



**Impacts of Social Media on Dagu Communication: The Perception of
Facebook Users**

FINAL DRAFT

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ABSTRACT

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The current study aimed at finding out the impacts of social media, particularly Facebook on the traditional Dagu communication of the Afar people in North Eastern Ethiopia. The study is basically situated within the theoretical frameworks of technological determinism theory and theory of networked society. The study employed both qualitative and quantitative methods. For the qualitative method, in-depth interview as a data gathering tool was employed. Interviews were conducted with five social media information activists and three experts selected purposefully. For the quantitative method, questionnaire was used as a data gathering tool. The questionnaire was distributed to 200 non-randomly selected participants. Data were collected from students at the Three Higher Educational Institutions in the Afar Regional State, basically Samara University, Samara Health Science College and Aysaeta Teachers Training College. Obtained data were analyzed through statistical percentage for quantitative and thematic description for qualitative. The analysis of the data reveals that social media, especially Facebook is very important for communication, as it enables ordinary people to access incidents throughout the globe; it also networks the people cheaply and easily. The data indicates that participants of this study use Facebook to get information, to interact with people and to share information/Dagu of their own. It was found that with all its importance and function, Facebook impacts face-to-face communication and social interaction of people negatively, thus it also impacts the traditional Dagu communication of the Afar people, which is basically done in social interaction approach. Furthermore, users were fearful of the credibility of the information provided via new media. Based on the findings, some recommendations are suggested.

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Addis Ababa University

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Declaration

I, the undersigned, declare that this research paper is my original work and that all sources of the materials in the research paper have been duly acknowledged. The matter expressed in this research paper has not been submitted earlier for award of any master degree, degree or diploma to the best of my knowledge and belief.

Name: _____

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Date: _____

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Lists of Acronyms

AM:	Amplitude Modulation
ANRS:	Afar National Regional State
ARDUF:	Afar Revolutionary Democratic Unity Front
BBC:	British Broadcasting Corporation
CMC:	Computer Mediated Communication
CNN:	Cable News Network
CPJ:	Committee to Project Journalists
CSA:	Central Statistics Authority
ETC:	Ethiopian Telecommunication Corporation
EBC:	Ethiopian Broadcasting Corporation
ENA:	Ethiopian News Agency
EU:	European Union
FM:	Frequency Modulation
M.A:	Master of Art
MM:	Mass Media
SPSS:	Scientific Package for Social Science
MSM:	Mainstream Media
SM :	Social Media
SMS:	Short Message Service
SNS's:	Social Network Sites

TM:	Traditional Media
TV:	Television
UGC:	User Generated Contents
UN:	United Nation
USA:	United States of America
WWW:	World Wide Web

CHAPTER ONE

Introduction

1.1 Back ground

1.1.1 A Brief Socio-demographic Account of the Afar

The Afar people who are predominantly Cushitic in origin share linguistic and cultural ties with the Somali, Beja and Saho (UN, Ethiopia Unit For Emergence, 1996). The Afar people are one of the Islamic pastoral communities of Ethiopia and the Horn of Africa (Gulilat, 2006:1).

According to the European Commission Civil Society Fund in Ethiopia 2008 report, the Afar National Regional State (ANRS) or the Afar region in Ethiopia is one of the least developed regions in Ethiopia noting that the region is seen as pastoralist dominated regions within Ethiopia(90 percent pastoralists).

The Ethiopian Afar communities live in an area located northeast of the country. Their region comprises of five zones and 30 districts (Weredas¹) covering an area of 278,000 sq.kms occupied by 46,702 urban-based households and 200, 553 rural-based households (CSA, 2007:361-363). According to the 2007 Population and Housing Census, as of November 29, 2007; 1, 411, 092 people were found to have lived in the region (CSA, 2007). The region is dominantly composed of pastoral and semi-pastoral population out of which more than 90 percent live in rural areas (MOH, 2004, in Gulilat, 2006 and European Commission Civil Society Fund in Ethiopia, 2008).

Concerning their pattern of communication, the Afar people have a popular Dagu means of communication whereby they communicate the issues concerning them and their surrounding (Gulilat, 2006; Winta, 2010, Moges, 2013). However, the expansion of new communication tools like mobile devices helped the Afar people in the Northern east part of Ethiopia to make information based decision about the market (Kelemwork and Gebreyesus, 2013).

¹ Woreda is the smallest, organized official administrative unit in Ethiopia

1.1.2 Dagu communication

Long before, when technology was not introduced, people used to communicate and pass information through a messenger; however that information transfer mechanism varied from society to another based on its norms and cultures. In the Afar community for instance, passing message through messenger is called Dagu (Winta, 2010).

Dagu is native communication tool of the Afar people in Djibouti, Eritrea and Ethiopia. In early times, since there was no technology Dagu tool helped the Afar people to be in touch with happenings around and at distant. Dagu is a traditional face-to-face interaction where people reveal a genuine information curiosity to hear/know about, new or unheard things particularly, so as to prevent the community from possible dangers (Gulalit, 2006).

According to Kelemwork (2011), Dagu is an important traditional instrument for communication among the Afar people and is used in place of modern communication technology. The information transferring process among the Afar has its own rules and regulations to be abide by. Anyone who passes information through dagu means has to be able to verify the information and be able to answer cross-checking questions if it is needed (Winta, 2010).

When compared Dagu with modern news media (Gulalit, 2006), Dagu system show a similarity to the modern news media in many ways, for instance the process of verification and credibility cross-checking issue.

Any new revolution in communication arena could carry within itself certain shift in how communication is accomplished among individuals and within a society in general. As part of this change in communication shape, recent technological progresses have resulted in a strong impact in a way individuals communicate (Emily, 2015).

It is palpable that online social networks are the brain child of technological advancement in how to make way of communication easier; however, recent studies have also tried to mention its consequences on traditional way of communication by reducing face-to-face communication and social interaction. To mention some, Brignall and Valey (2005) analyses impacts of technology based new media amongst youths who have grown up with the Internet as an important part of their everyday life and interaction formalities, and they discovered that, due to the widespread

use of the Internet and SM in communication and entertainment, significance decrease in face-to-face interaction among youths have been witnessed.

From among traditional way of communication, Dagu communication of the Afar people is one. Therefore, to shed light on empirical evidence, the researcher decided to study possible impacts of social media/Facebook on traditional Dagu communication of the Afar people in Northern east part of Ethiopia.

1.2 Statement of the problem

Every human society has developed its traditional styles of communication that characterizes its existence, organization and development (Essien, 2014). However with the proliferation of new media, previously adopted and survived approach of communications, basically interpersonal is altering to an online platform.

Thus, a single message by an individual or group of people can reach thousands of other users very speedily at a time in unprecedented way unlike early days the same messages were taking weeks and months however. Technology based social media is one of the communication tools that are making communication easier and faster than ever.

Social media is with us and will stay with all its benefits and dangers simultaneously that need caution (Langat, 2016). Being a new phenomenon, its negative impacts would not and should not be ignored (Ibid). However, although, SM has got incredible advantages, like in communication and networking, its negative impacts exceeds the positive one (Simonsen, 2013).

Nick (2010) claimed that social network sites offer the public with different tools like SM through which people can easily communicate, share information and create new relationship, arguing that as the popularity of social network sites escalates, people's social interaction will also increase. However, contrary to this view, there are researchers who show their concern about the possible fading up of face-to-face interpersonal communication and social interaction if the usage of social network sites increases among people.

To mention some, Brignall and Valey (2005) analyze impacts of technology based new media amongst youths who have grown up with the Internet as an important part of their everyday life and interaction, and they discovered that, due to the widespread use of the Internet and SM in

communication and entertainment, substantial decrease in face-to-face interaction among youths have been witnessed.

According to Przybylski and Weinstein (2012), this technology have enabled billions of people to connect more easily with people at great distance away, nevertheless little has been known about how the regular usage and presence of these devices in social setting like face-to-face communication interaction. Furthermore, as to Langat (2016), face-to-face interpersonal communication is imperative for the development of interpersonal relationship and any negative influences on one affect the other.

Albeit the discovery and proliferation of new communication technologies such as the Internet and SM sites offer opportunities for broader and open communication between individuals and groups, uncertainty remains regarding its potential negative consequences (Avci et al, 2015). One possible challenge the new communication modes pose on society might be reduced significance of traditional interpersonal (face—to—face) communication and social interaction among users. Besides, many people within the Afar society were seen complaining of the new media claiming that it intervenes in the face-to-face communication and social interaction.

Mobile phones reached the area ahead of the newly existed social media which is basically used through mobile phones, however, what would make SM different is the fact that people would not spend calling many hours; however they could spend the whole day chatting and browsing.

As far as the researcher knows, no study has been conducted to find out the impacts of social media (with a focus on Facebook) on Dagu communication. One might be wondering how the social media as a relatively new phenomenon could affect the tradition based communication like Dagu of the Afar people which has been there for centuries. Consequently, the aforementioned reasons posed opportunity to undertake the current study.

1.3 Objectives of the study/

1.3.1 General Objectives of the Study

The objective of this study is to reveal the impact of social media on Dagu communication

1.3.2 Specific Objectives of the Study

The research has the following specific objectives,

- 1) To assess the impact of social media in enabling communication of students at the research sites;
- 2) To analyze how the new media may impact face-to-face communication and social interaction among users;
- 3) To examine the extent to which Facebook is used for Dagu communication by participants of this study;
- 4) To identify the degree to which using social media/Facebook for Dagu communication affects credibility and verification of the information.

1.4 Research Questions

- 1) How impactful is social media in enabling communication of students at sites of this study?
- 2) How do social media impacts face-to-face communication and social interaction amongst users?
- 3) To what extent is Facebook used for Dagu communication by participants of this study?
- 4) To what degree does using social media/Facebook for Dagu communication purpose affect the credibility and verification of the information?

1.5 Significance of the study

The researcher believes that findings of this study can help SM users to be familiar with the impacts it has on traditional communication in general and the indigenous Dagu communication of the Afar people in particular.

Besides, it may give a hint for the researcher to do more researches on the topic. Moreover, it will serve as a main data for other researchers who are eager to do their researches in related areas. General recommendations on how to use SM in a very responsible and ethical manner will be suggested.

1.6 Scope of the study

The scope of this study is limited to reveal the impacts of Facebook on the traditional Dagu communication. Facebook is opted due to the fact that it was found to be the most popular social networking site for the people in the sites of the study in general and to the participants of this study in particular.

1.7 Limitations of the study

One limitation of this study is that its findings would not be generalized to the whole society, except the sites data were collected from, because sampling was done through non-probable purposive sampling technique. Another limitation include scarce of social media related materials since it is a new phenomenon, however, the researcher has used journals and other online materials instead. Besides, the other limitation may emerge as a result of participants exposure to new media that may influence their perception of social media's impact on the traditional Dagu communication of the Afar people.

CHAPTER TWO

2. Literature review

2.1 Introduction

In this chapter, the researcher browsed issues concerning SM and social networking sites, impacts of SM, youths and Media, Dagu of Afar, Media landscape and Freedom of expression in Ethiopia. Moreover, two theoretical frameworks that enhance the subject areas are also discussed.

2.2 Social media and social networking sites

Social media is a miracle that has altered the interaction and communication mode of individuals and groups around the world (Winta, 2010). Though, it is the nature of human being to communicate, propagation of new communication devices have helped much throughout history.

Nyambu (2013) demonstrates that SM has changed the way people used to live and different institutions act by reforming everything in a way others can understand and then react. Different scholars and researchers defined SM in different ways. For instance, Solis (2007, in Nekatibeb, 2009) has defined SM as a new approach whereby people know about things, access, read and share different information and matters of their preference without demanding.

He further explained it as channels that combine sociology and technology by the fact that it revolutionize dissemination of information from one-to-one approach in to many-to-many style, in a sense from ‘monologue to dialogue’. This mode of communication can also change the communication approach of traditional media (TM) like radio, television as we seen from Global News Channels like Aljazeera, BBC, and CNN.

Besides, Kaplan and Haenlein (2012) defined SM with reference to two concepts, Web 2.0 and User Generated Content (UGC). Web 2.0 is defined as an application or product that eases communication, sharing and networking on the World Wide Web (WWW).

As the name indicates, UGC can be described as different contents like (news, information, advertisements etc.) which are created, published and shared by individuals on their timelines or

specific groups and are then accessible to the public (Kaplan and Haenlein,202). As per different writings, the use of SM is not limited to the role it plays in communication, conversation and texting among online users, but it can also play significant role in promotion and advertisement works too.

According to Baruah (2012), SM contributes to the advertising services with its capacity to smooth; healthy and direct relations between different brands and their public in an online platform, the public can easily and without scare forward their willing via online platform. In addition to its fundamental role in communication, interaction and socialization amongst users, SM touches every field of life such as politics, economic and education as mentioned in the work of Zaidieh (2012).

Though, currently there are many websites competing to provide networking services, the most popular networking websites are MySpace (started in 2003), LinkedIn (started in 2003), Facebook (started in 2004), Twitter (started in 2006) (Zaidieth, 2012) and Lewis (2010).

Survey shows that the increase in the usage of SM, especially Facebook is not limited to the developed world, but third world nations with inadequate access to education, electricity and network also access it increasingly highlighting that number of SM users is increasing in these regions (Balance Act, 2014).

According to a report by Balance Act (2014) regarding the Sub-Saharan Africa media landscape, over five years, Facebook has grown from almost no users to become the most widely used SM platform, basically users access to get new information and news about local, national, regional and international incidents whether it is political, economic or social.

2.2.1 Social media and communication

As revealed in the work of Bala (2014) about SM and changing communication patterns, history of communication ascertains that whenever new medium arrives on the communication arena, it affects the communication shape and approach of the society it appears within. He claims (p.3) “when telegram was invented, the importance of pigeon-courier started undermining; the same way when television arrived in communication foray, radio went the back stage”. Consequently, the case among SM and traditional communication wouldn’t be exceptional.

Therefore, it is certain that the emergence of SM or new media would affect the usage habit of users toward traditional media like radio and television as today's generation prefer to go online instead of sitting long to watch television at home or carrying radio, as it happens in rural areas, where there is no or limited access to television.

In communication, it is paramount to understand the characteristics of certain medium; as a result, what makes SM distinct from other mediums of communication is its accessibility anywhere, anytime as long as there is connection (Michael, 2012).

Currently, SM is playing a backing role in the shift of communication mode in to primarily strategic one, by changing the role from simply information availing to dialogue mode as it has been experienced from the EU's use of new media.

In his attempt to determine the role of new media in democracy and participation of the public (Milchailidou, 2008) found that NM communication and the Internet in particular eased the move of EU's public communication strategy from information to dialogue-oriented actions. Furthermore, SM has been used from its foundation by PR, advertising and marketing practitioners as a tool for communication with strategic public (Lewis, 2010).

According to Shabir et al (2013:483), "revolution in communication technology, from print to telegraph, and telephone to radio, television, satellite and the Internet made exchange of more information with more people, more rapidly over greater distance".

As information is power, informed societies are also powerful, participate and decide up on its fates. This power can only be achieved if they have access to information and to get information, there should be access to communication tools like todays communication tools that are indiscriminately open to all.

2.2.2 Characteristics and features of social media

Communication mediums may share common features and characteristics in addition to its dissimilar characteristics and features like accessibility and openness. Among the fundamental characteristics that make SM dissimilar to other means of communication mediums like MSM is its interactive nature and enabling free access to different contents anytime, anywhere by the help of any digital devices like computer, laptop or smartphone (Bala, 2014).

SM is also highly accessible media in attracting enormous number of people as it enables both generation and consuming of contents, contrarily to other medium whereby people are only assumed to consume, not to generate (Brussee and Hekman, 2009).

Users and scholars of SN may assert their own justification as to why these networks are labeled as social, but Zaidieh (2012) has introduced distinctive justifications claiming that it is labeled as social, because it allows users to communicate with friends and colleagues, strengthens the ties between large members of these networks in space of the Internet. Furthermore, Bala (2014) added that social networking sites in general were created for social interaction that it completely serves and to Zaidieh (2012) illustrated that SM is playing vital role in communication and interaction as people of this generation depends on these networks for communication.

Some of the characteristics and features are as follows:

Openness: Most of the time openness is understood in terms of access to information, be it within organizations, institutions or within societies in general as it is necessary for democracy (Peters, 2008). It is crucial for better achievement and performance of any organizations, associations. For instance, despite many political and academic debating, EU's prospects were designed in line with three key ideas: openness, transparency and citizen's participation in decision- making process and democratic legitimacy (Michailidous, 2008).

Entertainment: For media, it is a big deal to fulfill the entertainment need of users as entertainment is assumed to be the fundamental features of human life throughout history (Aderaw Genetu, 2008). But, open platform mediums like SM, may pave more opportunity for users to keep entertained with different contents shared by others. Consequently, social networking sites allow its users to experience pleasures as human beings are always in a dire need of entertainment and recreation in their daily life.

Mobile platform: Mobile platforms of SM generate enjoyment of the socio-pleasure in users mind and Facebook among social media networking sites play significant role in creating social belonging to the users (Davison, 2011). Social networking sites like Twitter and Facebook enable users to access their profiles through their mobile phones.

Playfulness_ (enjoyment): The ultimate reason to why many users spend time in browsing SNW sites is to enjoy and satisfy their need of play or amusement. People, youngsters in particular use social networking sites for enjoyment purposes. According to Davison (2011), Psychological-pleasures are pleasures that arise from thoughts, discovery, knowledge and other things that satisfy the brain; and SM enables such pleasures to emerge.

Expression: Self-expression is telling about yourself in one way or another; different people could apply various tactics to express themselves to others online or offline. Some people attempt to express themselves through physical aspects such as wearing specific clothes or going to certain clubs and cafes, and others try to express themselves through ideological aspects such as belonging to a specific political party, using specific terms in social interactions like foreign languages terminology, so that they would be observed as different by others (Boyd, 2007).

Information: People give different explanation to what of information, based on their specializations, but what is common of its definition is the fact that it usually informative of something.

One of the most common ways to define information is as a certain fact that are received by human beings and is also worthy important to the people who receive it (Losee, 1997). He moves on to elaborate that understanding information and being able to measure it, allows professionals and other ordinary people to work on the problems identified, making reasonable decisions, and communicating effectively among themselves for further implementation.

In a survey done in America in the year 2004, it was found that people seeking information about ‘complex topic of genetic testing for cancer’ for instance, remain to first browse the Internet for information followed by public libraries, and visiting medical doctors as a final option (Spink and Cole, 2004).

From this, we can comprehend that people prefer to search for information by themselves using technological products like the Internet based information and communication mediums, instead of looking others to get information and advices, but this is quite appropriate when individuals are knowledgeable segments of the society with unimpeded Internet connection.

2.3 Impacts of social media

In order to understand the impacts of any media, say it traditional, mainstream or modern; it is required to be aware of its characteristics and features. It is only after having that knowledge that we can realize the impacts that may result from using it.

Rodman (2006, preface) underscored that “understanding media in the current era is beyond scholarly work since it is a vital skill in a world completely changed by mass communication”. With possible differences in degree, any media may affect its users and SM, as a new communication phenomenon wouldn’t be unique.

To determine impacts of SM on traditional Dagu communication, which is core objectives of this study, it was found decisive to have basic understandings of SM impacts on previously existed communication mediums like conventional or mainstream.

2.3.1 Impacts of social media on traditional mainstream media

Before the expansion of technology based SM; mainstream mediums (MSM) were playing a core role in providing information and entertainment to the audiences as a sole channel in the absence of alternative mediums like social media. In Internet based SM environment, many people get an opportunity to access and read news and other materials via online media than traditional way (Eastin, 2001).

This practice would make the assumption of Bennett and Mancheim (2006) accurate, whereby they anticipated that the rise in the use of SM would result in the departure of two-step flow of communication model and rise of one-step flow of communication (Choi, 2014).

In line with this argument, Shaw and Hamm (1997) contend that traditional MM were weakening as people move to more individualized SM, indicating that this would reduce influence of MM on public opinion leaders as it were earlier which will in turn cause less influence of opinion leaders on the public opinions too.

According Office of the Representative On Freedom of the Media (2013), SM and social network sites have changed the way news and other information were generated and accessed, it has affected other mediums in three extents, (1) as a tool for journalists to create contents, (2) as a tool to deliver and import information and (3) as a tool to seek, receive and access various

information and incidents from around the globe as immediate as it occurs. But, these shifts in communication require citizens and journalists to have free Internet access.

As SM is an alternative media; it is contrary to MSM, though yet both uses similar technologies (Spitulnik, 1999). Being antithetical of MST may emerge from its features; for example, with SM, media makers are able to influence vast audiences freely, without the cost correlated with broadcast networks (Kompolo, 2012) and are also accessible with simple devices like mobile phones, everywhere, anytime as far as there is Internet access (Bala, 2014).

On the 23rd of May, 2005, Wall Street Journal reported that “the digital revolution was threatening to push the traditional newspapers, TV, radio and advertising industry by deactivating its historical role” (The Wall Street Journal, 2005).

In relation to this argument, when radio first arrived, intellectuals predicted that newspapers would die, when television appeared, both radio and newspapers were anticipated to run off the market, once more, when FM radio come, AM radio were foreseen to disappear, this shows that people were always worrying about the possible impacts of technological revolution on old mediums (Langattopher, 1998).

Similar to the Wall Street Journal claim of 2005, in the year 2008, Australian newspapers portrayed SM as a threat to TM, but that perception was amended after years (in 2012) where the same newspapers become more open to SM, recognizing it as interrelated or supplementary communication tool (Sauter and Bruns, 2013).

Contrary to the above mentioned dissatisfactions of some traditional mediums with the emergence of new media, findings from the National Survey on Nepal Journalists suggest that coming of new media have been more of blessing than a curse for journalists (Center for Media Research-Nepal, 2012).

