa Zuria Woreda



Market Places that serves as exchange of information in Sidaama Zone

**Declaration**

The researcher hereby declared the thesis on the title, “Qeexaala as cultural communication: the case of Sidaama People”, is the original work and that all sources that have been referred to and quoted have been duly indicated and acknowledged with the complete references.

Name \_\_\_\_\_

Sign \_\_\_\_\_

Date \_\_\_\_\_

This thesis has been submitted with my approval

**Advisor:** \_\_\_\_\_

Sign \_\_\_\_\_

Date \_\_\_\_\_

**Place:** Addis Ababa University

Collage of Humanities, Language Studies, Journalism and Communication

School of Journalism and Communication

Specialization in Journalism and communication

Date of Submission \_\_\_\_\_