On the other hand, Newman, Dutton and Blank (2012), states that as more individuals move online and link to the Internet to receive and deliver information, the collaboration of SM and fourth estate is more developed as interrelated tools, instead of replacing the role of one another.

They illustrate that SM should be seen beyond substitutions or complementation as it has created a much more complex network for creation and distribution of news. Findings indicate that, elite

TM entities are using blogs of networked individuals to produce more participatory form of journalism (Meraz, 2009).

Moreover, Macnamara (2014) states that, emerging role of SM as a direct source of news, news sharing and providing alternatives to MM confirm that it is easy to perceive SM and MM as two communication forums opposite to one another in feature-but highly interconnected and interrelated in using contents of one another for information purpose.

Furthermore, explaining the impacts of new media on traditional media, Alejandro (2010) argue that there is a basic modification in media industry to make MM as old fashioned, thus faded, whereas personal media/ SM as media of the day.

Some of the impacts of social media on mainstream mediums are mentioned below.

2.3.1.1 Breaking the news and setting news agenda

In a modern day, breaking the news is remaining the fundamental task of social networking sites like Facebook and Twitter. Especially Twitter is remaining the most paramount site for breaking the news (Canini, Suh and Pirolli, 2011) and that is why almost all International News Networks like Aljazeera, BBC, and CNN generated their own pages to share breaking news.

Social mediums powerfulness as a communication and news-breaking tool made it interesting medium to journalism (Alejandro, 2010). Throughout last decade SM come to be seen as a tool of information and coordination of many popular movements, the Iran Green movement in 2009 and the Arab uprising in 2011 can be mentioned (Salanova, 2012).

Practices of the latest anti-master plan protest in Oromia region of Ethiopia shows that SM were the main source of information for activists and oppositions overseas beyond local citizens. Despite the fact some people do have reservations on how SM is used currently, others claim that it exposes facts that ruling regimes do not tolerate to expose (Salanova, 2012).

Newman, Dutton and Blank (2012) argued that blogs and Twitter accounts by networked individuals are used by MSM as a sources of stories or opinions to be checked, validated and then brought to the public, but they confirmed that this doesn't mean new mediums are replacing traditional mediums, rather they live side by side as an additional layer of information and comments.

In old days, reporters were given a lead to create certain story or they were requested to go to the field in order to find a story themselves. Today, thanks to technology, many stories are received by Facebook posts or Twitter Tweets; however tasks of journalists remain to check its credibility and cover shade part of the story (Alejandro, 2010).

For centuries, setting the agenda has been a considerable function of mainstream media. According to agenda setting theory, setting the agenda is a process of telling the audience what to think and talk about (Shaw, 1979). However, recent findings suggest that traditional media agenda setting power is weakening in the presence of citizen media/ new media (Meraz, 2009). This is because if alternative sources of information are accessible, setting the agenda becomes the task of citizens and the media controlled by them as well.

In era of new communication modes, SM has significant impacts on news agenda and public communication. The following examples can be seen as both breaking the news and setting news agenda role of social media (Macnamara, 2014).

- I. “When US Airways Flight 1549 was forced to crash-land in the Hudson River in 2009, it was photos taken by ferry passenger Janis Krums on a mobile phone and posted on Twitter that provided the mass media and the world with the first images and record of the event;
- II. Despite the vast ‘army’ of entertainment reporters based in Los Angeles, the news of Michael Jackson’s death in June 2009 came from the social news Web site, TMZ and was passed on to millions of people around the world via Twitter and other SM;
- III. News of the death of Osama Bin Laden in 2011 was broken on Twitter when a neighbor tweeted complaining about the noise next door when US security forces attacked Bin Laden’s hiding place;
- IV. Twenty-seven minutes before mainstream media broke the news of singer-actor Whitney Houston’s death in 2012, the story was on Twitter, reported by a man who tweeted the news to his 14 followers;
- V. When Clarence House (@ClarenceHouse) announced the engagement of Prince William to Catherine (Kate) Middleton on 16 November 2010, the Royal Family ‘tweeted’ the announcement, as well as releasing an official statement.”

2.3.1.2 Credibility of Information

The increasing popularity of social networking sites made information sharing and discovery easier than ever due to the capability of any user to publish contents to large, heterogeneous targeted audiences. Such networks allow its users to play the role of consuming and generating contents at a time. This fundamental shift in content creation, distribution, and consumption by users create an active and participatory media society that inspires and pave a way for more knowledgeable and open-minded generations (Admin, 2008). However, this may put a question of credibility in to trouble (Mehrabi, Hassan and Ali, 2009).

Findings on a research topic entitled “*Finding credible information sources in social networks based on content and social structure*”, recommend that principal task of social network users should be deciding whose updates to follow and not to follow in order to maximize relevance, credibility and quality of information items received (Canini, Suh and Pirolli, 2011).

As media trust and credibility of certain outlets affect care of individuals toward news and information of different type, credibility of those who share news have dominant role in how that piece of information is delivered (Turcotte et al, 2015). As social media enables ordinary unprofessional people to create and share different contents, this creates controversies. In consistent with this point, Baym and Burnett (2009) have raised questions about the “quality and credibility” of contents in SM sites as well as its ethical issues.

2.3.1.3 Giving Space

Previously, traditional media have been accused of not giving space to its readers, listeners and viewers, but this accusation have found a way to solution and altered in the era of SM, since anyone who knows how to use the Internet can forward his/ her ideas, viewpoints or comments about any subject they sense essential (Bala, 2014).

At modern, official media journalist are seen using SM to enhance their role in news production and dissemination, most of the time by contacting their sources in different areas and networked individuals are also witnessed sourcing and distributing their information in ways that allow them be free from the fourth estate journalism (Newman, Dutton and Blank, 2012).

However, Evans (2008, cited in Nekatibeb, 2012) explained SM as a democratic tool in information flow, transferring the people from content readers, listeners or viewers in to content publishers altering previously existed landscape of the media and its adopted practices.

Media is supposed to perform a watchdog role in any society. In various courses of journalism, we have been thought that media is the fourth estate following legislative, executive and judiciary body of any government playing a “watchdog” role in the society by investigating corruption and good governance related issues.

After the emergence of new media, it seems that traditional media needs one more watchdogs, Bala (2014) stated that new media is acting as a “watchdogs of watchdogs” in the sense that controversial issues that are not broadcasted or print in traditional media are exposed by members of society via SM, then gets coverage by mainstream media.

Some researchers like Dutton, Helsper, and Gerber (2009) argued that Internet provides a platform by which networked individuals can form a fifth estate, citing that this can only be achieved if individuals are able to source their own information, free of other institutions by using the know-how offered by social media.

Similar to this, Newman, Dutton and Blank (2012), argued that SM is a fifth estate. This can be explained as, if traditional were perceived as fourth estate due to its assumed investigative role in any society, SM is also engaged in informative and secret exposing task within societies.

2.3.2 Impacts of social media on social interaction

According to Liu, 2007 (cited in Weaver, 2008) social network sites were seen as mainly family or close friends (strong tie or co-workers) and other friends (weak-tie), however this day people can perform their own networks beyond geographic boundaries of family, neighborhood and work.

Initial findings show that the more people use the Internet, the more family interaction and communication decline (Kalpidou, Costin, and Morris, 2011). Following the coming of the Internet, many people thought that it would enhance social interaction, but other argues that it will lead to loss of impersonal and isolation (Brignall and Van Valey, 2005).

However, in the era of new technology, interpersonal influences still remains paramount in the formation of opinions as it were functional a half century ago, these influences can now come from different sources, including individuals who have never met in person before, but online (Weaver, 2008).

2.3.3 Impacts of social interaction on face-to-face communication

Attempting to explore effect of SM on face-to-face communication is more or less, arguing the impacts of computer-mediated communication (CMC) on face-to-face communication, which is really very interesting to investigate in the age of online communication that would in one way or another affect the already existing interpersonal communication. Understanding the characteristics of both communication approaches (face-to-face and CMC) is helpful in grasping the issue.

The following distinctions between the two communication approaches were listed by Dr. King-waFu (n.d), who works at Journalism and Media Studies Centre, at the University of Hong Kong. As to him, in face-to-face communication, there is facial expression, eye contact, gesture, body posture and movement as well as interpersonal distance, whereas, in CMC, there is loss of social clue, loss of coordination of communication, Anonymity and is less organized contrary the previous one.

Face-to-face communication is a conversation that is done when two or more individuals meet together, enabling each of them to hear and see the non-verbal communication cues delivered by each of them to respond with feedback immediately (Ean, 2010).

Cited in Lee (2010), An and Frick in their 2006 research about student perceptions of asynchronous computer-mediated communication in face-to-face courses suggest that face-to-face communication was faster, easier and more suitable than computer-mediated communication in the educational context for instance. Consequently, face-to-face communication signifies high social presence and interaction which is not available in computer-mediated communication.

In the past, people used to communicate information of both their surround and distant area interpersonally, but today the world is consumed with the idea of the Internet and rise of

technology that ultimately could alter quality of traditional modes of interpersonal face-to-face communication (Turnbull, 2010).

Research done on the use of SM by “college students” pinpoint that the majority of participants (74%) preferred face-to-face communication over communication through the Internet, but (76%) assume that the initial contact through SM gives more opportunity for enhanced face-to-face communication (Sponcil and Gitimu, n.d).

2.4 Internet service in Ethiopia.

Ethiopian Ministry of Communication and Information Technology's (2012) report displays that the number of Internet service customers has increased from only 100,000 to 2.5 million in the country in the span of two years (ENA, 2012). The report identifies that changes has been observed in Internet service providing in the country since Ethio-telecom has re-launched its 3G network to enable clients to be beneficiaries of a ‘modern and efficient’ third generation service.

The third generation technology is expected to enable customers to get eminent network that would be used to make voice calls, send and receive short message service (SMS), and more importantly, get a fast Internet connection (ENA, 2012).

In contrary to the 2012 report of the state Ministry, World Bank report contend that in the year 2014, the number of Internet users in Ethiopia had increased to 1.83 million or approximately 1.9% of the population. Moreover, the June, 2015 statistics by the same organization indicates that the number of Internet users in Ethiopia reaches 2.88 million or approximately 2.9% of the population (Khokhar, 2015).

Immaterial of which report is nearer to the fact on the ground, this two reports, one by the government and the other by the World Bank, it signposts that there is a change made in the expansion and availing of Internet services in the country. However, Internet Live Stats estimation for the year 2016 is that the sum of Internet users in Ethiopia would reach to about four million and half, which is to about 4.2% of the population (InternetLiveStats, 2014).

Survey report by Balanced Act (2014), illustrates that in Sub-Saharan Africa, the number of people using the Internet increased due to less priced and cheaper Internet enabled phones; and the number of users (particularly Facebook users) increased rapidly in the three year time.

However in Ethiopia, though price of the Internet is not cheap, Ethiopian telecommunication corporations (ETC) decision on the 23rd of February, 2016 would encourage more people to join and enjoy the service as tariffs were decreased, thus the number of people using Internet accessing mobile is increasing from time to time (Fana Broadcasting Corporate, 2016).

Reports show that, growing number of Sub-Saharan Africans have access to the Internet and SM; particularly through smartphone and feature phones, however, increasingly used by youths and youngsters to get news and information (Balanced Act, 2014). Access to the Internet through mobile phones and the availability of smartphone handsets fit for Internet access has increased usage of mobile Internet over the last five years in Ethiopia moving from none who used mobile phones for Internet access in 2007 to 1.8% in 2012 (Adam, 2012).

2.4.1 Rise of social media in Ethiopia

Social media in Ethiopia is a recent phenomenon used by many people with the Internet access alike many areas of the world. According to CPJ's 2010 report, when situations in the practice of journalism and of the practitioners were worsening in Ethiopia, people started to look for other options. Skejerdal (2011) added that, media landscape in Ethiopia was essentially dominated by the ruling government, approximately 80% of journalists work for state media institutions. Moreover, he noted that media conditions pressed the public and journalists to look for an alternative arena, where they could exercise better freedom in their activities that marked beginning of social media.

In his M.A thesis titled *“Role of social media as an alternative political forum in Ethiopia”*, Tesfaye Alemayehu (2013) concludes that SM was providing an alternative platform for those who have access to freely discuss political issues that are not permitted to talk about in public media in Ethiopian context. Consequently, based on the above finding, one can claim that SM is used to discuss issues that are not covered in the government media could it be in Ethiopia or elsewhere.

In countries like Ethiopia, where role of journalism have been greatly shaped by needs and interests of ruling regimes to impose its ideological orientation (Mengistu, 2007), it is understandable that communication tools like SM and other social network sites play dominant role as an alternative political communication and discussion platform. At modern, use of SM is

becoming a daily routine everywhere in this cosmos and Ethiopia is not an exception. Social media has become a workable option for information, conversation and coordination attracting more people to turn in to it (Salanova, 2012).

Human Rights Watch (2014) report shows that increasing technological ability of Ethiopians to communicate, express their views, and organize is viewed less as a social benefit and more of political threat for the ruling party to maintain control of its population. Moreover, irresistible rise of SM and its possible pressures on the government has been clearly noted from the interview that Prime Minister of Ethiopia, Hailemariam Desalegn, held with BBC World Service Africa editor Mary Harper (BBC, 2015).

there is a young, dynamic population in this country; with all the social media information flows - so without democratic discourse it is not possible to continue as a country - we believe we are on the right track, he states.

The assumption of Ethiopian Prime Minister, Hailemariam Desalegn, is similar to the stand of Owyang (2006), founder of Crowd Company's council, who expresses that he was certainly in favor of web with strong belief that the Internet will democratize information, unite individuals and cultures and create a global conversation.

2.5 Dagu of Afar

2.5.1 Dagu: As an indigenous communication tool of the Afar people

In the modern age of information communication technology, information is power and informed societies are assumed to be powerful. Long before, when technology was not introduced, people used to communicate and pass information through a messenger, though that information transfer mechanism varied from society to another based on its norms and cultures. In the Afar ethnic for instance, passing message through messenger is known as Dagu (Winta, 2010).

When defined as a communication approach, Dagu is face-to-face interpersonal communication by which people reveal genuine information curious to hear/know about, new or unheard things in particular, so as to prevent the community from possible dangers (Gulalit, 2006).

On the article entitled "*Social organization and Cultural Institutions of the Afar of Northern Ethiopia*" Kelemwork Tafere (2011) has defined Dagu as: an important traditional instrument for

communication among the Afar people and is used in the place of modern communication technology.

Another article entitled “*From traditional Dagu to Mobile and Media Technologies: Communication and Livelihood Change Among the Afar Pastoralists of Ethiopia*” by Kelemwork and Gebreyesus (2013) identified that albeit the ICT facilities and infrastructures such as the Internet were not that much developed, mobile phones have been increasingly used in most parts of the Afar region enabling pastoralists to exchange information about grazing land resources and management, market condition, policy trends and security related issues.

Furthermore, Moges Endris (2013) asserts that Dagu is given a high respect by the Afar people since their livelihood is very much reliant on the information they get through it, besides they access current breaking information through it. In the study of Gulalit Menbere (2006) about the potential of Dagu communication in health education, it was investigated that Dagu can be used for health education for instance. When compared Dagu with modern news media (Ibid) Dagu system show a similarity to the modern news media in many ways, for instance the process of verification and credibility cross-checking issue.

2.5.2 Process of Dagu: How it is done?

Everything has its own process, and reaches its final destination through process. In media, nothing is exceptional. For instance, certain news report that are displayed on television screen or we hear from radio reaches us after process. In order to produce certain report, the first thing that comes in to the mind of producers is how that specific report should be presented and from which angle to be reported.

For instance, in order to post certain thing on our Facebook timeline, the first thing that we are expected to do is, to log in. So; this is how process is accomplished without jumping. The case with Dagu of the Afar people is not exceptional as a traditional communication tool. It involves almost all the process other mediums apply.

Kelemwork Tafere (2011) has identified Dagu as a means of relaying important information from one person to another. When two or more individuals meet, they sit down and spend some time (usually half an hour or more based on the sensitivity of the issue they are talking about, discussing and sharing the major economic, political events that took place recently in their

localities and frontiers respectively. This is a usual practice adopted in the Afar society whether individuals knew each other previously or not (Ibid).

2.5.3 Credibility and Trustworthy of Dagū

Individuals, organizations, institutions or the government as a big umbrella could gain or lose credibility for small thing made. If you once attain credibility, it means that you secured the heart of the people, organization or the government and this would let them to believe you and if you lose, it is also difficult to re-claim it back.

The same is true with norms, cultures and beliefs of any society. When a society takes its norms and cultures seriously, this would encourage others to follow the same path, however if they ignore it, there are possibilities of observing others to do the same.

The Dagū system of the Afar people is seen as a serious, credible, and reliable as well as verification guaranteed means of relaying news and other information (Winta, 2010). According to Kelemwork (2011), even strangers who made their way to the Afar land are expected to behave and adopt the system and behave in similar fashion at least with the Afar; however, this is very optional and rarely practical since no punishment would result in failing to do so. However, it is normal to see non-Afars who practice the approach of Dagū communication with the Afars alike the way they do.

The way credibility of this traditional mouth word communication is being assured as it has also attracted foreigners, for example (Naughton, 2007; in Gulalit Menbere and Terje 2008), identified that when four Britons and a Frenchwomen were taken hostage by ARDUF (Afar Revolutionary Democratic Unity Front) separatists in the Afar region in March 2007, it was through Dagū that the whereabouts and health issue of the hostages reached the International public that they were taken to Eritrea by kidnappers without being harmed.

2.5.4 Verification in Dagū Communication

For journalists for example, finding new information is essential to be the first in reporting, but verifying the news items is also paramount. Verifying information is the toughest activity when information is accessed from multiple sources.

The information transferring process among the Afar has its own rules and regulations to be abide by. Anyone who passes information through Dagū means has to be able to verify the information and be able to answer cross-checking questions if it is necessary (Winta, 2010). Another way of verifying the sources of the information that is passing through Dagū is by asking the recipient “who told to you and who told to the person that told you”, and the recipient is believed to know the person who told to his recipient.

This is done in order to find back the original sources of the information and to cross-check the originality of the information items (Ibid). In case the information is found to be false, then the first source of the information would be blamed and face the punishment, but the person who delivered the information would be safe if he is proved to be innocent (Gulalit, 2006; Winta, 2010).

A common journalistic tool, namely cross-checking with multiple sources, is one of the techniques used in the practice of Dagū and this is explained by the proverb of the Afar “Numma Sidiha Way Yabben” fact is heard thrice”. Especially if the information is extraordinary item that would result undesirable consequences, it is double and triple checked before it is passed (Gulalit and Terje, 2008).

2.6 Theoretical Framework

2.6.1 Technological determinism theory

This theory contends that media technology, which is in a continuous modification, whenever there is new innovation, shapes how users in any society ‘think, feel, act and how they organize when they move from one technological era to another for instance, Tribal-Literate-Print-Electronic (Mcluhan 1962).

In a determinist view, technology plays active and crucial role of its own and is seen as a leading mover of social phenomena (Ibid). Innis believed that the ‘social, cultural, political and economic’ transformation of each historical era depends on the technology used for mass communication in that particular era.

This change could be achieved by the means of the information people get via technology based devices and in the basis of this, the medium is important to determine the message more than the content. This notion emerged from the central thought suggested by McLuhan, as he claimed, *“the medium is the message”*.

When explained in detail, we learn, feel and think the way we do because of the messages we receive through the existing technology. The radio requires us to only listen and develop our sense of hearing, television involves both our hearing and visual senses and we then transfer those developed senses into our everyday lives, thus we requisite to apply them again, that is why McLuhan explains this occurrences as “technology is the extension of human sense.”

McLuhan once asserts that the structure of media technology that led each era earlier and at present plays crucial role in the shaping of human experience since it functions as a ‘driving force’ in establishing human interaction and how to experience the realm.

According to McLuhan (1964), the medium changes on the basis of how we do things. It changes how we interact with information and thus, information must be modified to our new needs. The reasons to why McLuhan focuses on the ‘medium’ than its specific content is attributable to the fact that, the medium has distinct influences or powers to organize human relations and actions, therefore as new forms of medium arrives it brings about new form of interpersonal interaction, due to this, McLuhan has advised to focus on the medium than its specific contents since 60th of last century.

The Ontological assumptions of technology determinism theory clarify that, as human beings lack much free will at all, they use whatever other societies use to communicate and adapt to the medium they use, so that they can send and receive messages like anyone else. Moreover, Axiological tradition of this theory states that, this theory is objective in nature that everyone will ‘act and feel’ alike, irrespective of the medium they are using as long as they are using the same medium.

Furthermore, this theory suggests that society is shaped by its most dominant media. If we take and compare this notion with the current experience of media and users, we realize that people are shaped by the newly arrived media, say it cell phones, computers, social networking sites etc.

So, this theory simply puts the notion that technology has important impacts on our lives (Adler, 2006).

Adler (2006), has noted that determinism is divide in to 'hard' and 'soft', where hard determinists indicate that technology is the only essential driver of social change, McLuhan can be placed here. However soft determinists assert that technology is one of the important forces, but not the sole driver of social change. Besides, there are other views by anti-technology determinism, they also assume that technology is neutral, but its impacts basically stems from the way societies use it.

McLuhan says that, "all technology is communication" and that every single innovation is supplementary prospect for human being to go further through time. He assumed that irrespective of the degree difference, all mediums are "hot" or "cold" representing the level of user interactivity and participation in a given media.

In his explanation of hot media, Adler (2006) illustrate that it is very hot to the extent it forces people not to touch them, assisting that following hot media makes individuals passive audience. He argues that hot media engages one sense, it is linear and spoon feed, likewise under this category TV is ranked as to him.

Moreover, cooler medium consumers are able to influence the media through feedback and possibly participation unlike hot media users. Concisely, in hot media, audiences are not able to influence the media and its contents rather than simply receiving what is sent, whereas in the case of cold media, audiences are able to influence the media and its contents through feedback and perhaps requires participation and more sense (Adler, 2006). In a broader interpretation, hot media discloses features of traditional or mainstream media; whereas cold media echoes characteristics of new media (SM).

2.6.2 Networked Society Theory

Network society is a society comprised of linked, connected, interacting and communication exchanging society members on the basis of new media and technology progress bestowed to this generation. It is "A society whose social structure is made around networks activated by micro-electronics-based, digitally processed information and communication technologies" (Castells, 2009:24).

Networked societies are formed as a result of new form and order whereby societies organize itself on a new communication atmosphere made by 'communication network' known as the 'Internet galaxy' (Castells, 2001) and the other point to be stated here is that, this network is a new miracle.

Castells argues that networks neither were restricted to creatures nor it is an indication of 21st era, instead there are networks wherever there is life, thus making it a communal thing for the entire living things. As to Fritjof (2002, cited in Ameyu, 2015) network is a common thing to all living things claiming that whenever there is life, there is network.

Though the means through which it is applied, networks exist for centuries. To the best corroboration of this argument, archaeologists and historians of ancient days expressed the popularity and fundamentality of networks for strengthening of societies, thousands of years ago in the ancient civilizations (La Bianca, 2004).

In line with some of the arguments aforementioned, Castells (2010) has noticed the fact that networked society is a universal social order, claiming that there is nothing new, instead a new form of old process in social interconnectedness.

As to Castells (2010), it is technological, economic, social, cultural and political revolution and change that contributed to the emergence of new forms of society, the networked society. Therefore, it is noted that technology is not a mover for network society, although it would not be achievable in the absence of it, this is because network existed before the coming of the Internet; however technological advancement made things easier than ever (Ameyu, 2015).

On the other hand La Bianca (2004) has shown alternative techniques to realize and recognize the ancient times existence of networks, asserting that in the early days, as it is seen from the then accessibility of 'transportation technologies' globalization to some extent has occurred where the then societies depend on the connectivity of their activities to networks that goes beyond limits of their localities for their "livelihood, resource and power."

Moreover, as to Castells (2004), a technologically connected network of 21st era paves a way to terminate mass audience and begin interactive communities by which technologies are being shaped by users based on their interests.

As part of its consequences, Manuel Castells's theory of the network society obtain distinct stance/attitude among many social scientists who have long tried to install change in the structure of everyday life accomplished around the globe right now by making active engagements in the connection of societies worldwide so that they can make influences in politics, society, economics and information affairs (Stalder, 2006).

Castells has appreciated the new approach of network as a result of communication networks saying that,

the ability of networks to introduce new actors and new contents in the process of social organization, with relative independence to the power centers, increased over time with technological change, and more precisely, with the evolution of communication technologies (Castells, 2004:5-6).

CHAPTER THREE

3.0 Research design and methodology

In this chapter brief clarification of research methodology, techniques, sampling, sample size, population and participants as well as data collection tools are established. Moreover, further description and illustration was given on how each data gathering tool was applied.

3.1 Research design

This study is situated within the descriptive design of the study. The researcher wanted to find out the impacts of social media on Dagù communication based on the perception of students participated in this study.

With a central objectives of the research in mind, the researcher applied mixed methods of research on the basis of its relevance to the study. Applying triangulation method is appropriate for cross-checking purpose as well. Furthermore, as Bryman (1998), if triangulation methods of research are carried out together more facts about social reality is comprehended and investigated as well.

3.2 Methodology

Research is done to learn about or find solutions for a definite problem or to discover something new. In order to accomplish this task successfully, it requires to be done through different methods and means. Consequently, employing appropriate method is the most crucial thing to do to get appropriate findings. Selecting the right methods depends on the nature of the subject under study.

Research method might be understood as a process used for conducting a research. It refers to the processes the researchers exercise in performing research tasks (Kothari, 2004). In other words, all these methods which are used by researchers during the study of their research problems are characterized as research methods.

Methodology refers to how researchers go about doing research as they can select the methods to be used based on the topic under study. It is a way through which researchers crack to show

problems that require investigation and how the research would proceed (Wimmer and Dominick, 2011).

3.2.1 Qualitative research method

According to Kothari (2004:05), the qualitative approach of research is “concerned with subject assessment of attitudes, opinions, and behavior and researches in this situation is a function of researcher’s understandings and impressions.” It involves dealing with few individuals to get in-depth information.

The researcher has applied this means of acquiring facts and information about the impacts of SM on traditional Dagu communication. A specific tools of data collection employed under qualitative approach of this research is explained in detail under the subtitle application of data collection instruments.

3.2.2 Quantitative research method

According to Kothari (2004:05), quantitative is a “type of research method which roots on the measurement of quantity or amount”. This type of research method uses tools like questionnaires and structured interviews to generate statistical data. It is assumed that in this type of fact finding researchers could get more people and contact with these people quicker than it may happens in qualitative one.

This approach is assumed to be relatively better in survey studies as it helps to be more objective, to have higher sample size and minimize possible cost such as material and time (Kothari, 2004).

3.2 Subject of the study

This study focuses on Three Higher Educational Institutions at the Afar Regional State (Two Colleges and One University). Mainly, the Afar students (at Samara University, Samara Health Science College, and Aysaeta Teachers Training College) were target participants.

Students at the above mentioned institutions were selected since they could represent the Afar population in many ways; furthermore they belong to different Zones and Weredas of the region and have congregated in three specific centers to pursue higher education. Besides, SM is basically used by these who are educated, which limited the research questionnaires to be distributed to participants at the aforementioned centers.

3.3 Population, sample and sample size of the study

General speaking, target populations of this study could have been users of social media networks; however, in line with the purpose of the study, target participants of the current study were those who use SM for either sending or receiving Dagu/ information on an online platform.

In order to make decisive judgment about how many people should participate (sample size), it was fundamental to have the total number of students in the three sites (at Samara University, Samara Health Science College and Aysaeta Teachers Training College). To this end, the researcher was been in the area for two weeks' time (from 28/11/2015 until 14/12/2015).

Consequently, the researcher obtained the total number of the Afar students at Samara Health Science College (375) and Ayasaeta Teachers Training College (130), but in the case of Samara University, the researcher did not get the total number of the Afar students though many attempts were made.

However as an alternative, main registrar of the University estimated the figure as not less than 550; however the researcher took only 500 since estimation could not guarantee precise reality, especially with figures like this. Subsequently, the researcher added the total figures, which were 1005 students as mentioned above. Nevertheless, it was obvious that the researcher could not incorporate the entire sample; instead those who use SM for Dagu communication were selected purposefully.

Finally, 215 questionnaires were distributed and 200 were turned complete and 15 partially filled. Moreover, the researcher omitted the partial ones and focus on 200 questionnaire for analysis.

In the case of qualitative part, five SM activists, 2 experts at the Afar Language Study and Enrichment Center, One Communication expert at the Communication Bureau of the Afar Regional State were interviewed (based on the purposive sampling). Details of all the process is explained under application of data collection instrument subtitle of this chapter.

3.4 Sampling Technique

To select the required sample, the researcher used purposive sampling technique. This technique was utilized in order to find users of SM for Dagu communication in particular. The Three

Institutions (Samara University, Samara Health Science College and Aysaeta Teachers Training College), were selected purposefully as students at this Higher Educational Institutional levels are believed to have better knowledge on how to use SM and other communication tools.

To obtain these individuals, purposive sampling was the most appropriate approach. Since it is employed by virtue of preselected criteria by the researcher (Mack et al, 2005), such a sampling technique were more suitable and beneficial for this study. Accordingly, it was believed that this technique would enable to come across huge and different information as the way researchers sample must be tied to their objective.

Moreover, researchers may chose a method to apply from different sampling methods made available by scholars, but it is the researchers` goal that dictate selection of the method that is appropriate for that study, and the fundamental choice in respect to sample method selection is whether or not the researcher wants to generalize the findings from the sample to the whole population being studied (Latham, 2007).

For this matter, the main desire of this study was not reaching to generalization; rather it aims at understanding how much usage of SM for communication affects the interpersonal, traditional Dagu communication of the Afar people as Dagu is basically practiced via social interaction via face-to-face approach.

3.5 Application of data collection instruments

According to Wimmer and Dominick (2011), method is a specific data collection process in accordance with the assumption of the selected methodology. Therefore, the researcher applied mainly two kinds of information gathering tools, i.e. survey and individual in-depth interview.

3.5.1 Individual in-depth-interview

In-depth-interview is applied when immense information is expected to acquire from few people with special knowledge about the subject under study. In this case, detailed and qualified information is obtained as the researcher and the participant contact face-to-face, enabling the researcher to probe more questions unlike quantitative research instruments that gives no space for the researcher to probe when necessary due to its closed ended nature in most of the case.

According to Wimmer and Dominick (2006, p. 135) “intensive or in-depth interviews are essentially a hybrid of one-on-one interview approach which is the most effective for information gathering when dealing with small number of respondents.”

3.5.1.1 Individual In-depth interview with experts

Under this category, two experts at the Afar Language Study and Enrichment Center have been interviewed. This decision was made since each of them worked on the Afar Language and Culture development for more than 40 years. They are assumed to have better knowledge and experience with the contemporary and tradition based knowledge and practices.

Furthermore, one communication expert at the communication and information bureau of the Afar region was also interviewed and the selection was made to assess the role and impacts of SM to the communication. The researcher supposed that more information and facts would be obtained from these individuals through in-depth interviews. Besides, within this approach of data gathering, there are more freedom of probing questions for the sake of clarification and exploration if required.

3.5.1.2 In-depth interview with SM activists

By activists, the researcher implies those who are well known by SM users (of the Afar society) for disseminating Dagur related issues. They were selected on account of being more active users on SM sites in providing information of different types.

It is noted that, the more you are active in doing certain thing (like providing fans and other users with educational, informational and entertainment items online), the more you are appreciated and many users would be eager to add you as a friend to follow you on the daily basis. This is due to the fact that they won the heart of their followers by providing them with interesting information, immaterial of its nature.

In this research, activists are those who carry out “lion share” of informing, educating and entertaining role for users of SM forums. The researcher used the expression “lion’s share”, because they were seen using online forums with a purpose of informing others about happenings in the local, national, regional and global affairs. These kinds of people become more popular to the point ordinary people would consider them as ‘opinion leaders’.

The case with participants selected for this study was also the same. One of the signs that determine the popularity of particular users than others is that enormous folks follow them, like and comment to their status whenever it appears. Likewise, these categories of people are permanently posting and sharing as many times as possible.

In general, the participants for this study were selected on the basis of their usual dissemination of Dagu and other related issues; say it political, economic and social. In this case, five SM activists were selected purposefully.

To this point two of the five activists were interviewed through e-mail. E-mail interview gives extraordinary opportunity to dig out more facts from participants who are not accessible for face-to-face interview (Meho, 2006). The same is true of these two participants who were not accessible for face-to-face interview as they were living overseas. However, through e-mail interview very effective and qualified data could be obtained (Meho, 2006).

3.5.2 Questionnaire

As explained earlier, it was necessary to administer questionnaires due to the fact that the nature of this study by itself requests the assessments of multiple SM users. The researcher looked-for a numerical percentage in order to indicate the understanding of the respondents.

According to Barr, Davis and Johnson (As cited in Singh, 2006: 192) “A questionnaire is a systematic compilation of questions that are submitted to a sampling of population from which information is desired.”

The researcher got questionnaires filled by 200 purposely selected users of SM. With the intention to avoid any inconveniences and confusions of participants, the researcher employed volunteers to assist; therefore questionnaires were filled with the help of two trained volunteers at each site.

3.6 Procedures

By procedure, researchers mean the processes from the inception to the end of data collection. As one of the process and most important thing the researcher accomplishes was the translation of a questionnaire in to the Afar-af (Afar language), so that informants would understand it well.

Principally, the researcher travelled to the area, where the study participants are located, which is also his homeland. The researcher employed two volunteers in each site in order they assist filling the questionnaires and collect back the data to the researcher. This was done in order to save time. Brief explanations on how to fill the questionnaires were given to the volunteers. The meeting times were arranged based on the conveniences of participants as they all were students at (University and College level).

After data collection was finalized, the answers of each participant were put in-to computer and analyzed using Scientific Package for Social Science (SPSS). Ultimately, the final results were checked whether the research questions were really addressed or not.

3.7 Data Analysis Technique

The data obtained through questionnaire is analyzed through employing basic statistics, including means and percentage. However, the data obtained through interview is analyzed thematically and descriptively.

CHAPTER FOUR

4. Data Presentation, Analysis and Discussion

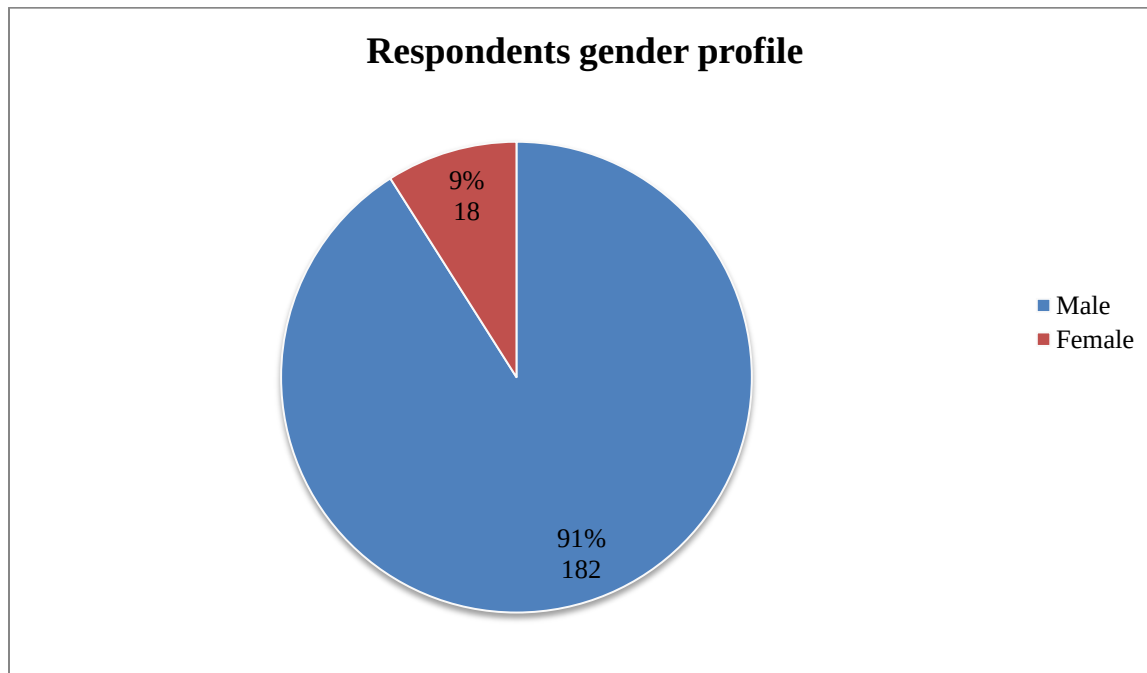
This chapter attempts to present, analyze and interpret data. Data are analyzed in association with the research questions raised in chapter one. The chapter has two parts. The first part is about data presentation while the second part deals with data analysis and discussions. Finally, summary of findings with respect to the same issue were analyzed and discussed in a way the researcher could grasp ideas leading to the next conclusion section.

4.1 Quantitative data

4.1.1 Demographic information

4.1.1.1 Gender distribution of respondents

Figure 1.0: Gender distribution of respondents



As it is seen from the figure above, the majority of respondents are males (91%) and fewer females participated (9%). This may indicate that a few Afar females are enrolled in the higher educational institutions in the three institutions. Though the college is located at the heart of the

region, where female students are expected to have better opportunity to join data shows that is not the case.

Though, in this research gender factor was not an issue, female students were requested to participate. Questionnaires were submitted to them, but their participation still remains less when compared to their male counterparts. What is predicted from this finding is that the enrollment of Afar girls in higher education is yet low.

The other possible factor could be that of less experience, lack of knowledge on how to use social networking sites or getting fewer leisure time at home to access online platforms. According to Pew Research 2015 report for instance, usage of SM by males and females is almost similar.

However the report concluded that women are more likely than men to use social media networking sites suggesting that differences has been reasonable since 2014, consequently, the report indicates that today, 68% of all women compared to 62% of all men use social media (Andrew, 2015).

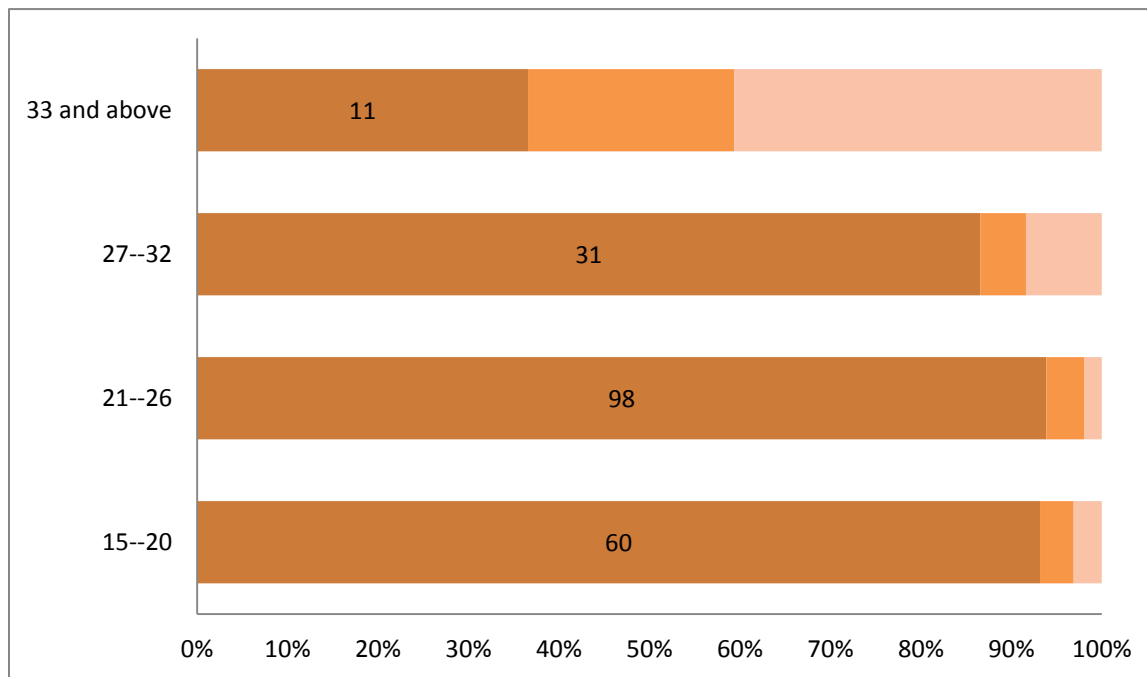
Another research finding from American university students' familiarity with SM shows that Female students in two universities were more likely to have Facebook account than male students. That indicates the logical and indiscriminate gender distribution in this site (Valenzuela, Park, and Kee, 2009).

Pew Research report (2015) and aforementioned research findings above are contrary to the current findings where males dominated the social media arena with a big difference (91% or 182 of 200 males). But, what could make the two findings different is the level of civilization, education and technology awareness of participants.

The above two reports predominantly focuses on the liberal society in which women and girls have full freedom, good access to education and technology, but in the case of this research, it is about girls living in one of the most marginalized societies of Africa (the Afar).

4.1.2 Age distribution

Figure 2: Age distribution of respondents



As indicated in the figure above (figure 2), the overall age range of respondents are between 15—20 and 33 above, whereas the majority of this research participants aged between 21—26 years (49%), and age ranges between 15—20 (30%).

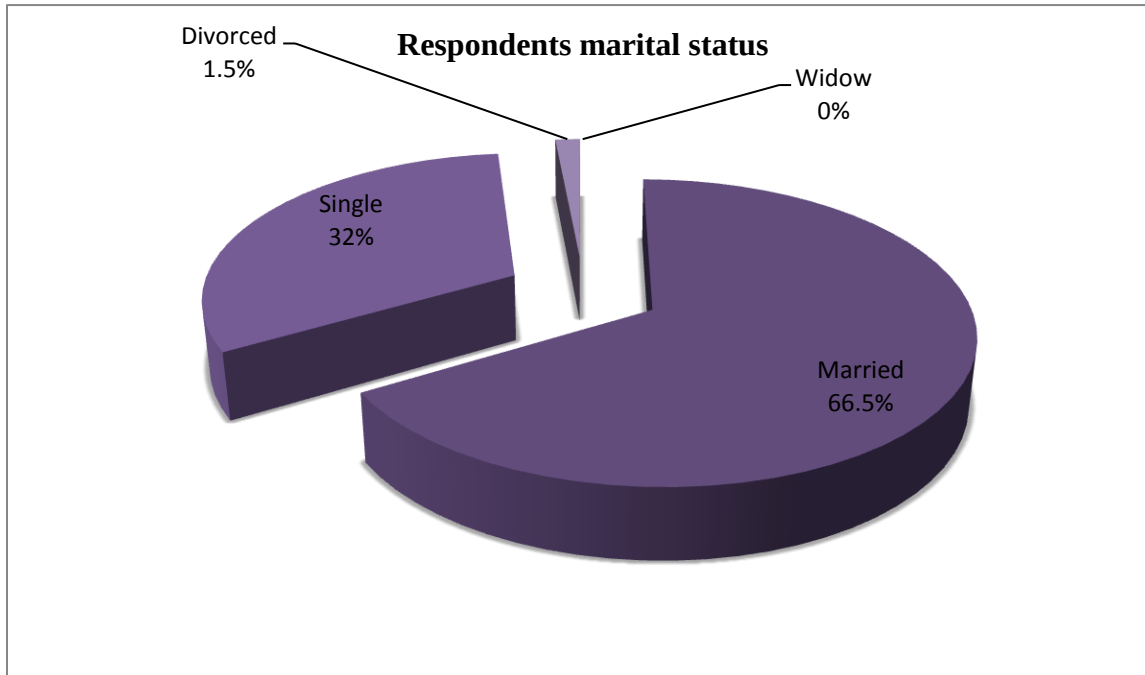
This shows that the majority of users are between 21 — 26 years of age, which 49% followed by 15 — 20 years of age, which is also 30%. This result points out that, the young adults are the central users of social media networks in the area this research covers.

It would not be distinct to find the majority of users are young adults as SM is a media dominated by youngsters as many findings commend. For instance, the Pew research finding published on July, 2015 (Andrew, 2015), determines that young adults (ages 18—29) are most likely highest users of SM-full 90% , pointing out that age is powerfully associated with SM usage.

On the other hand, a national random survey that goes back to December, 2007 done by the Pew research center (2008) shows that 67% of respondents was found to be between the age 18—29, though Facebook is open platform to anyone with the Internet access.

4.1.3 Respondents marital status

Figure 3: Marital status distribution of respondents



The majority of respondents are married individuals (66.5%) followed by single individuals who are almost half number of married individuals (32%). In addition to this, very few (1.5%) of participants replied that they are divorced, whereas there is no widow.

In other regions of Ethiopia, it may not possible to find almost more than half of young respondents- (n=133) as married, but in the Afar society where boys are required to marry at the age of 15—18, it is very customary and demonstrates nothing more than the adopted tradition/culture of the Afar society.

4.1.4 Social media users' experience

Table 1: Number of respondents giving information about their experience of social media

Time Length in months	Frequency	%
Below one months	10	5
1—6 months	32	16

7—1 year	23	11.5
More than a year	135	67.5
Total	200	100

As it is seen from table 1, the majority of respondents 67.5% (n=135) claim that they use SM for more than a year, whereas the least ranges of respondents who indicate to use SM for below one month is 5% (n=10). Besides, 16% of respondents indicated that they use SM for a period ranging between 1—6 months and 11.5% assert that they use SM for 7—12 months.

4.1.5 Social media networking sites used by respondents

Table 2: Number of respondents giving information about social network sites for which respondents have created a personal profile on

Social network sites	Frequency	%
Facebook	199	99.5
Twitter	22	11
YouTube	24	12
Google++	1	0.5
Other	0	0

According to table 2 above, respondents claimed to have created personal profiles on different SNS's like Facebook, Twitter, YouTube and Google++. Respondents were requested to select all the sites they have created personal profiles on, hence it would not be odd if the total percentage goes beyond the usual 100%.

Consequently, almost all respondents accept that they have created profiles/ accounts on Facebook ,99.5% (n=199), again 11% (n=22) of respondents replied that they have created accounts on Twitter, whereas 12% (n=24) of respondents expressed that they have also created accounts on YouTube, but only one person claims to have opened account on Google++.

Hence, it obvious interests are the motives behind users creating of personal profiles on particular social network sites with varying degree of using habit. Moreover, current findings display that Facebook is the site with a lion's of users (199 of 200).

Generally, there may be several reasons to why many people prefer Facebook more than other sites, but (Scott, 2014:359) claims that “given the site widespread popularity and use, Facebook seems to be the ideal medium through which people can continue to assess the representation and perception of personality online.”

Furthermore, Facebook has significant roles to play in real world affairs, for instance, viewing and posting on own profiles/timelines have been correlated with increasing level of confidence and self-image (Gonzales and Hancock, 2011) and Facebook usage have also been recognized as valuable for students in connecting with academic colleagues and instructors as well (Kalpidou, Costin and Morris, 2011).

4.1.6 Preferred social media by the respondents

Table 3: Number of respondents giving information about the preferred/used social network site

Utmost used social network site	Frequency	%
Facebook	197	98.5
Twitter	2	1
YouTube	1	0.5
Google++	0	0
Total	200	100

The table above shows that, almost all respondents assume that they prefer Facebook (n=197, 98.5%) to other sites. Besides, few respondents (n=2, 1%) replied that they prefer Twitter, whereas the remaining one person claim to prefer YouTube than other sites.

As to this finding, Facebook is the most popular network site that has the lion's share of users among participants of this research. Researches show that young people are motivated to join

Facebook to keep in touch with friends and to strengthen ties with new colleagues (Aquisti and Gross, 2006, cited in Valenzuela, Park, and Kee, 2009).

Facebook can also fulfill informational need of users which is seen as a key factor for strengthening weak ties and encouraging collective actions (Shah et al., 2001, cited in Valenzuela, Park, and Kee, 2009). Therefore, the reason why participants of this study prefer Facebook may fall under some or all of the reasons mentioned above.

4.1.7 Devices respondents use to browse social media

Table 4: Number of respondents giving information about devices they use for social media/ Facebook

Devices used	Frequency	%
Internet Café	55	27.5
Laptop/ personal computer	16	8
Smartphone	112	56
Tablets	1	0.5
Ipods/ipods	0	0
Others	16	8
Total	200	100

Tables 1, 2, and 3 above are dedicated to explore respondents' length of social media usage, networking sites they use and the most preferable sites to them. Therefore, the above table (4) is dedicated to identify devices by participants.

In this case, devices used by respondents varied from Internet Café, Laptop, Smart phones, Tablets and others. Thus, almost more than half of respondents (56%) claim that they use Smart phones to access SM, followed by half of the first category Internet Café users (27.5%). Moreover, (8%) of respondents reacted that they use other devices, but none have responded to use Ipods. Other devices that respondents mentioned to use includes Nokia [X2, 6, 11, C3], and Ethiopian Techno mobiles.

These devices are categorized under feature phones, “the phone that incorporates features such as the ability to access the Internet, store and play music but lacks the advanced functionality of smartphone” (Balancing Act, 2014:14).

The reason behind the decisions of the majority to use Smartphone for SM usage could be enlightened relatively from Balancing Act’s Sub-Saharan African Media Landscape report that was published in August 2014, where Smartphone was explained as:

A mobile phone that is able to perform many of the functions of a computer, typically having a relatively large screen (often a touch screen) and an operating system capable of running general purpose application (Balancing Act, 2014:14).

The same report predicted that in the coming five years (i.e. since 2014) in any African countries covered in the report (Ethiopia is one) Smartphone use will be grown to between 10—20% of the population noting that the majority of Internet use will be on mobile phones.

As a result, the reason why the majority of participants to this research claimed to use Smartphone is due to the devices multi-functional nature and its popularity among users and many people are seen using the Internet through mobile phones as it was predicted before two years.

Moreover, AC Nielson’s the SM report of the year 2012 assesses that many people use Smartphones and Tablets (no single respondent claimed to have Tablet in the case of this research) for the purpose of using SM sites like Facebook claiming the more users are connected, the more they have freedom to use SM wherever and whenever they want to do so.

4.1.8 Average time spent surfing SM/Facebook-daily

Table 5: Number of respondents giving information about average time they spend daily on SM/ Facebook

Time spent daily on SM/ Facebook	Frequency	%
Less than one hour	77	38.5
1— 2 hours	98	49

2½—3 hours	24	12
3— 3 ½ hours	1	0.5
Above 3½ hours	0	0
Total	200	100

As it is clearly seen in the table above (table 5), nearly half of participants state that they spend 1—2 hours per day on SM, whereas the remaining half is distributed between less than one hour (38.5%), 2½—3 hours (12%) but only one participant has stated spending 3— 3 ½ hours per day. From this, one can certainly understand that all participants of the current study use SM on a daily basis.

The Internet usage habits and desires of individuals may differ from one place to another, from one age category to another, from one society to another, but the common phenomenon associated to the people's usage of SM like Facebook is the fact that there are group of ages (18—35 year olds) who are quick in adopting technology changes and hence their mobiles are with them from early morning they are awoken to the moment they go to bed at night (Balancing Act, 2014).

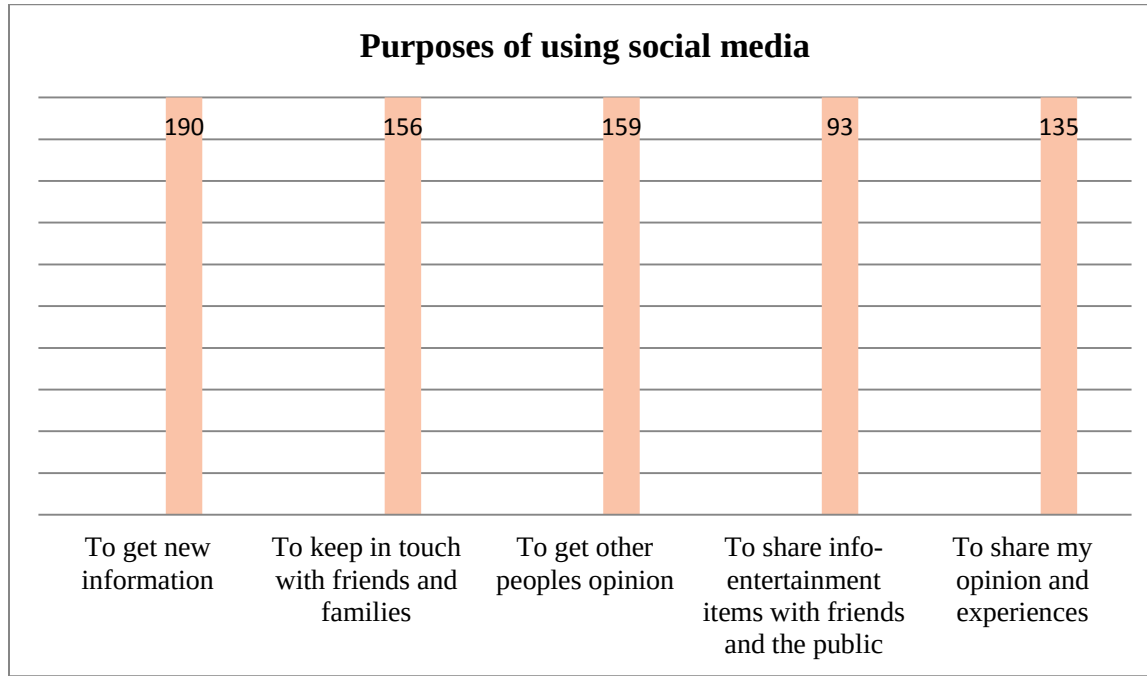
Likewise, in the case of this research the age category of participants were between 15—33 years that would make findings of study at hand fairly analogous to previous findings concerning age range of users.

Spending more time surfing any types of online social network sites like Facebook, Twitter and others may advance the opportunity of learning new things, getting new people and accessing any firsthand information available online.

But it is also important to recognize the impacts it has on health like affecting “the way genes operate within the human body and weakens the immune and hormone levels and function of arteries in addition to the impacts it has on mental health” as mentioned in the work of Zaidieh (2012:19).

4.1.9 Reasons for using social media/Facebook

Figure 4: Number of respondents giving information about the reason for using social media/Face book



The figure above displays results to the question “why participants were using SM/Facebook?”, plus respondents were asked to encircle all the necessary reasons to why they use SM/ Facebook.

Therefore, it is understood from the total scores in this figure that 95% (n=190) of respondents replied that they use SM for the sake of finding new information and facts irrespective of its local, national and international affairs. Likewise, 78% (n=156) of respondents reacted to use SM to keep in touch with friends and families and similar number of participants report that they use SM to get opinion of others (79.5%).

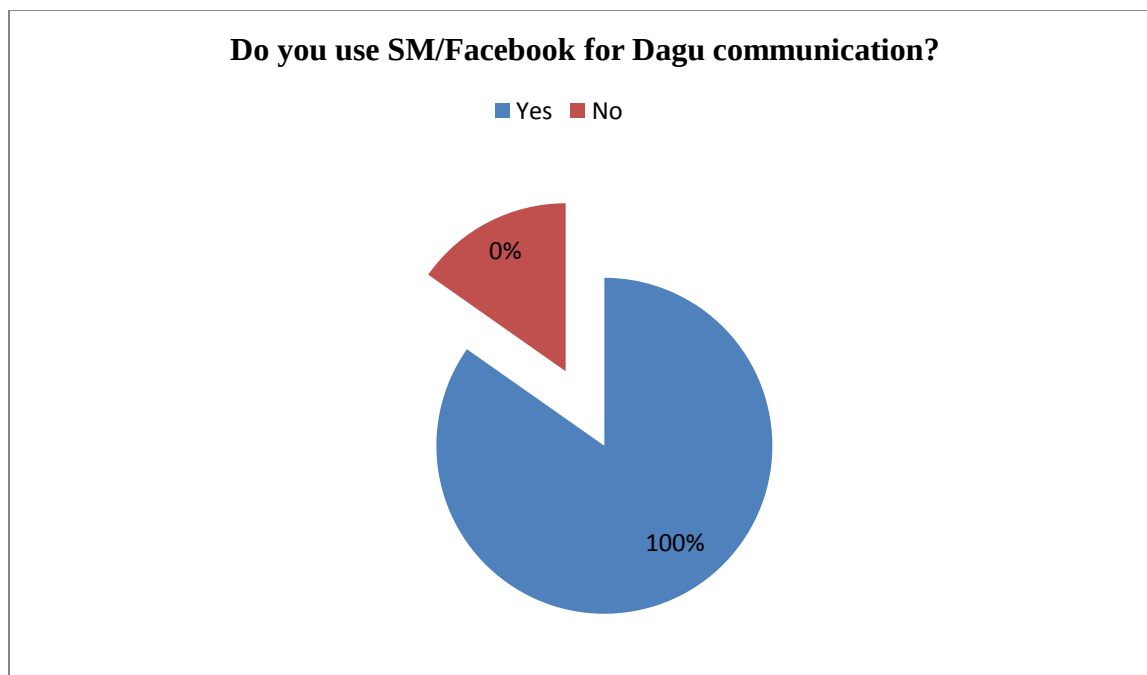
Despite the fact that it is significant to understand people’s continual usage of certain media, however people prefer one medium over the other for the criteria they set including the mediums fulfilling capacity of individual consumers either informational, educational or entertainment need. Perhaps, in addition to its informational and entertaining role, Facebook has great significance in the networking and communication of people around the globe.

Balancing Act (2014) report indicates that Facebook is along with other mediums of social network enables people to keep in touch with each other, with family and colleagues. The same report shows that inclusively:

all social media sites serve as a source of news and information alongside with more TM and people like any news media they prefer, could it be newspapers, radio, TV stations on Facebook to get information and receive similar “news” or “ research” alerts from friends and colleagues (Ibid:13).

4.1.10 Using social media/Facebook for Dagu communication

Figure 5: Number of respondents giving information about using social media/Facebook for Dagu communication



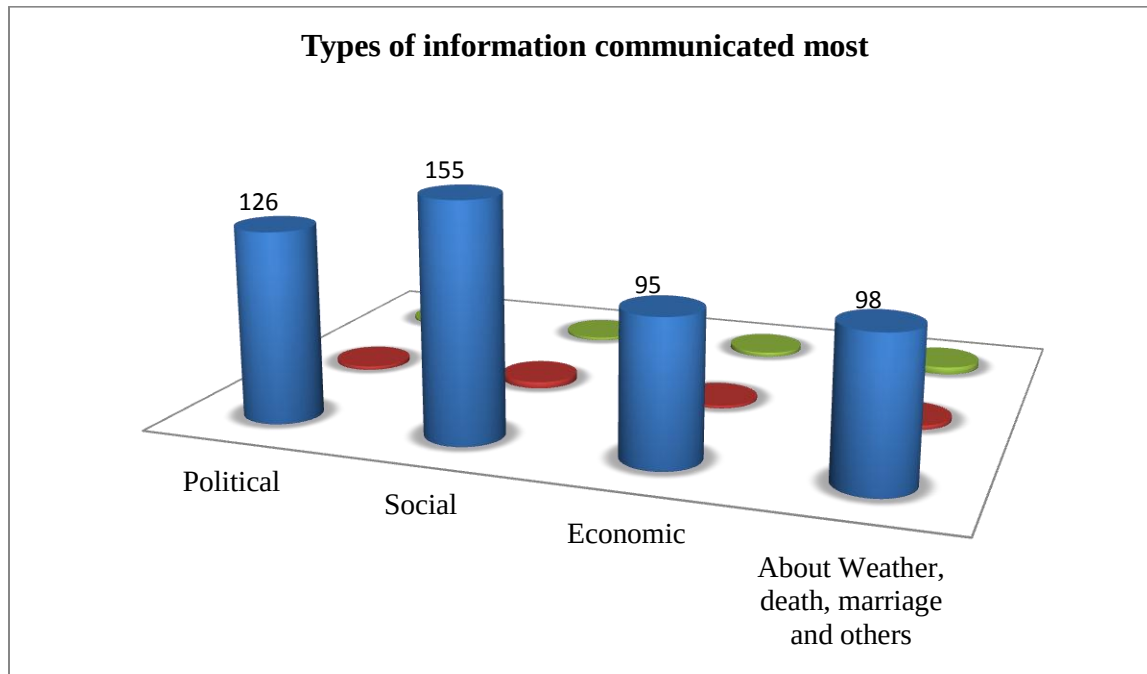
As this study is aimed at revealing impacts of SM/Facebook on Dagu (traditional face-to-face communication), respondents were requested to identify whether they use SM for communication via online platform.

As a consequence, all participants (100%) were found to use SM/Facebook to communicate events in their surround or what they heard from secondary sources. Communicating in this study can be considered as either receiving or delivering of particular information via

SM/Facebook. Nonetheless SM is a new phenomenon in developing countries like Ethiopia, its popularity especially Facebook, among different users is at appreciable level as more new users join the medium.

4.1.11 Types of information/Dagu communicated most on social media

Figure 6: Number of respondents giving information about the type of information/Dagu they communicate most via Facebook

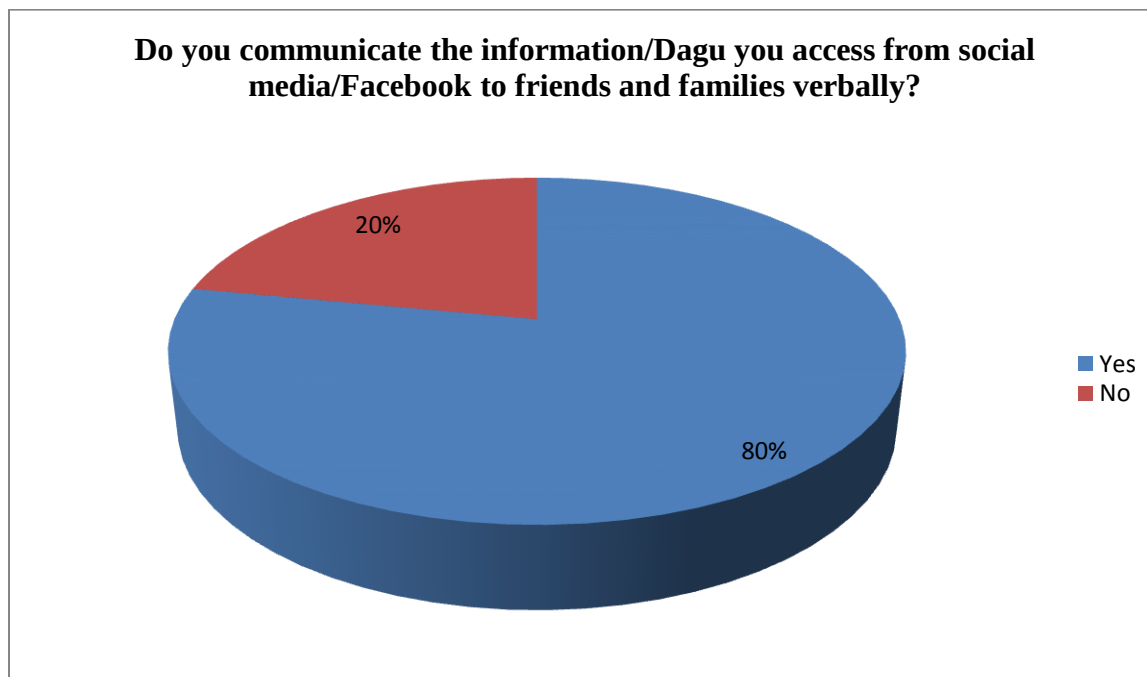


The figure above is the extension to question raised in figure 5 . For better proof and explanation of the question in figure 5, partakers were asked to state which types of information they communicate with their friends and peers on SM sites/Facebook. As a result, the majority of respondents (77.5%) state that they utmost communicate social issues, followed by 63% of participants who replied that they often communicate political news.

Moreover, 49% respondents claim that they communicate facts about weather, death, marriage and other, and eventually 47% of participants answered that they communicate economic information. With varying degree of interests and preferences all respondents were found to give due attention to political, social, economic as well as weather, death and marriage related news or information items.

4.1.12 Communicating the information accessed through social media verbally to friends and families

Figure 7: Percentage of respondents giving information about the question whether they communicate the information/Dagu they access from social media/Facebook to their friends and families verbally.



In the figure above, participants were asked to state whether they verbally communicate the information/Dagu they access from SM/Facebook to friends and families of their own, and mainstream users were found to communicate and the remaining few respondents found not communicating. As seen from the figure 80% (n=160) of respondents assert that they communicate the information they access from SM and the remaining 20% (n=40) participants react that they do not communicate.

In order to understand the standing reasons behind the decision whether to communicate or not to communicate verbally the information accessed from SM to friends and families, the why questions to both options (yes or no) were followed in an open ended approach.

To start with those who responded 'yes', respondents were asked about how they would verify whether the information they access from social media sites are fact or fabrication and the answers of respondents were as follows. Many respondents listed out the following reactions and

here is the summary. According to them, before communicating to friends and family members they first ask their friends and friends of friends whether they have any idea about the subject or follow comments and reactions of others below the post in the comment space.

Other alternatives according to participants include chatting with the sources (posters) and cross checking the information, contacting with the people in the area where the incident reported to transpire, wait and check if other people post the same information about it or as a final option telling to friends and family members with no verification, however telling them the source is Facebook posts so that they would make their own judgments about the credibility of the information.

Other portion of respondents also stated that they only communicate the information posted or shared by trusted sources like prominent activists or government institution pages or journalists, otherwise do not give attention or care to Facebook updates of illicit or anonymous sources they mention.

The other categories of comments are about these who claim that they do not communicate the information they access via online media to their friends and family members verbally. However, in an open ended approach, participants were asked to state reasons to why they decide not to communicate the information they access through SM to their friends and family members verbally.

They believed that it is difficult to verify the information posted on SM platforms, stating that many posts are personal comments and albeit there are elements of truth, it is overstated to maximum degree. Some respondents pointed out that they follow politics oriented information where facts do not exceed 25% of the total fact due to extreme overemphasis making it hard to pass to the third party.

Other groups assert that they do not know real sources as many users prefer to stay anonym to hide their real personality and thus responsibility. Overall reasons behind the decision to hinder communicating the information accessed from online media revolve around the verification and credibility hitches of the information accessed.

4.1.13 Impacts of social media on participants face-to-face communication

Table 6: Impacts of social media/ Facebook on participants' face-to-face communication

Impacts of SM/Facebook	Frequency	%
Has no an effect on my face-to-face communication	29	14.5
Somewhat has negative effect on my face-to-face communication	78	39
most of the time it replaces my face-to-face communication	26	13
It weakens the existed communications, but enables networking with new friends and people	67	33.5
Total	200	100

Table 6 is dedicated to explain Impacts of SM/ Facebook on face-to-face communication and the majority of participants 39% (n=78) think that SM/Facebook somewhat has negative impacts on their face-to-face communication and 33.5% (n=67) replied that SM weakens the existed communications, but enables networking with new friends and people.

Alike to the first two portions of respondents, 13% (n=26) of respondents believe that most of the time SM replaces their face-to-face communication whereas 14.5% (n=29) of participants reflect that SM has no impact on their face-to-face communication. When assembled together, utter most respondents think that SM in one way or another affects face-to-face communication or interpersonal communication. Moreover scarce participants assert that it has no impact on face-to-face communication.

4.1.14 Impacts of social media/Facebook on interactions of respondents with others

Table 7: Impacts of social media/Facebook on interactions of respondents with others

Impacts of SM/Facebook on interaction with others	Frequency	%
Creates difficult in continuing social interaction as before	68	34
Kills previously existed interactions in real world	53	26.5
I prefer to interact with friends virtually	59	29.5
I don't identify its impacts on social interaction	20	10
Total	200	100

Social interaction could work ideally when there is face-to-face communication, thus the purpose of this question was to cross check the answers with the first question about Impacts of SM on face-to-face communication of respondents (Table 6).

As a consequence, as displayed in table 7, almost three fourth of participants believe that SM has created trouble in continuing social interaction as before 34%(n=68) and quarter of respondents think that it has Killed their previously existed social interactions in real world 26.5% (n=53).

Besides 29.5% (59 of 200) respondents claim that they prefer interacting with friends and peers virtually than they could do in a real world, however, the remaining 10% (n=20) of participants assume that they could not identify impacts of SM on their interaction with others.

4.1.15 Portions of people to whom respondents make more connection with

Table 8: Number of respondents giving information about lists of portions to which respondents connect more through social networking

Portions of society to whom respondents connect more	Frequency	%
Relatives	17	8.5
Classmates	54	27
Former friends who are away from us	59	29.5
New friends I knew through social networks	70	35
Total	200	100

According to Table 8, majority of participants (70 of 200) found that they utmost connect with new friends they knew through social network sites and (59 of 200) of them claim that they more connect with former friends who are away from them. Besides, almost quarter of respondents (n=54) said that most of the time they connect with their class mates via SM, whereas the remaining (one tenth) of participants responded that they more often connect with their relatives.

4.1.16 Mean score and percentages of overall responses on the sub items

Table 9 below shows the final results of the mean score of responses and percentages of respondents who responded according to the given options as either strongly agree, agree, neutral, disagree and strongly disagree.

Furthermore, the last two columns on the table displays the combined percentage of respondents who agreed and strongly agreed and who disagreed and strongly disagreed based on their knowledge and experiences to the 18 statements provided in the questionnaire which describes impacts of SM from different angles.

Table 9: Mean score and percentages of overall responses

Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
5	4	3	2	1

Items	Mean	Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree		Both S.A & Agree		Both S.D.A & Disagree	
		N	%	N	%	N	%	N	%	N	%	N	%	N	%
01	4.63	146	73	42	21	6	3	3	1.5	3	1.5	188	94	6	3
02	4.22	81	40.5	96	48	12	6	8	4	3	1.5	177	88.5	11	5.5
03	4.5	129	64.5	55	27.5	7	3.5	3	1.5	6	3	184	92	9	4.5
04	4.03	67	33.5	86	43	36	18	8	4	3	1.5	153	76.5	11	5.5
05	3.35	52	26	48	24	39	19.5	40	20	21	10.5	100	50	61	30.5
06	3.95	68	34	74	37	42	21	12	6	4	2	142	71	16	8
07	4.17	94	47	68	34	22	11	9	4.5	7	3.5	162	81	16	8
8	4.15	103	51.5	47	23.5	33	16.5	11	5.5	6	3	150	75	17	8.5
9	4.25	110	55	50	25	25	12.5	10	5	5	2.5	160	80	15	7.5
10	4.2	112	56	46	23	17	8.5	15	7.5	8	4	158	79	23	11.5
11	4.02	94	47	56	28	21	10.5	18	9	11	5.5	150	75	29	14.5
12	3.82	53	26.5	94	47	23	11.5	23	11.5	7	3.5	147	73.5	30	15
13	3.38	38	19	73	36.5	30	15	45	22.5	14	7	111	55.5	59	29.5
14	4.06	90	45	68	34	14	7	19	9.5	9	4.5	158	79	28	14
15	3.54	31	15.5	87	43.5	46	23	31	15.5	5	2.5	118	59	36	18
16	3.84	91	45.5	41	20.5	25	12.5	31	15.5	12	6	132	66	43	21.5
17	3.61	50	25	81	40.5	23	11.5	32	16	14	7	131	65.5	46	23
18	4.06	115	57.5	32	16	19	9.5	17	8.5	17	8.5	147	73.5	34	17

Note: S.A= strongly agree, D.A= disagree and S.D.A= strongly disagree

All items under (table 9) are grouped in to six factors, accordingly same items that were asked from different angles are put together and each factor comprises of three items. Accordingly, question no 1, 3, and 7 deals with communication impacts of SM, questions no 2, 4, and 12 focuses on the information accessibility of SM, items no 6, 15, and 18 tries to explore the networking, friendship and social capital creation role of SM.

Moreover, question no 9, 10, and 17 concerns to investigate the impacts of SM on face-to-face communication and social interaction, items no 5, 14, and 16 were designed to know the audiences understanding of SM based information credibility and question no 8, 11, and 13 deals with users time management. The mean score and percentages are mentioned in discussion parties based on its necessities.

Table 10: Average score and percentages of responses and respondents

In the table shown underneath, similar items are assembled together in order make it easy for explanation. The same item (seen from 1—18 in table 9) that was asked from different perspectives, however serve the same purpose is assembled

Factors	Mean Score	Number of respondent in %					Both together	
		S.A	Agree	Neutral	D.A	SDA	SA & A	SDA & D
Communication	4.4	61.5	27.5	5.83	2.5	2.67	89	5.2
Information accessibility	4.02	33.5	46	11.67	4.2	2.2	82	6.33
Networking, friendship and social capital	3.85	35.67	32.2	17.83	10	4.33	67.83	14.33
Affects face-to-face communication and social interaction	4.02	45.33	29.55	10.83	9.5	4.5	74.83	14

Credibility verification and trusts factors	3.75	38.83	26.2	13	15	7	65	22
Time management and performance on duty	3.85	39.17	29.33	14	12.3 3	5.17	68.5	17.5

Note: SA=strongly agree; A= agree; SDA=strongly disagree and DA= disagree

At the beginning of the research, the researcher has put assumptions to evaluate results on, in this assumption it was assumed that if the average mean score of assembled items is (m=3), this mean that participants were not able to decide their position to the impacts of SM, if (m=less than 3), it mean that respondents do not agree with the impacts stated, however, if the average mean score is (m= above 3), it was assumed that participants do agree with impacts listed.

As it is seen from table 9, participants were asked to mark the five response statements provided in the table as strongly agree (5), agree (4), neutral (3), disagree (2) and strongly disagree (1). Mean scores are calculated with reference to five point likert scale ranged from strongly agree (5 point) to strongly disagree (1 point).

Based on that, they marked the statements according to their understandings to the given statements; finally entire responses of all respondents to each statement were collected; besides mean score to each statement is also placed.

4.1.16.1 Communication

At any time we discuss about communication, it is about the means by which populaces achieve their own daily activities starting from social interaction, social relationship, bonding etc. Communication turns up across various stages in different epochs with different technological innovations and improvements.

Among the most fundamental reasons to why people use SM/ Facebook is for communication purpose as it enables people to communicate with different people throughout the globe for different objectives communicators are aiming at. Equally, in the case of this research participants were asked to emphasize the importance of SM for communication.

Consequently, mean score ($m=4.4$) of respondents claim that SM is very important for communication. Previous researches indicate that SM plays fundamental role in communication and one of the key magnitudes of SM for communication could be that of its allowing of interactive communication mode.

As it has been indicated above, the increasing popularity of SM can be seen from the role it plays in communication, networking and interaction of people with each other from different geographical locations (Bakx, 2012). On the other hand, Michailidou (2008) found that SM has assisted the transfer of EU's public communication strategy from simply information giving to dialogue oriented approach where the union's communicators could easily receive comments and feedback from its customers in unprecedented tactic.

Furthermore, Lewis (2010) states that from its foundation SM was used by PR actioners and marketing practitioners as a main tool for communication with customers due to its capability to transfer same message, at the same time to the huge public. If this is the case with the positive effect of SM for communication, participants of this research would not be exceptional, thus it is found that participants of this study absolutely agree with the role SM plays in communication arena.

To this matter, as seen from table 10, 89% of participants agree with the role of SM for communication, 5.2% reacted that they do not agree and 5.83% of these who took part in this study remain undecided. In this case lion's share of respondents recognizes that SM plays central in communication in unprecedented way.

4.1.16.2 Information accessibility

Having access to information is among the umbrella factors in order for human beings to live in a safe horizon and getting access to information is one of the principles of human rights declaration. During early days people used to get information mainly via interpersonal approach like the Afar people do in Dagu system. But, at modern, things are changed forever, as new mediums of communication invented; new approaches to communication are in place.

Participants of this research maintain that SM enables users to be well informed ($m=4.22$), strengthens ordinary people through free accessibility of information ($m=4.03$), allows users to share the information they access to other friends in an online platforms ($m=3.83$). When these

mean scores added together and divided by the total number of items under informational use of SM, it produces ($m=4.02$) which is a great result when seen from the assumption perspective.

When pieced together, SM enables users to be well-informed, strengthens them through that information and allows users to share what they thought as important to their friends and peers. As seen from table 10, 82% of participants believe that SM fulfills their need of information by allowing them to get the access of any information without demanding.

As Baruah (2012), one of the most vital roles of SM is its assist to the online sharing of knowledge, information and other issue among different group of people in variety geographical locations. It is purely through information that people, be it in individual, group or society level become subject to change. With regard to this (Ibid) has stressed that SM is making it possible for different users to change the character of their social lives, both on an interpersonal and community level.

4.1.16.3 Networking, friendship and social capital

Through a simple observation of routine life, one could certainly grasp the importance of connection and networking; however we already recognize the significance of social capital and participation as it is a key to any society's wellbeing and organization.

For instance, when the mobile networks get lost due to different reasons, people become very angry and shout as saying "there is no network", besides, when we see people who are always alone, we claim that they are friendless (no social capital, in communication language) irrespective of the reasons like their behavior and other related factors.

But what is surprising thing that emanates in the era of SM is the fact that it has widened people's knowledge and awareness of the aforementioned factors. Users are seen making new friends, strengthening bonds and relationships, connecting with old friends etc.

Participants of this study affirm that through online networking sites, they feel that they are within a huge community ($m=3.95$), NM has widened their knowledge of friendship, community and themselves as well ($m=3.54$). Others state that SM enables to connect with previous friends who are far from them (4.06). Moreover, the average mean score of all respondents responses to the networking, friendship, and social capital role of SM is ($m=3.85$) which is interesting output.

To start with the definition of social capital by Lin (2001, quoted in Valenzuela, Park, and Kee, 2009:877) it is “resources or assets that are available to the people as a result of their social interaction with other members of the society”.

Previously, this was done through face-to-face approach, but in the era of SM and new communication, where every aspects of communication are almost altered, participants of this study mentioned that SM help them to strengthen their bonds and maintain their relations as well as to create new friends and peers study (see table 9).

In relation to this fact, Ellison, Steinfield, and Lampe (2007) has maintained that people declare that the main reasons that encourages them to join Facebook and spend time on the sites is to keep in touch with old friends and to strengthen bonds with their colleagues. Consequently, they emphasizes that people want to sustain and strengthen their SN with the help of SNS's.

As displayed in table 8, participants who took part in this research were asked about the portion of people to whom they connect more with via social networking sites, and the majority of participants mentioned that they usually connect with new friends they knew through SM 35%(n=70), similarly 29.5%(n=59) of participants underscore that they connect most with former friends who are away from them.

Coming to respondents who claim that they more connect with their class mates is 27 %(n=54) whereas almost less than one tenth of respondents state that they most of the time connect with their relatives 8.5% (n=17). From this, it is possible to indicate that in the case of this research, majority of respondents prefers to connect with new people, whom they knew through online media, preferring to make new friends and peers through online spaces, whereas few claim to connect with their relatives.

The reason to why few people connect with their relatives in the case of this research could be due to the fact that in the Afar region with fewer services, less educated people, users may not get good access to use this media appropriately since areas with electricity access is few.

Under study topic “*Understanding the appeal of user-generated media: A uses and gratification perspective*” Shao (2009) has found that, though people join SM for different purposes in mind, there are two important factors that motivates people to operate SM frequently, one is its easiness

to use and the second one is its permissibility to be controlled by the people themselves causing more satisfaction for them to generate their own contents and share with others. Therefore, SM has enables ordinary people to connect and contact with their friends, families and colleagues, allow for creation of new friends and thus social capital.

For instance, cellphone encouraged the facilitation of many users' social relationships since it has connected those who were poorly connected socially earlier (Wei, 2006). Kelemework and Gebreyesus (2013) proclaim that the coming of mobile phones helped the Afar pastoralists to make appropriate decision about market situations and movement, similarly this study claim that SM/Facebook is allowing Afar youths alike others to connect and create networks in a wide range.

4.1.16.6 Impacts on interpersonal face-to-face communication and social interaction

Social media is new phenomena in communication arena and it is predictable to have certain impacts on previously existed communications, like face-to-face accustomed Dagu communication of the Afar people. Characteristically, impacts are divided as positive and negative. However, being a new phenomenon, negative impacts of SM would not and should not be ignored (Langat, 2016).

Overall results obtained in this study shows that SM is affecting face-to-face communication and social interaction in a unique way as this study react preferring online communication and chatting over previously existed face-to-face communication.

The mean score of this factor is ($m=4.02$) and this mean score is as equal as the role of SM for information accessibility (refer to table 10 above). Likewise, in the case of this finding the data collected shows that the average mean score of the role SM plays in information accessibility and its impacts on traditional face-to-face communication is similar.

From this finding, the researcher concludes that the more users depend on SM for information and communication, the more face-to-face communication and social interactions are affected negatively. For illustration, 74.8% of respondents agreed that SM is effecting face-to-face communication and social interaction negatively, 14% disagreed and 10.8% remain undecided about it.

4.1.16.7 Credibility, verification and trusting

Credibility is another factor taken as a core code of any communication medium since credibility is what marks the decline or rise of any institutions reputation and name. Accordingly, that is why media houses usually refer the phrase “our credible sources”.

In the case of SM, credibility is fundamental factor as information dissemination is more open and almost there are no gatekeepers which led the information to be delivered by authorized and unauthorized users. Within this item, credibility, verification and trusting are placed altogether. There are reasons to doing this, if things are verified, then the sources are said to be credible and credible sources are perpetually trusted among the society.

Overall results within credibility factor shows that information provided via online media have credibility and verification puzzles ($m=3.75$). Consequently, 65% of respondents claim that they agree with the fact that the information accessed through online media is hard to verify, 22% of respondents disagree and the remaining 13% remain neutral, being unable to decide.

They assert that most of the issues posted or shared through SM is personal analysis or comment based, though some people in the rural area trust the information provided by SM users, this in turn affects the credibility of information when shared among society members as they traditionally have a habit of relaying what they heard quickly.

4.1.16.8 Time management and performance on duty

Time management is imperative for tasks or activities of any type to successfully be accomplished; besides performance on duty is also a matter of managing your time. The more an individual is able to manage his/her time, the more they are successful in implementing their tasks. This day, it is widespread phenomena to see parents blaming SM due to the fact that it has controlled the activities of their children rather than to be controlled as a man-made device.

Respondents of the current study state that SM users get difficulties in managing their time properly. Thus, participants highly agreed with the fact that SM is affecting time management of users ($m=3.85$). One of the surprising facts in the case of this finding is that the averages mean score of items under the networking, friendship and social capital role of SM is equal to the mean score of impacts of SM on time management and performance on duty.

What makes both factors to produce same mean is the fact that whenever users highly depend on SM sites for networking, friendship and social capital, then time management gets down. Therefore, participant of this study do have the same feeling on both the role of SM for networking, friendship and social capital and its challenges to time management and performance on duty of users.

To mention some of the challenges, Langat (2015) in his study on the influence of SM networking on the study habits of undergraduate students in universities in Kenya for instance found that it affects them negatively, leading to poor performances in examination and thus their grades. Another related study was done by Denny Carter (2013, cited in Langat, 2016) who indicated that there is a link between SM use and students poor academic performance owing to poor time management followed by less or no preparation for the exam and other related academic tasks like homework, class works, and group works etc.

Accordingly, the accusation of parents to SM is acceptable in this case, but the question remains on who, how should control the most powerful media of the era that has won the heart of the majority, particularly the youngsters.

4.2 Qualitative data

In this research mixed methods of data collection were applied. Under qualitative part in-depth interview is utilized. So, as it is already stated in chapter three, in-depth interview involved 8 informants with different backgrounds and experiences. Informants are grouped in to two categories as experts and social media activists (please refer to Appendix II).

Whether it is semi-structured or in-depth, interviews are made to supplement the questionnaire by filling the gaps left not covered adequately as it simply attempts to address only basic questions.

4.2.1 Expert group

4.2.1.1 Communication expert

4.2.1.1.1 Contemporary approaches of communication and the role social media plays

Discussing the modern styles of communication is all about investigating the role technology based media; particularly SM plays in communication arena in general. To this matter, communication expert at the Afar Regional State Communication Bureau was asked about the usage of SM for communication, below is the answer.

According to the expert explanation, currently communication mode is totally changing within the arrival of Internet based new media which enables every single individual to access whatever the information is about, whenever and wherever it occurs, reminding that SM is undeniable fact of the day that can play the role users seek to play either positively or negatively, not the other way around [communication expert, Osman Kandi, personal interview, 29th March, 2016].

Explaining specific role of SM in communication Osman stresses that, it is a media of the day where the world has changed in to one small village; serve people as a key disseminator of information and other issues within seconds of its occurrence noting that due to this many people prefer to use SM more than other tools of communication.

Social media is a media by the people for the people that empowers the ordinary people to challenge governments and to influence and the authorities to self-evaluate and act accordingly, [Ibid, personal interview, 29th March, 2016].

4.2.1.1.2 Dagu, its credibility and verification in the era of social media

Communication expert at the Afar Regional State Communication Bureau who has both the contemporary and traditional knowledge of communication believes that SM has improved the possibility of accessing any information throughout the world in a widespread tactic than the previously adopted ways where information were filtered and passed orally like in Dagu of the Afar and via mainstream mediums like TV and radio.

The expert worries that people who provide information through SM may sometimes be emotional, share unnecessary and unchecked or biased information that may bring harmful

consequences to the society like unrests among citizens and ruling regimes due to less or no control of SM that could bring.

Furthermore, Osman underlines that the way SM facilitates almost all users to send or receive information without control quarrel with information gathering means societies have adopted for long, like Dagu of the Afar people.

However, the number of people using SM in the Afar region is less when compared to other regions of Ethiopia for different factors including less or no access to electricity, few educated people and preferring the long surviving face-to-face communication over the newly existed communication which make SM left dominated by educated youths with better access to the Internet like students at universities and colleges or those who are employed at various governmental and non-governmental agencies (Osman Kandi, personal interview, 29th March, 2016).

Credibility is one of the fundamental factors that remain as a challenge in the era information society. According to Osman kandi, within the Dagu of Afar, unless information is verified from credible sources, it is not allowed to pass to another, but the case of SM is much quarreled with a culture of giving priority to credibility than passing.

Though the culture to preserve credibility and verification of information could be true of any societies in different geographical areas, what make Dagu of the Afar people different is the fact that punishments are in place for those caught in disseminating biased, fabricated and unchecked information (Kelemework and Gebreyesus (2013).

According to Osman:

at modern SM is accessible as long as there is Internet connection availing essential opportunity for many people to get the access, but at the same time it opens a door for others to communicate fabricated or unchecked or biased information and we observe many signs of this in the Afar region.

As to him, many SM users were misinformed about several issues concerning the Afar region and ruling party (ANDP², አብዲረኃ), highlighting that various anonymous users used to spread fabricated information through Facebook citing the last year disputes followed by the division of the regions central committee in to two (5 vs. 6) after 2015 nationwide election, during that specific period, many SM users played central role in disseminating misleading emotion based information that move in residents to many unworthy anticipations Osman claims.

On the other hand, the principal activist who used to live abroad was the one who had played fundamental function in informing the regions residents about the internal situations of the region, whereby many of his news and analysis happened to be true, driving many to assess that he had credible sources from within the central committee, thus they were exposing secrets to him in order to attack each other and Osman agrees with this point too.

4.2.1.1.3 Social media for the empowerment of ordinary people

If peoples become powerful through information, SM is the most appropriate medium to mention ahead of other channels. Social media allows those who are not able to come together and organize themselves due to economic scarce by creating groups administrated by them for different purposes (Osman Kandi, personal interview, 29th March, 2016).

Of course as mentioned by Osman, if we are to see from the angle of societal empowerment and organization, during the Arab spring movement SM has enabled protesters in Tunisia, Egypt, Libya and Syria to participate, organize and share information though they received severe threats from security forces of each country. Findings illustrate that in Tunisia and Egypt, social media enabled protesters to coordinate and disseminate information quickly (Salanova, 2012).

On the other hand, the societal organization and mobilization role of SM is clearly seen from a research done by Eltantawy and Wiest (2011) on the topic “*Social Media in the Egyptian Revolution: Reconsidering Resource Mobilization Theory*” where they stated that SM have become important resources for the utilization of collective action followed by creation, organization and implementation of movements around the world.

² ANDP is the Afar National Democratic Party that rules the Afar region since transition period that followed the fall of Derg regime.

Communication scholars claim that informed societies are always powerful and networked, networked societies could also make connections that may ultimately give power and strength, letting them to participate in decisions of their individual, group, societal and common concerns. Communication expert at the Afar region communication bureau also praises Facebook for the role it plays in helping to investigate and voice out declines in service delivery by concerned bodies which in turn supported them to send investigation teams so that they collect facts.

4.2.1.1.4 The Afar regional states different offices usage of social media

Any organizations (governmental, nongovernmental), business groups and associations need to won the heart of their customers and societies in general, hence media has a fundamental function in implementing this desires. In order to do this, mainstream mediums like radio, television and newspapers requires huge money for advertisements.

However, SM has solved these challenges by facilitating organizations and associations to create their own pages on SM sites freely. Besides, this opportunity assists daily updates of the organizations information including new Vacancies.

In many parts of the world, this opportunity is applied effectively. In Ethiopia for instance, corporations like EBC, ETC have its own pages through which customer's access every day and minutes happening.

Foreign Ministry of the Federal Democratic Republic Ethiopia's Facebook official page played very appreciable role during the returnee of Ethiopian refugees from Libya and Yemen following the unrests in both countries as the Ministry puts contact numbers of its embassies in Egypt and Yemen on SM sites. Then, the Ministry were able to find out where its citizens were seized to bring them back to their home country.

Similarly, in the Afar region education bureau, health bureau, the Afar development association bureau etc. were found using Facebook platform for the purpose of communicating directly with their customers and audiences. Among the significances of creating such pages is communicating effectively with audiences and customers and in return receiving direct and constructive comments and suggestions. As part of the role SM plays in the online effective communication, organizations and different offices attempt to make best use of it.

At first many users were disseminating different information in different parts of the region, however in order to avoid such information from being consumed as factual by ordinary people, communication bureau of the Afar regional state hired 32 reporters (one in each Woreda³) to assess everyday happening in in the noon and to immediately inform residents that what have been told through Facebook was not factual, Osman underscores.

Not limited to this, communication expert forwarded that their office is doing its best to shift the majority of SM users to Whatsapp like applications due to its more credible nature than sites like Facebook to share different knowledge than communicating valueless information and rumors. Even though the researcher doubts about its workability, communication expert mentioned that their office has won to bring many of those who were disseminating fabricated information to whatsapp groups.

4.2.1.2 Experts at the Afar Research and Enrichment Center

Hereunder, views of experts working at the Afar research and enrichment center.

4.2.1.2.1 Advantage of social media for the development of the centers mission

Any media could play positive role in any mission it is employed for if it is used appropriately. In this case experts at the Afar research and enrichment center were asked about the merit of social media to their centers mission.

One of the experts at the center note that among the interesting role SM plays is that it has introduced clearly about their center to the residents and other stakeholders in the region and overseas (Abdussamad Aliyyu, personal interview, 1st April, 2016).

Explaining this, Osman Mohammed Kandi, communication expert has also mentioned that communication office and tourism office of the Afar region were working to the collection of Afar-af terminologies that go parallel with time.

To do this matter, they have created a group in Whatsapp administrated by one student and Osman himself. In this group, every member post new terminologies and traditional stories or terminologies they think appropriate technologically followed by discussions of group members

³ Woreda is the smallest, organized official administrative unit in Ethiopia

on it, Osman reminds. The group with 256 members has yet produced 4000 new terms and is ready to be submitted to the Afar research and enrichment center as a sole responsible body to approve Osman emphasizes.

On the other hand, Mohammed Awwol, the other member at the center believes that for any organization or center like theirs in order to develop and sustain, there should be contacting lines between the center and the society, thus SM has helped them to introduce the mission more than ever as many users join new media [Mohammed Awwol, Personal interview, 1st April, 2016].

Moreover, Abdussamed Aliyyu, highlights that SM has enabled both students and other ordinary people who have never joined school to read and write by their mother tongue that none of prior mediums provided. He also mentions that their center is working for forty consecutive years to enable the Afar people to read and write by their mother tongue irrespective of their age, however SM assist our mission as many people go online and develop their reading and writing skills.

4.2.1.2.2 Dagū, its credibility and verification in the era of social media

Abdussamad Aliyyu believes that Dagū is not something like informing whatever individuals feel; instead it is a means whereby members of the society are being aware of their concerns like rain, death, peace and security, unchecked information is not allowed to pass, but in the case of other mediums whether mainstreams like radio, television and newspaper or other open mediums like Facebook, information is passed either unexamined or exaggerated unlike Dagū system.

According to cultures of different societies in different parts of the world mendacity/ lies are intolerable factor as it may bring harms to the members of the society in one way or another.

The same is true in the case of the Afar people where lies are taboo and not acceptable especially in issues related to information dissemination as seen from research findings by Kelemwork and Gebreysus (2013). Communication expert who took part in this study note that as it is applied in journalism, the Afar people cross check the information coming from members of the society. This cross check questions include “what happen, where does it happens, when does it happens, why does it happens, who did it, how does it happens and who is the first sources.” In a research findings by Gulalit (2006), it was also stated that fact cross-checking within the Dagū system resembles that of other mainstream media.

According to Mohammed Awwol, who is also a member and head of research department in the Afar research and enrichment center, Dagu is everything for the Afar people claiming that the Afar assumes that “haysoh gedeh yemeete numut dagi yan” literally mean anyone who even went to urinate and come back do have certain Dagu to convey.

However, one of the most important things in any information transmission is to avoid emotions and personal comments that may alter the shape of the first working reality. In this case, Mohammed Awwol mentioned one of the most explaining incident happened 40 years ago. The story is as follows:

Before 40 years back, a friend of us from Djibouti went to somewhere in Addis Ababa, the same day he came back with information about the military attack by the Afar rebels against the Djibouti government forces in Tajourach ⁴(town in Djibouti). The communicator was very happy with the information and we were too, but he forwarded unforgettable lessons concerning the value of discarding emotion and personal feeling while communicating information of any type. After he completes telling the story, he told us to subtract 40% of the information from the first source as the information was addressed orally from a person who came from Djibouti, therefore of doubting its credibility. Again he told to subtract 20% of the information credibility since he was emotional in telling it to them, finally he recommended us to take care of the remaining 40% as credible.

From this story it is understood that adding emotions and personal feelings to certain story is irresponsible and illegal thing that should be avoided as much as possible. In this case, Mohammed Awwol doubts to label the information items accessed from SM sites as informational, instead he prefers to label it as “rumors” due to the fact that it is difficult to verify and recognize the real sources of information and their intentions. Abdussamad Aliyu also remained doubtful about the credibility and verification of the information provided by users of new media sites this days.

⁴ Tajourah is a developing town in Djibouti, it is also residence of the Tajourah Sultanate which is also holds Djibouti's strongest people

4.2.1.2.3 Impacts of social media on Dagu communication and its future perspectives

Every new findings and discoveries have impacts, could it be positive or negative and with varying degree in both instances. Subsequently, that is why researchers always worry about to make investigates concerning the impacts and impacts of newly arrived inventions. Therefore, in the case of this study, the researcher wanted to assess the possible impacts of SM on the Dagu system of the Afar people in the Northern part of Ethiopia.

4.2.1.2.1 Face-to-face oral communication and social interaction is at the heart of Dagu

Abdussamad Aliyyu [Personal interview, 1st April, 2016] identifies that even if we could claim that SM has helped people to find new friends, information and networks via an online space, it has killed face-to-face communication that is considered as merit for the well-being of any society, effective in discussing and solving any difficulties that may occur.

In early days he recalled, if two neighbors happen to quite talking to each other, it was a sign of disputes, however this day one would come across a family each of them surfing, then not talking to each other emphasizing the decline of social interaction among members of same family let alone the big society due to SM and its products.

According to Mohammed Awwol [expert, personal interview, 1st April, 2016], among the challenges that face SM users while surfing different sites is incapable to schedule for tasks to be accomplished each day in addition to using SM. He illustrates that if they find it important to use SM, users should schedule for both their other tasks and SM in order to successfully learn new knowledge and skills at a time.

As to Abdussamad Aliyyu, popularity of online communication tools like Facebook among people is a threat for previously existed real communication approaches mentioning that the Afar Dagu system would not be an exceptional. He states that:

Starting from my family, I see many youths are always being busy with surfing the Internet; they get difficult to accept the call of family members to do certain thing within the family claiming that they are holding important discussions with their friends far away and this is a sign of ignoring face-to-face interaction replaced by virtual communication.

4.2.2 Social media activists

Activists in this study are information sharing activists, though pieces of information's being accessed by them could be of politics, social, economic, cultural or others like about weather, death, marriage etc. Activists are coded as informant 1, informant 2, informant 3, informant 4 and informant 5.

4.2.2.1 Reasons for joining social media

Uses and gratification theory teaches that people prefer one medium over the other or one program up on the other in accordance to aspirations in their mind either informational, educational or entertainment. Similar to this, the five informants were asked to state the reason to why they joined SM/Facebook.

Informant 1 states that he uses Facebook since 2012 to contact with friends and family members, however, through time he starts to disseminate important information sourced from his friends or the issues he come across. As to him, finally he start to make his followers aware of happenings within their surroundings (Informant 1, E-mail interview, 27th March, 2016).

The other informant indicates that he joined SM just to chat, make new friends and to search for old friends who were not with him (informant 2). Similarly, the other two informants assert that they first joined SM sites to get new updates of information around the world (informant 3 and 4). Likewise informant (5) proclaims that he joined SM to learn new things from friends, to share poems of his own and to develop his skill of writing and generating poems. Therefore, the common element of truth as to why the five activists joined SM is to communicate information and to make new friends.

4.2.2.2 Most preferable sites used by activists

All activists without exception state that they prefer Facebook more than any sites. As to informant 1, he prefers Facebook since it enables his followers to access his posts at very fast pace. But informant 2 gives more explanatory definition to this fact asserting that Facebook has large media coverage and it kills two birds by one stone. It is not only for chat, but you receive breaking news on time. He added that he loves Facebook as it lets users to receive and deliver information of the moment by asking what is in our mind. On the other hand informant 3 and 4 prefer Facebook as it connects them to many people in the world.

For informant 5, Facebook is the most interactive site that enables different people in different geographical locations to interact and share feelings. When sum up, participating activists of this study prefer Facebook due to the fact that it permits them to access information, connect to huge networks, and enables online interaction.

4.2.2.3 Role of social media for Dagu communication

Any media has roles to contribute in communication and networking. As indicated by its names ‘communication’ and ‘networking’, SM could play positive roles in these two functions, but the level may differ from one to another and the way it is used.

According to informant 2,

Social media has great role in communication as it gathers people of all country, faith, gender, race and back ground on one meal. You can’t even imagine how this world would have been without social media. You get information of any nature where you are, while you are on your bed. In early days, the Afar people for instance used to wait days and weeks to receive new information, nevertheless at modern they can access the same information while at home via mobile phones or from users of social media [Informant 2, E-mail interview, 25th March, 2016].

As to informant 1, social media plays fundamental role in communication and networking as individuals in different places could easily communicate to each other and perform their tasks without demanding, which was not the case in early day.

For instance, he mentioned that until recent days, people in Ethiopia were requested to purchase mobile cards of 100 or 200 Birr for a single call to their family members living abroad, to know about them, but now that is no more the case as they could talk to each other 24 hours freely via chatting or messenger call and voice messages.

Moreover, informant 5, do have the same perception of SM’s easiness of communications and cost reduce (Informant 5, personal interview, 6th April, 2016).

Furthermore, informant 1 added that SM is playing foremost function in Dagu communication of the Afar people, “if there is a single person who has access to SM and access information, he/she could communicate to at least five persons and goes on.”

Additionally, informant 3 asserts that as SM has improved communication approaches in the globe, it has done the same with the Afar Dagu communication as one type of communication tool (Informant 3, Personal Interview, 28th March, 2016).

However, for informant 4, early days in the Afar society information of any kind were disseminating through oral means like death, marriage, rain etc., but now a day's new media has changed the issue and any person with Internet access and knowledge could provide the aforementioned information to others in an oral means after accessing from the Internet based media (Informant 4, Personal interview, 10th April, 2016).

When placed together, social media is playing principal role in communication and in Dagu communication in particular as it permit individuals to have almost free access to an online platform in order to communicate with one another and with their friends and families. Information is disseminated and shared when two or more people gather at a point, however, SM have gathered communities of the globe in one platform, people want to receive and deliver information and a single click is enough and this reduces cost.

4.2.2.4 Impacts of social media on face-to-face communication and social interaction

According to informant 1, SM was created to reduce face-to-face communication, but not in family level. He argues that employees of one company who reside in different parts of the world could easily join online conferences from where they are with no physical attendance, this is the advantage.

However, he urges, those who use Facebook and other sites could not do the same as the ultimate goal is different, remarking that if individuals prefer online platforms than previously existed face-to-face communication, that may be due to lack of knowledge that he considers as 'really serious development'.

Informant 3 on the other hand indicates that currently SM users are suffering because of these sites; they would not stay three minutes unless surfing, this by itself is severe addiction. Consequently, we see many users to prefer online communication over face-to-face he added.

Similarly, informant 5 agrees with the point of informant 3 that many users prefer online spaces than real communication, assuming that “now days if you meet new friend, the first thing that he/she asks you is the Facebook address, not even the phone number.”

Moreover informant 4 reminded of his early years’ experience of SM, where he used to prefer online chatting, posting and commenting, ignoring friends and other family members even if they were near to him. According to the above mentioned observations of activists, online media negatively affects previously existed oral communications.

4.2.2.5 Credibility, verification and trust on the online media by the view of activists

As to informant 1, SM users are seen posting and sharing both checked and unchecked information items, and this would result in the difficulties of trusting the sources. He went on to say that these types of practices would bring negative consequences to the cultural communication the Afar people apply advising that communicators should be aware of and be responsible towards what they disseminate.

However informant 5 observes that at modern, some use SM to communicate hate speeches and insults by targeting particular individuals by their name, tribes and areas. Most of the users are between the age of 17—20 and they lack knowledge of for what purpose SM is created and being used, thus they use it for negative practices informant 5 stress.

Moreover, informant 3 sees that social networking sites promote discrimination whereby individuals categorize each other on the basis of religion, ethnicity and geographical locations. Of course, these kinds of practices are seen in SM platforms in a wide range which also kills credibility of the information shared by such individuals about others.

According to informant 4, most of the posts found on Facebook sites are personal feelings and analysis which may lack elements of credibility, but still committed individuals may share credible and verifiable issues, thus one could not claim that all the information provided via SM are all fabrications, instead there are factual information and fabricated information, the problem is not with the sites but with using individuals.

If SM plays great role in information fast dissemination, all users should use this opportunity to communicate factual information, staying away from generating and sharing lies to fulfill

personal desires of attacking the party they do not like (Informant 2, E-mail interview, 25th March, 2016). In addition to this point, informant 5 has indicated that most of the information that contains exaggerations and fabrications are politics oriented items, urging that users should leave politics for politicians and focus more on social issues.

In summary, SM is affecting the credibility and verification of information as many of the items shared by individual users are either fabricated or exaggerated which may omit element of truth and difficult to verify.

4.3 Analysis and discussion

4.3.1 Social media as an effective tool for communication

Technology expansions brought us different communication devices that help to narrow the distance gaps between people by interacting in an online platform. Social media is one of these services that has assisted and eased communication of mankind in different parts of the globe.

Many things are changed and to be changed in communication arena as a result of SM and its social networking sites. At present, news and any other information that were usually taking days or even weeks or months can now occur within seconds of its occurrences as a result of social media (Pizano, 2016). This was the reality for instance in the case of the Afar people who usually used to wait for information from people of caravans ⁵ coming from or going back to trade sites of weeks or months long distance.

It is noticeable that throughout history, many governments have established and maintained its power by controlling information and dissemination of ideas, however in this day these governments would no longer be the same as technology has opened a door for everybody willing to login to social media and social networking sites for purposes of their own and what is optimistic is the major role of SM is continuing to evolve (Ibid).

According to Maggiani (2014), position paper titled “*Social media and its impacts on communication*”, the central models of SM has changed the basic rules of communication from one-way approach to two-way conversation that allows any willing personnel to participate and have a say on topics of their interest.

In the case of this research participants were asked about their view of the role social media/ Facebook plays in communication arena, and absolute majority of respondents maintained that SM is very important for communication (both SA and Agree established 89%). This demonstrates that SM will remain as a vibrant communication media in the minds of its users, particularly youngsters.

In addition to what is mentioned by respondents of the questionnaire, the researcher has also interviewed experts and activists. In this regard, one of the interviewees whom the researcher

⁵ a group of people travelling together, also locally named as Arho:አርዎ)

contacted was the head and expert at the Afar Regional State Communication Bureau, Osman Mohammed Kandi, who admired the role SM, plays in communication arena this day. Osman states that

Social media is a media of the day where the world has changed in to one small village, serving the people as a key disseminator of information and other issues within seconds of its occurrences, that is why we see many people preferring to use SM more than other tools of communication. Social media is a media by the people for the people which enable the ordinary people to challenge and influence governments with power and the authorities to self-evaluate and act accordingly, [Personal interview, 29th March, 2016].

In this regard, Baruah (2012) noted that in the current globe where SM revolution is at its peak, it is quite clear that sites like Facebook are widely used for communication purpose by different sectors of the society.

Besides another interviewee, who is member and expert at the Afar culture and language research and enrichment center, Mohammed Awwol state that SM empowers people through information as it enable people to get information from anywhere and at any time, making the society members as informed portions with a recognition that not every information pieces are important and verifiable.

Moreover, the other five SM/Facebook most popular activists (not political, but informational) all assert that SM is a key element in communication that it allows members of any society to be aware of what is happening in their surrounding and global context as long as they have access to the Internet.

One of the rationales to why many people prefer SM for communication may be due to its characteristics that make it different from other mediums of communication.

For instances, one cannot carry television wherever he go, the same is true with radio, but in the case of SM, it can be accessed through mobile phones that can be carried out in the pockets of individuals.

Social media is different from other mainstream traditional forms of mediums like television, radio and newspapers, because it is cheap (anyone can easily access through the Internet) accessible (the tools are very easy to use that even uneducated people with less or no training can access it) and enabling (allows almost anyone to do things that were previously used to keep for wealthy organizations and individuals (Nielson, 2011, cited in Langat, 2016)).

Five SM activists selected purposely for the role they play in informing, communicating their fans through SM were asked about the reason to why they first joined and they all stated that they had joined SM for the purpose of communication and networking.

4.3.2 Dagu communication of the Afar people

Whenever talking of America, the first thing that comes in to the mind of others is democracy, whenever talking of Saudi Arabia, the first that comes in to the mind of others is petrol. Whenever talking of Ethiopia, the first thing that comes in to the mind of foreigners is, a nation that has never been colonized which is also a land of coffee.

Moreover, at any time talking of the Afar people, whether in Djibouti, Eritrea or Ethiopia, the first thing that comes in the mind of others is the Dagu system they have and had for long, though in the mind of some people things like Afar as an strong people making their life in the hottest areas of this planet, Danakil depression.

Therefore, from the aforementioned comparisons one can easily understand how much Dagu of the Afar people is important for the well-being and organization of that specific society. Though SM is at its expansion, many people still prefer interpersonal face-to-face communication which they claim provides various opportunities for feedback by the means of nodding, raising eyebrows (Langat, 2016) and Dagu of the Afar is the example of this means of communication.

4.3.3 Social media for Dagu communication

Based on literature, it has been attempted to grasp the importance of social media for communication in detail and now let us assess its significance to Dagu communication.

As it has been mentioned earlier, Dagu is the sole communication tool of the Afar people in the Afar triangle (Djibouti, Eritrea, Ethiopia), although the current study concerns about the Ethiopian Afar, the Dagu system as a big umbrella remain almost the same for all of them.

Yet, there are no researches done concerning the role SM plays in the Dagu communication for the very simple fact that SM is technology based new tool in communication arena and Dagu communication is oral in nature which is indigenous tradition based one. Participants of this study were asked whether they use SM/ Facebook for Dagu communication and all (100%) respondents replied 'yes' (refer to figure 5).

This finding indicates that all participant access SM/Facebook either to share or receive information of any type. In this case, communication approach of the Afar people will see new developments, particularly among youngsters.

In early days, the Afar people used to wait days and weeks to receive new information, but now they can get the same information while at home through devices like mobile phones or from other SM users even in remote areas [informant 2, E-mail interview, 25th March, 2016].

Furthermore, informant 1 added that SM is playing foremost function in Dagu communication, "if there is a single person who has access to SM information, this one person could communicate to at least five persons and goes on."

Moreover, informant 3 asserts that as SM has improved communication approaches in the globe, it has done the same with the Afar Dagu communication and informant 4 indicates that, early days in the Afar society information of any kind were disseminating through oral means only like death, marriage, rain etc., but SM assisted fast dissemination of information.

Respondents were also asked whether they orally communicate the information they access from SM sites to their friends and family members verbally. To this matter 80% (n=160) of respondents claim that they communicate the information they access from SM sites, whereas the remaining 20% (n=40) state that they do not communicate to others. If we agree on the fact that many people use SM to access new updates, it is obvious they would share it with others either orally or through online means.

To this matter, Westerman, Spence and Van Der Heide (2012) argues that new communication devices have expanded the possibility of sending and receiving information. Similarly, in the case of this research participants were found to use SM for the same purpose, communicating information.

4.3.3.1 Most communicated information items by respondents

Under this specific item, participants were asked to state the information items they utmost communicate or receive through online spaces of Facebook. The information topics they prefer to send or receive ranges between politics, social, economic and weather, in addition to other issues like marriage, death etc.

4.3.3.1.1 Political

Individual users have their own preferences whereby they accomplish certain missions in their mind. Communication devices are best tools to approach such missions as it enables users to approach issues effortlessly while at home with less or no costs.

Participants of this research receive and deliver Dagu/ information of different types ranging from politics, social, economic to information about weather, death and marriage. Consequently, 63% of respondents assert that they utmost communicate political information through online media. In his M.A Thesis, Tesfaye Alemayehu (2013) found that in Ethiopia Facebook was used for an alternative political forum.

4.3.3.1.2 Social

Another item, participants assumed to worry about is the social issue. Social information was the peak item respondents found to worry more about. 77.5% of participants claim that they most deliver or receive social issues that matters most to the majority of people.

Besides, on the one-to-one interview, informant 5 claimed that SM users should focus more on social issues leaving political issues to politicians, but informant 1 argued that it is good to get new knowledge about all or either of the two.

4.3.3.1.3 Economic

Economic is also one of the discussing issues through online media by the participants of this study; however it receives the least rank which is 47.5% of the respondent voice.

4.3.3.1.4 Weather, death, marriage and other issues

Information about weather is the most important thing for one society in order to live suitably, pastoralists like the Afar in particular. Though many people think that for instance rain is important for rural pastoralists, it is fundamental to all.

If there is no rain, pastoralists would go from place to place looking for waters and grasses for their animals. Farmers would not be able to harvest, if tomato, onion etc. are coming from pastoralists and agro-pastoralists areas, you would imagine how life will look like in urban areas.

Pastoralists like the Afar people used to move from place to place based on oral information (Kelemwork and Gebreyesus, 2013), nonetheless this day meteorologists cast accurate information and SM users also provide the most accurate information about the rain if it falls.

As participants of this study were people from pastoral area, it would not be amazing to find many of them to share Dagu of weather. The other items include marriage and death which are also elements of human institution.

Early days, like any information, to hear the death of individuals, it was taking weeks and months, but this day the issue is different and we can hear before died person is buried. When putting together 49% of respondents maintain that they deliver or receive updates about weather, deaths and marriage etc.

According to Kelemwork and Gebreyesus (2013), following the use of recently appeared information communication technologies like mobile phones, the Afar pastoralists were able to know about the market so that they make wise decision, the same is true with mobility either seeking for water and grasses for animal or for other concerns.

4.3.4 Impacts of social media on Dagu communication

4.3.4.1 Impacts on face-to-face communication

What gives face-to-face communication a natural approach is the fact that it existed with human being from the first moment of their existence. So, it is considered as the first communication tool mankind used and yet using, although many communication tools started flourishing since then. This communication is also termed as interpersonal communication.

According to Langat (2016), interpersonal communication is the most reliable and accurate means of communication that maintain interpersonal relations which is also helpful in the ‘conflict management and reconciliation.’

It is widely spread and preferable approach by many people to convey important messages or to have proper conversation (Anna, Tanya and John, 2011). The Afar Dagu system is categorized under this means of communication. So, it is crucial to investigate the impacts of NM on this long surviving system for communication within any society.

The majority of respondents 39%(n=78) believe that SM somewhat affects their face-to-face communication negatively which is not good anticipation for the interpersonal communication to survive for long by times technology driven communication devices like social networking sites are spreading in a fast pace (refer to table 6).

Another one-eighth of respondents 13 % (n=26) thought that SM is replacing their face-to-face communication in most of the time. On the other hand, 33.5 % (n=67) of respondents observe that SM weakens their previously existed face-to-face communication, but enables networking with new friends and people.

Moreover, the other category of respondents who claim that SM has no effect on face-to-face communication comprises 14.5% (n=29). As to this finding, majority of respondents believe that SM is affecting their face-to-face communication negatively.

However, informant 1 agrees that SM were created to reduce face-to-face communication, if not in the family level, noting that SM has reduced the costs of meeting face-to-face, but he thinks that if individuals prefer online platforms than previously existed face-to-face communication, that would be due to lack of knowledge and awareness which he considers as ‘really serious factor.’

On the other hand, informant 3 sees that many users prefer online spaces than real communication, assuming that “now days if you meet new person, the first thing that he/she asks you is the Facebook address, not even the phone number promising that they will discuss much via online sites.” Moreover informant 4 reminded of his early years of SM experience, where he used to prefer online communication than face-to-face communication, even if they were near to him.

Attached to this, the average mean score (m=4.02) of respondents believe that SM is negatively affecting face-to-face communication and social interaction. To this end, 74.83% of respondents

agreed that SM affects face-to-face communication and social interaction, 14% disagreed and the remaining 10.83% were not able to decide.

In an investigation research about the use and impact of modern media and technology in families in UK, USA, Australia and China, eventually the authors argued that even though there were fears that computer mediated communication would replace face-to-face interaction, the majority of people in the four aforementioned countries still found to communicate most of the time in a face-to-face mode than other types of communication (Anna, Tanya and John, 2011). This shows that even in the developed world people prefer to hold on face-to-face communication irrespective of technology advances.

However, in the case of this research many participants were found to use virtual communication than real communication, informant 1 indicates that it would be due to users lack knowledge and awareness about this media and its nature, whereas communication expert who took part in one-on-one interview guesses that people prefer online media over interpersonal one, because it is new to them hoping that they ultimately would be back to prefer problem solving interpersonal mode of communication.

Besides, research findings show that spending more time surfing the Internet and other communication sites would result in significant decrease in face-to-face communication and socialization (Langat, 2016).

In the case of this research almost half (49%) of respondents found spending 1—2 hours in average daily, whereas 38.5% spend less than one hour, but no the respondent replied to spend above 3 ½ hours per day (refer to table 5).

Interesting thing to add here is that participants of this research were students at University and College level and if they spend this much time on daily basis surfing while at the school, it can be estimated that they give more time to SM surfing when they are away from their campuses.

The numbers of social media users are increasing through time and this would also bring negative consequences on the well-being of the society. To this matter, on their study about social interaction on media: interpersonal communication on the Internet, face-to-face and the

telephone, Baym, Zhang, and Lin (2004) found that the increase in the number of SM users among youths in any society could change the communication approach in any society.

Communication expert in the Afar regional state communication bureau, believes that SM is reducing face-to-face communication as users of these sites prefer to chat with these online than those who are physically with them noticing that it is because SM is new and people usually prefer to learn new things.

He added that currently in the Afar society, SM usage is not well developed and that is why still many people prefer their traditional communication, even though we do not have any knowledge about what would happen, we do not guess that SM would replace face-to-face communication as people would not give up their cultural communication.

Moreover, all the SM activists who were participated in this research state that, though SM may reduce face-to-face communication, but it would not by any means replace the Afar's noble Dagu system, they believe. In any society new things are first approached by youngsters who more prefer to be globalized, thus we should not ignore that today's youngsters are tomorrows elders.

For example, Brignall and Van Valey (2005) analyses impacts of technology based new media amongst youths who have grown up with the Internet as an important part of their everyday life and interaction formalities, and they discovered that, due to the widespread use of the Internet and SM in communication and entertainment, significance decrease in face-to-face interaction amongst youths have been witnessed.

Furthermore, Kim, Sin and Lee (2014:453) maintain "although social media cannot replace some of the high-quality traditional information resources whose quality is systematically controlled, they can be used to supplement such resources", besides, if we speak of highly-qualified and systematically controlled means of information dissemination, Dagu system will be one.

4.3.4.2 Impacts on social interaction

Interpersonal communication is a key for social interaction that one cannot work without the other in an effective manner. However, online media like social networking sites play a role in

interaction but not as worthy as the previous one. Participants of this research were requested to state the impacts of technology based NM on social interaction.

Participants of this study ranked impacts of SM on social interaction in different levels (refer to table 7). Majority of respondents 34 %(n=68) believe that SM creates difficulty in continuing their social interaction as before.

Similarly, one fourth of the participants stress that SM has eroded their previously existed interactions in a real world (26.5%). Besides, 29 %(n=59) maintain that they prefer interacting with their friends virtually than in interpersonal way. Moreover, the remaining one-tenth of participants claims that they do not identify any impacts of SM on their social interaction. This finding indicates that SM is affecting social interaction of people, though there are advantages received from SM usage like online networking.

Social interactions are fundamental in solving problems of individuals, groups and the entire society, and if there is no social interaction there are no other alternatives whereby society members could deal with each other.

As noted by Abdussamad Aliyu, member at the Afar Culture and Language Research and Enrichment Center early days whenever two neighbors' were found quit from each other, other neighbors used to run to reconcile them, however, this day, it is normal to see members of the same family giving back to each other and surfing their own sites, he expresses.

As to Langat (2016) spending more time on the Internet and its products paves a way for decrease in face-to-face communication and thus socialization adding that unless users are able to manage it, SM is capable of giving us satisfactions when talking to "faraway individuals at the expense of those who deserve our time for face-to-face communication."

Many parents are seen worrying about their children usage of SM as that could result in addictions and less interactions with their parents and family members. These sites also intervene in the relation of two couples and may contribute to their divorce. Furthermore, SM has played this role in Saudi Arabia in May, 2016. The story headline goes like this, "*Wife ignored husband to keep exchanging mobile messages with friends*" as Gulfnews.com report on 17th May, 2016.

Following the marriage ceremony, the groom took his bride to the hotel where they had booked a room. However, as soon as the bride was in the room, she kept using her mobile. When he asked her about the reasons, she answered she was busy communicating with her friends who were congratulating her on her marriage on the mobile. When he asked her if her friends were more important than he was, the bride answered that they were more important than him and that ended in divorce.

This story is very explanatory about the negative impacts of SM on interaction of people. Even though we claim that SM creates bonds of individuals, it also plays great role in the break down huge bond which is legally done marriage.

4.3.4.2.1 Story telling as part of social interaction in the Afar Dagu system

Story telling is one of the most fundamental means in the teaching of history and moral within the Afar society. Oral literature enables the young to memorize what have been told to them as part of traditional teaching. In the Afar society this approach was a means of teaching and developing youngsters understanding, memorizing and rehearsing before modern school was introduced.

As it is done through oral means with no recorded materials for reference, there may be elements of overemphasis, but it were still important in learning history, especially history of war and this types of oral literatures exist in many societies.

Saleh Mohammed Hassen (2012) made a research on the title “Oral Literature of the Afar and Somali Societies” and in this research he divided the oral literature of Afar in to seven unwritten genres, namely comtines of children, story, proverb, guessing, dialogue, traditional poetry and poetry of repentance.

After listening from their parents or any other elders, children were asked to rehearse again and again as exactly as we do in formal schools during the examination or studying time. Storytelling can be used to teach moral values, cultural, history and even blood relations. For instance, Jamaica people have an oral culture like the Afar people, so the history of the community has always been sustained and transmitted through story telling (Aikat, n.d).

Storytelling played significant role in ancient time in the Afar society, however, this day we do not see that and this may leave some sort of gaps on the knowledge gaining and interaction of parents and their children[Mohammed Awwol, Personal interview, 1st April, 2016].

The absence of social interaction means decline in elements of culture, identity, history, indigenous knowledge and moral value to some extent which is all interesting to preserve. When assembled together, the Afar oral traditions have been effectively used in indigenous knowledge transfer.

4.3.4.3 Social media as a source of information and the issue of credibility and verification

4.3.4.3.1 Social media/Facebook as a source of information

Human beings usually want to know the hidden issues that are difficult to be accessed especially if it very sensitive that conventional mediums like TV, radio and newspapers do not provide because of control and checks to contents, however NM fills this gap.

However, within new media environment there are no professional gatekeepers who check and pass the filtered information to consumers paving a way for possible decline in credibility of the information; instead consumers are responsible to make a judgment about credibility of the information accessed online (Westerman, Spence and Heide, 2014).

In mainstream media, there are authorized gatekeepers who filter the information or news contents ahead of broadcasting or printing, but in the case of NM this approach is no more workable as gate keeping is not only limited to information providers, instead information consumers also keep their own gates (Kovach and Rosenstiel, 1999, cited in Westerman, Spence and Heide, 2014).

Some researches show that some of the reasons to why SM users prefer online platforms as an information source is due to the fact that it provides them information's that other mainstream mediums do not, though the quality of the information being provided may vary (Kim, Sin and Lee, 2014).

Communication scholars, professionals, educators, business makers and users all agree that social media makes the information accessibility easier and cheaper than ever being a source of information, however a major question surrounding this new phenomenon is how people

evaluate credibility of the source (Westerman, Spence and Heide, 2012). Majority of participants in this research (refer to figure 5 and 7) are found to use SM/Facebook as a source of information with weak means to evaluate, besides, the five activists all stressed that they only communicate verified information.

As to this finding, mean score of respondents who claim information provided via online spaces have credibility and verification problems constitutes ($m=3.75$) which is high score. Besides, 65% of respondents believe that information provided through online media is difficult to verify, 22% disagreed and the other 13% remain neutral (refer to table 10).

However, Mohammed Osman Kandi, communication expert argues that, though many people used to take the information provided via online media in the last two to three years, this day people start to evaluate and check whether the information is SM based or the other by saying “is it Facebook news” he stresses. If the claim of Osman happens to be true, this will indicate the awareness of the pastoral community towards NM that will help them not to forget their traditional communication mode, basically credibility issue.

4.3.4.3.2 Impacts on credibility and verification of information obtained from social media/Facebook

On the other hand, when respondents were asked whether they communicate the information they access through SM to their friends and families verbally (refer to figure 7) 78 % of respondents answered that they communicate the information they access through online media. In an open ended approach, respondents were requested to mention the methods they apply to evaluate and verify credibility of the information provided on the online spaces and the answers are as follows:

Before communicating to their friends and family members they state that they first ask their friends and friends of friends online or offline if they have any idea about the subject, follow comments and reactions of others in comment space, chat with the sources (information posters) and cross check the information, contact the people in the area where the incident is reported to happen via cell phone if possible, wait and check if other people post the same information about it, tell to friends and family members with no verification, but telling that the source is Facebook posts with no further knowledge about it.

Some respondents also stated that they only tell the information's posted or shared by trusted sources like prominent activists or government institution pages or journalist pages, adding that that otherwise they do not give attention or care to Facebook updates of illicit sources.

The other 22% (n=44) of respondents stated that they do not communicate the information they access from online spaces to their friends and families verbally because of credibility factor. Participants assume that it is difficult to verify the information posted on SM, almost all are personal comments and biased analysis, even if there are elements of truth, it is exaggerated to the maximum degree they expresses.

Some respondents point out that they follow politics oriented information whereby facts do not exceed 25%, because of extreme exaggeration. Others claim that they do not know real sources as many users have anonym names to hide their real personality and thus responsibility. Based on this finding, though the majority of respondents claim that they communicate the information they access from SM/Facebook, their verification approaches still remains weak despite functionality.

The issue of credibility is always a factor that hinders different people from communicating the information they access, for instance Westerman, Spence and Heide, (2012), asked the same questions when they raise the issue of information credibility from social media sites. Some of the challenges that face individuals in evaluating provided information are the issue of rumors and rumors are difficult to verify.

According to Ball and Lewis (2011) rumors are widely distributed to a wide range of members on an online media and play fundamental functions in misinforming huge users.

Rumors either deliberately generated and circulated from a single source and are proliferated through the word of mouth or through social media. This is what has happened in the recent unfortunate even related to the master plan for joint development of Addis Ababa and Oromia special zone. (Ethiopian Herald, 27th December, 2015).

Irrespective of geographical location, any society members tend to believe what they see, hear from credible sources or what they hear over TV, however in the case of Afar people they trust the information received through Dagū.

Rumors are distributed intentionally to accomplish something or to misinform others. It is believed that rumors are circulated when there are problems concerning transparency or openness in service delivery system (Ethiopian Herald, 27th December, 2015).

Furthermore, communication expert at the Afar regional state believes that though there are baseless rumors aimed at circulating hate speeches, there are also rumors important to the authorities to evaluate its way of delivering service remarking that the same were true in the Afar region where rumors concerning corruption were circulated.

But, the solutions to avoiding baseless rumors circulated by anonym individuals is by preserving and protecting indigenous means of communication which is more credible like that of the Afar Dagū system as it inform members of the society about their affairs, at the same time controlled by local members themselves.

In a development communication report about indigenous communication and indigenous knowledge, Mundy and Camp (1991:02) explained the credibility of indigenous communication as saying “indigenous channels are credible, because it is familiar and controlled locally and local audiences are often skeptical of the externally controlled mass media.” From this explanation, it is understood that indigenous communication channels should not be ignored; instead advancing this means of communication.

CHAPTER FIVE

5. Conclusions and recommendations

5.1 Conclusions

In this study, an attempt was made to assess the impacts of SM on face-to-face communication and social interaction. Within this title, attentions were paid to effectiveness of social media for communication, social media for Dagu communication, sourcing from social media (with reference to credibility and verification factors), besides, prospects of Dagu in the era of globalization was also attempted to take care of.

Data were collected from purposefully selected participants from the three Higher Educational Institutions in the Afar Regional State (Samara University, Samara Health Science College and Aysaeta Teachers Training College). Questionnaires were filled with the help of voluntary participants who got trained ahead of deploying to their respective sites. Data were analyzed using percentage. Furthermore, in-depth interview with three experts and five SM activists were held (3 face-to-face and 2 through e-mail).

Concerning the effectiveness of social media/ Facebook for communication, almost all participants agreed that social media/Facebook is fundamental for communication this day, noting that social media is the most necessary media for users of any age and area as it is easy to use and control, hence it can be used for purposes in the mind of users with no involvement from others. For this matter, Facebook was found to be their most preferable site for communication because it is easy to use, public in nature, open space to express feelings and network with many new people as well as it is necessary to keep in touch with old friends who are at far.

It was found that all participants use Facebook for Dagu communication in an online space and the information items they communicate ranges from information about social, political, economic and weather related issues. Again, the majority of respondents assert that they communicate the information they access via social media /Facebook to their friends and families, but the approaches they use to evaluate the information were still weak, although workable, however others react that they access the information but avoid telling to their friends

and families as the information provided through online media are too personal that quarrel with their institutional tradition of being responsible to ward information gathering and transfer as they mention.

Issues of sourcing information from social media were mainly discussed and it was used for sources of information, especially sensitive ones that cannot be provided by other conventional mediums. However, some critics were found on the credibility and verification issues of the information items being provided by online media users. Regarding the impacts of social media on face-to-face communication and social interaction, it was found that social media negatively impacts face-to-face communication of the Afar people (Dagu) as many people now days prefer to interact via online media than in a face-to-face situation. This implies the decline of traditional social interactions. If social interactions are declined, the Dagu system of the Afar people will also decline as Dagu is basically done through face-to-face communication and social interactions.

5.2 Recommendations

From what has come out of this study, the researcher would like to make the following recommendations.

- Urgent steps must be taken by the Afar regional state government communication bureau in particular to advance awareness of youngsters toward the impacts of new media on indigenous communication of the Afar people;
- Users should verify the credibility of information sourced from social media before passing it to a third party. In the absence of recognized gatekeepers, it is the duty of every single individual to make judgment about the information credibility. Therefore users ought to make sure that they are responsible for the information they are communicating to the third party;
- Social media was created for an open communication and learning, hence it should not be used as a space for worthless items like hate speech and propaganda. However, users should be aware of it and avoid unworthy items;

- Social media administrators should have a way of holding users accountable for disseminating false information;
- Social media sites like Facebook significantly affect face-to-face communication and social interaction, thus it should be used in a way existing traditions will not be eroded, instead it should be used to advance the existing culture;
- Users of new media should make use of globalization and new media as an opportunity to advance their culture and indigenous communication, rather than ignoring the existing culture. Meaning that users should not absolutely depend on social media rather they shall use it as part of communication.

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Appendixes

Appendix I: Quantitative data

A-Questionnaire

ADDIS ABABA UNIVERSITY

GRADUATE SCHOOL OF JOURNALISM AND COMMUNICATION

Dear Respondents,

The purpose of this questionnaire is to assess the possible impacts of social media on traditional Dagu communication of the Afar people. Your genuine and accurate responses will have great contribution to the findings of the research. Therefore, you are kindly requested to give genuine answers to the questions below. The researcher would like to remind you that the answers that you give will solely be used for this research purpose. I would like to Thank You In Advance.

If you have any question, please don't hesitate to call to..... (It was provided, but removed for now), or Inbox me through my Facebook account (It was provided, but removed for now).

Part One: Demographic information

Instruction: Answer the following questions by circling the answers:

1. **Age:**
 - a. 15—20
 - b. 21—26
 - c. 27—32
 - d. 33 and above

2. **Gender**

- a. M
- b. F

3. **Marital status**

- a. Single
- b. Married
- c. Divorced
- d. Widowed

PART TWO

Instructions: Please encircle the letters of your choice.

1. How long have you been using Social Network Sites?

- a. Less than a month
- b. 1—6 months
- c. 7 month—1 year
- d. More than a year

2. Please select all social networks for which you have created a personal profile?

(You can circle the letter of more than one choice).

- a. Facebook
- b. Twitter
- c. YouTube
- d. Window live

- e. Hi 5
- f. Flickr
- g. Other..... (Please indicate).

3. From the social networks you use, which one do you use utmost?

- a. Facebook
- b. Twitter
- c. YouTube
- d. Window live
- e. Flickr
- f. Other.....(please indicate)

4. What machines do you access your social media/Facebook account on/ you can select more than one answer if necessary?

- a. Internet cafe
- b. Laptop
- c. Smartphone
- d. Tablet
- e. Ipod/ ipod
- f. Other.....(please indicate)

5. On average, how much time do you spend daily on SM/Facebook?

- a. Less than one hour
- b. 1—2 hours

c. 2 ½ —3 hours

d. 3—3 ½ hours

e. above 3 ½ hours

6. Why do you use an online social network/Facebook (you can select more than one if you like)?

a. To find information

b. To keep in touch with friends and families

c. To get opinion

d. To share videos/ pictures

e. To share my opinion and experiences with members of the network

f. All of the above

7. Do you use SM/Facebook for Dagu communication purpose?

a. Yes b. No

8. If your answer to question Number 7 is yes, which type of Dagu do you communicate? (You can encircle more than one if you like).

a. Political

b. Economic

c. Social

d. About weather, death, marriage and any other serious issues

e. All

f. Other (specify please).....

9. Do you communicate the Dagu you access through social media/Facebook to your friends and families verbally)?

- a. Yes b. No

10. If your answer to question Number **9** is Yes, please indicate how would you verify whether the information is factual or fabricated?.....

11. If No, please indicate the reason that avoids you from passing pieces of information accessed from online media?

.....

12. How do online networking sites affect your social life?

- a. Does not have an impacts on my face-to-face communication
- b. Some what has an impacts on my face-to-face communication
- c. Replaces most of face-to-face communication
- d. Though it has weakened my communication with the people I knew before, it has helped me to create new friends and networks

13. How do online media impacts your interaction with others?

- a. It creates difficult in continuing social interaction as before, but yet it is possible
- b. It kills previously existed interactions in real world
- c. I prefer to interact with friends virtually than in real world
- d. I couldn't boldly indicate its impacts in social interaction

14. From the following lists, who are significant portions of your social networking connection? / Facebook (It is open to choose more than one).

- a. Relatives
- b. Classmates

- c. People I know
- d. People I do not know before

15. Please indicate the extent to which you agree or disagree with the following statements concerning the overall impacts of social media on communication in general and on Dagur communication of the Afar people in particular. Indicate your answer by circling the number below the choice.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
5	4	3	2	1

How do you describe the impacts of social media?

Nº	Statements	S. A	Agree	Neutral	D.A	SDA
1	Social networks are very important for communication	5	4	3	2	1
2	Social media networks enable users to be well informed	5	4	3	2	1
3	Social media helped me to communicate with friends and colleagues by few costs	5	4	3	2	1
4	Social networks have strengthened ordinary people by freely accessible information	5	4	3	2	1
5	Most of the posts on online media are too personal, thus it is hard to take as credibility or verify	5	4	3	2	1
6	Through online networks I feel that I belong to a huge community	5	4	3	2	1
7	Social media enables shy people to communicate through online forums	5	4	3	2	1
8	Social media users get difficult in managing the time properly	5	4	3	2	1

9	Using technology based social media while spending time with others reduces face-to-face interpersonal communication	5	4	3	2	1
10	I notice that the quality of my conversations with others declines when I operate social media sites	5	4	3	2	1
11	Using social media in a continual base impacts students' performance at school	5	4	3	2	1
12	When I see new information on online space, I tell to my friends and my families	5	4	3	2	1
1	When I continuously surf social media my friends and families criticize me	5	4	3	2	1
14	In the rural areas I have been to, some people trust the information provided by social media users	5	4	3	2	1
15	New media has influenced the way I used to think of about friendship, community and myself	5	4	3	2	1
16	Social media influences traditional communications that were basically credibility and verification oriented as everyone is free to post whatever they feel, sometimes without being responsible	5	4	3	2	1
17	I communicate more frequently with friends and family via technology than I do in person	5	4	3	2	1
18	social media allows users to connect with their friends who are away	5	4	3	2	1

Appendix II—Qualitative data

A--In-depth interview questions (for Communication expert and head at the Afar Regional State Communication Bureau.

1. As communication expert, how do you comprehend the current approach of communication through social media?

2. Do you think that social network sites like Facebook improves previously existing communication tactics like oral communication? Explain please?
3. How do evaluate the role of social media for the empowerment of ordinary people when compared to other mainstream mediums?
4. How do you evaluate the role of new media for communication?
5. This day, in addition to individuals, different organizations are seen using social media to react with their customers, to what extent is the Afar regional state bureaus utilize this opportunity?
6. Historically, the Afar people had no any means of media that represents them and provides-information; instead they used verbal communication (Dagu) which they consider as radio, TV and newspaper. Do you think this approach stills works as effective as it was?
7. For you, as communication expert, how do you assess the role of social media in in Dagu communication of the Afar people? Explain please?
8. What is your feeling of the information dissemination-through social media, which is boundless; tell us from the angle of credibility and verification?

B-- In-depth Interview questions (for experts at the Afar research and enrichment center/ Samara).

1. To what extent are today's media helpful to your job/ mission?
2. At present day, many users on social media within the Afar society are seen writing with Afar language format, how much this important to your centers mission?
3. Throughout history, the Afar's Dagu system was known for its credibility and verification, how do you see the situation in the era of new media?
4. In general, how do you see the worthiness of social media to Dagu communication, for example, in its fast and boundless approach?
5. There are people who consider that SM has affected Dagu communication positively; on the other side, there are also people who assume that it affects Dagu communication negatively? What is your view on this?
6. Do you have any comments, suggestions and recommendations regarding use of technology products (social media for instance) for communication and its possible impacts on face-to-face communication and social interaction?

C-- In-depth interview questions (social media/ Facebook activists.

1. When did you join social media?
2. What was your reason for joining it?
3. From the many social network sites, which one do you prefer best? Why?
4. How do you explain the role of social media in communication and networking?
5. How do you see the importance of social media for Dagu communication?
6. How do you explain the impacts of social media to face-to-face communication and social interaction?
7. Could you please explain your understanding of credibility and trust in the social media forums?
8. How do you explain the future of the Dagu, in the era of new media and globalization?

Appendix III: List of Experts and social media activists by category

List of Experts involved in this research

Nº	Name	Sex	Remark
01	Osman Mohammed Kandi	M	Head and expert at the Afar Regional State Communication Bureau
02	Abdussamad Aliyu	M	Head, Research department at the Afar Research and Enrichment Center
03	Mohammed Awwal Wagris	M	Manager, Research department at the Afar Research and Enrichment Center

List of social media activists by code, gender

Nº	Informants Code	Sex	Remark
01	01	M	Activist
02	02	M	Activist
03	03	M	University Student, activist
04	04	M	University Student, activist
05	05	M	College Student, activist

Appendix—V: Questionnaire—Afar language version

Fokkaaqqoh Afaagáda / Esserentitte

Addis Ababah Jaamiqatak, Jornaaliizim kee Komnikeeshinik Master Caddoh Baritto

Massakaxxale Ta Esserenta Elle Yeceen Numow,

Ta esserentak madma ayyunti meexiya (social media), Qafár abuuy abbâ dabaanah oyti elle geyak sugte Xaagi siiratal mannah yan raat cabtam amoomisaanam. Má raat elle cabtaah inna wak edde fanxam, ayyunti meexiya Qafarak Xaagi siiratal tuxxiqih maca leeh, tukkalootuh maca leeh yaanama. Atu maqal kee makkoh neh tacayu wayta oytitte tafokkaaqqoh kaxxa xalu allele. Tohut osah, geyne oytit maxxat osiseleemih kibaal liyo. Tohih taagah, isih aysuk dudda haytaamal nellih cattimak, hangi luk ahaak gubal tan esserrora kibtam koo essera.

Fokkaaqqo abeeni koo kassiisaamah, atu tacayu wayta oytitte dubuh ta fokkaaqqoh tuxxiqil asele, inki num mayabla. Tohuk ugutak ta esserental tecee esseroorah sabbatah koo ciggiltu wayta esseroora/ taqabitte inkinnah tanu madudda. Toh meqennah elle tasmituh, ta esserental isi migaq mahan. Aakamal kulsa le gadda koh gacisa.

Ahak aysuk,

Essero tellek baddi loowok ittisiil, kalah kaadu yok Facebook gitaak Farmo cabtam xiiqintah/ duudunta.

Inik Haytoh Exxa: Ximograafih Oytitte

Mascassa: Ahaak gubal tan esseroorak ummaan esserox faxxiima gacsat maro hayis:

1. Karma.....
 - a. 15—20 sanata;
 - b. 21—26 sanata;
 - c. 27—32 sanata;

- d. 33 sanatak daga
- 2. Nado.....
- a. Lab Nado b. Say Nado
- 3. Rahim Wagita oyti
- a. Furraynu/ Baxuwwa
- b. Digbeh/ Digibteh
- c. Cabeh/ Cabbimteh
- d. Abuuro/ Gubna

Nammey haytoh exxa

Mascassa: Faxxiima gacsat maro haak ahaak gubal tan esseroora gacis (elle faxxinta aroocal tiyaak muxxit maro haytam xiiqintah/ duuduntah).

- 1. Ayyunti meexiyat maakina liggidah taffoofeeh?
 - a. Inki alsaah adda yakke udduru
 - b. 1—6 alsa
 - c. 7 alsaak—1 sanata
 - d. Inki Liggidaak amo yakke widdiri
- 2. Ahaak gubal fixiixisneh nan ayyunti meexiyak atu isi account elle fakteh tan tiya meexey/ doorey (Inkittok muxxi doortam duddah).
 - a. Facebook
 - b. Twitter
 - c. YouTube
 - d. Window live

- e. Hi 5
 - f. Flickr
 - g. Ahak iroh account elle fake meexiya liyoh..... (ku maganak qaddos).
3. Atu edde taffoofee ayyunti meexiyak angaaraw guubitte, mangih edde taffoofeem matiyaay?
- a. Facebook
 - b. Twitter
 - c. YouTube
 - d. Window live
 - e. Flickr
 - f. Ahak iroh account elle fake meexiya liyoh... (ku maganak qaddos).....
4. Ayyunti meexiya, macal tamsissa?
- a. Interneet Qarwa/ Cafe
 - b. Laptop
 - c. Smartphone liyo
 - d. Tablet
 - e. Ipod/ ipod
 - f. Gersi duyeeeyat affoofe.....(ku maganak qaddos)
5. Itta fanah gacissa hayta wak, Inki ayroh addat ayyunti meexiya waktik magide rubta?

- a. Inki saaqataak ramma iyya wakti
 - b. 1—2 saaqata
 - c. 2 ½ —3 s saaqata
 - d. 3—3 ½ saaqata
 - e. 3 ½ saaqataak daga yakke udduru
6. Ayyunti meexiyat macah taffoofe? Faxxek inki dooritik muxxi marot haytam duddah
- a. Qusba oytitte kee xaagitte elle geyu
 - b. Kataysis kee buxa marat elle angaarawu
 - c. Gersi marak qusba mabla elle geyu
 - d. Qusba Tasaawir kee Viixiyooya kataysis kee gersi marah elle tabisu
 - e. Inni mabla kee abak raag tabisu
 - f. Ahaak dagal tanim inkih
7. Facebookut Xaagu sinaamat tabissuh taffoofee?
- a. Yeey b. Aleey
8. Sagal haytoh esserok yeey intek, mannah yan xaaguuy sinaamat tabissam? (faxxek, inkittok muxxi doortam duddah).
- a. Siyaasa xaagitte
 - b. Qidaddo xaagitte
 - c. Ayyuntiino xaagitte
 - d. Roobuuy, rabaay, digib kee tonna tonnah kaxxa faxxinta xaagitte
 - e. Inkih

f. Gersim tanek (ku maganak baxxaaqis).....

9. Facebook takkay gersi ayyunti meexiyal tuble xaagitte kataysis kee isi buxah marah warissaa?

a. Yeey b. Aleey

10. 9toh esserok yeey intek, woo xaagi dirab kinnik numma kinnim mannal taaxigu dudda tabissak dumal?

.....

11. Aleey intek, macahaay?

.....

12. Ayyunti meexiyat taffoofeem qimmisseemih lakal, kok ayyuntiinol mannah yan raat cabtem takkale? Faxxek inki dooritik muxxi marot haytam duddah

a. Seehadalluk foocak foocah abak suge angaarawal yok bahtem mali;

b. Foocak foci angaaraw dagoom yok boolasseh/ Online yan kataysis luk walalaamah lafita;

c. Ayyunti meexiyat affaafeem qimmiseemih, seehadalluk inkinnah yaabam daggoosah, mangih angaaraw tet gitak aba

d. Duma aaxaguk suge marallih luk suge angaaraw kee qalla yok daggosseh immay, qusba mara bartaanam mangom yoh xiqte.

13. Qusba meexiya/ facebook seehadallih дума luk sugte qalla kee angaarawal mannah yan milaagu koh bahtem takkale. Faxxek inki dooritik muxxi marot haytam duddah

a. Duma sugte angaarawitte kee qallittel taqabi leh immay, laaken uxih hanneewisseh matana

b. Duma sugte angaaraw xiqisso/ dudda yok finqisseh

c. Ayyunti meexiyat antifiqem qimmiseemih kataysis luk foocak foocah walalaamak, facebookul ken walalisaamah lafita

d. Qallaa kee angaarawal hununuh tannah yan taqabi ciggiilissa exchee muggaaqisam mayyu

14. Ahaak gubal fixiixisneh nan marittek, mangih atu angaaraw ayyunti meexiyah gitaak lih abtam iyyaay?

a. Yok ramadah yan mara

b. Yolluk barta qunxaaneyta

c. Dumaak aaxige mara

d. Dumal aaxaguk suge wee maray ayyunti meexiyah gitaak barite

15. Ku-maganak ahaak gubal tabloh addat tan kutbeebak oggol kee cina qaddos. Tama kutbeeba tascassem ayyunti meexiya angaarawal leh tan doori kee Qafarak Xaagi Siiratal ciggiilissa taqabitte. Gacsa ragmit maro haak gacis.

Kaxxam oggolah	Oggolah	Walim maxca	Moggola	Inkinnah Moggola
5	4	3	2	1

Ahaak gubal Tabloh addat tan ximmooma elle takkalennal ragmit maro hayis. Kutbeeba tascassem ayyunti meexiya amo gexaak angaarawal le doorittee kee angaarawal cabta raatitte.

Nº	Kubeeba	KO	OG G	WM	MG	IM O
01	Ayyunti meexiya angaarawal kaxxa doori le					
02	Ayyunti meexiya teetit yaffoofee mari oytitte geyam kee bartaanamal bura sinni doorile					
03	Ayyunti meexiya kataysis luk dagoo lakqoh angooroweemih saami yoh tece					
04	Ayyunti meexiya teetit affoofinnaan num oyti geyak maqar baaham duuda.					
05	Ayyunti meexiyal obta oytitte mangih numtin amo					

	mabla, tohih taagah asmat kee axmaq akak geyaanam maduudunta					
06	Ayyunti meexiya fakka haa wak mango ayyuntak addat anim innik akkale					
07	Wacarriy le maray qarsak qarsah yaabam duude sinni isinnih faxeenim ayyunti meexiyal iyyaanam duudan					
08	Ayyunti meexiyat yaffoofe marak taqabik teeni waktit meqennal mayaffoofan					
09	Ayyunti meexiya fakimit luk, wonna hinnay teetil obte kutbeeba kaawisak raaqe maralluk wakti ruubutaanam, foocak foci angaarawal uma raat cabta, akah kinnim ceelalloh Facebook tamsiisak kataysis luk yaabam ceela mari keenik iyyeenimik mangom cedekal raaqan.					
10	Facebookut affaafuk seehadalluk walalaanamal angaaraw 'maxxat' cabsissam cedu xiqe					
11	Qagqagitak ayyunti meexiyat yaffoofeenim barteenik barittol taqabi ciggiilissa					
12	Ayyunti meexiyah gosol qusba xaagitte ubleh anih kataysis kee buxa marah warisa					
13	Mangih ayyunti meexiya taamisa wak kataysis kee buxa mara yoo sahitaanah					
14	Barri dariifal mango mari ayyunti meexiyah gitaak temeete oytitte numma yablen					
15	Qusba meexiya kataysiinuuy, ayyunta kee innik akkaluk sugem yok milagteh					
16	Ayyunti miixiya ayyunti abuuu abba dabaanah luk sugen angaaraw waley oytik asmat kee axmaq elle cedak yeneenil uma raat cabte ummaan num isih faxem yaktubeemih taagah, axmaqat maqallem					

	matana					
17	Mangih kataysis kee buxa marallih teknoolojih mansafitteh gitaak angoorowe foocak foocah abaamak muxxi					
18	Ayyunti meexiya teetit yaffoofee mari allal yan kataysiisit xayuk yangoorowem xiqsiss					

Appendix VI: In-depth interview questions (for Communication expert and head at the Afar Regional State Communication Bureau—Afar language version

1. Atu angaaraw mihrat le num kinnuk ayyunti meexiya edde baxacak geytimta awaki qasril angaaraw mannal table?
2. Ayyunti meexiyah guubitteh gubaak abak angaaraw dumal abak sugen angaarawah gabul maay yakke? Baxxaaqis ku maganak?
3. Ayyunti meexiya gersi duma sugte angaaraw meexiyittelluk yablen wak ummatta cayla bahsiisaanamal baxsale doori digirta iyya mari yan, atu maca takkale? Baxxaaqis ku-maganak?
4. Ayyunti meexiya angaarawal mannah yan doorilem baxxaaqis?
5. Awaki uddur numtin-amo mara hinnay missoynaani ummattalluk sissikuk yangaarawoonu ayyunti meexiyat kaxxam yaffoofeenim nable, Qafar rakaakayal tan kutbeebe buxaaxil too taama manna leeh?
6. Warree aydaadul Qafar ayyunti isi miixiya luk masuginna, kinnih ikkah raadiyoy, Tilfiziyoona kee xaagi waraakitit gide edde yakkalen foocak fooci angaaraw (xaagu) luk sugen. Awakih uddur xaagi siirat duma elle yen innal yanim maay takkalee?
7. Atu angaaraw mihratli kinnuk ayyunti meexiya Qafarak xaagi tabaatabsal mannah yan doorilem takkale? Baxxaaqis?
8. Ayyunti meexiyah gitaak oytitte tabaatabisaanam oytik axmaq kee asmatal mannah yan raat cabtam takkale?

Appendix VII: In-depth Interview questions (for experts at the Afar Research and Enrichment Center/ Samara)—Afar language version

1. Qusba meexiya/ ayyunti meexiya sin missoynah mannah yan tuxxiiq lem baxxaaqis?
2. Awaki qasril mangoh yan Qafar ayyunti, ayyunti meexiya isinniinah afat wiirisaanam tammulle, hay aham sin fanteenah farmoh mannah yan tuxxiiq lem takkale?
3. Warree aydaadul Qafarak xaagi siiratal tabsan oytitte axmaq kee asmat fanteena abak sugtem warsan, awaki qasriy ummaan num akkek obbe, anumuk obbe axcekal oytitte isih elle faxinnaan innal elle tabisa angaaraw fanteena temeetel oytik asmat kee axmaq maweelo allelem takkale?
4. Amo gexaak wagga hayta wak, ayyunti meexiya xaagi tabaatabsah mannah yan tuxxiiq lem takkale, sissikaa kee hooro allewayal ceelalloh?
5. Ayyunti meexiya Qafarak xaagi siiratal uma raat cabte iyya mara kee aleey ayyunti meexiya Qafarak xaagi siiratah mangom xiqta iyya namma mari inkih yanim nable, atu maca takkalem baxxaaqisey?
6. Ayyunti meexiya foocak fooci angaaraw kee seehadah ittalluk abitil mannah yan raat cablem kot celta mettaabinni foocah elle iyyaamal? Ah wagsiisak mabla kee fayuh tabissam tellek?

Appendix VIII: In-depth interview questions (social media/ Facebook activists)—Afar language version

1. Ayyunti meexiya qimmoh malqo fakte?
2. Macah fakte?
3. Mangoh tan ayyunti meexiyah guubittek muxxi ma tiyah lafitta? Macahaay?
4. Ayyunti meexiya angaaraw kee gaadisiyyal mannah yan doorilem takkale?
5. Ayyunti meexiya Qafarak xaagi angaarawal mannah yan doori lem takkale?
6. Ayyunti meexiya ummattak foocak fooci angaaraw kee fantaaxawal mannah yan raat cabta? Baxxaaqis?
7. Ayyunti meexiyah gitaak seehada tabissa oytittek aaxmaq wagittaamal mannah tan mabla lito?

8. Awaki qasriy Qawlama kee angaaraw mansafitte temmeggeh tanit Qafarak xaagi siirat maca assalle lem takkale? Baxxaaqis?