



SCHOOL OF GRADUATE STUDIES

**EXPLORATION THE CURRENT EFFECTIVNESS OF WUKIYER
INTRA- CULTURAL COMMUNICATION PRACTICE IN
PROMOTING CULTURAL VALUE AND CULTURAL IDENTITY:
THE CASE OF GETA WORED. GURAGE ZONE**

MA THESIS

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DECEMBER, 2023

WOLKITE, ETHIOPIA

Wolkite University

School of Graduate Studies

Exploration the Current Effectiveness of Wukiyer Intra- Cultural Communication Practice in Promoting Cultural Value and Cultural Identity: The Case of Geta Woreda, Gurage Zone

A Thesis submitted to School of Graduate Studies, in Partial Fulfillment of the Requirement for the Degree of Master of Art in Civics and Ethical Studies.

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ACKNOWLEDGEMENTS

First and foremost, praise goes to the most benevolent, ever-merciful, all knowing, "Almighty God" who made it all possible in all aspects of my life and to pursue my graduate studies.

My special and heart full gratitude and appreciation goes to my advisor **Dr. Robel Fantu** for his great assistance, contribution, useful suggestion and constructive criticism on this excellence advising and limitless effort in encouraging me in my work, correcting and giving comments by devoting his time from the beginning of the title selection, the proposal and to the concluding level of the thesis. I greatly appreciate him not only with his keen and unlimited constructive advises in every aspect of my thesis work, but also with his professional and personal ethic, that should be an icon for others.

Moreover, I would like to express my sincere gratitude to my co-advisor **Limenh Minase** who generously and tirelessly extended his guidance and contribution to shape the quality of this work. With respect, I am so much pleased to express my deepest gratitude to my instructors and members of staff of the civic and ethical study department. They have played a role in one way or the other to the successful completion of my graduate study. This would have not been possible to complete this work without their assistance.

Finally, my sincere gratitude also goes to Geta Woreda Officials and the communities for their great role in supplying relevant and up to date information.

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ACRONOMY

E.C: Ethiopian Calendar

EoC: Ethnography of Communication

FGD: Focus Group Discussion

SCT: Speech Code Theory

SNNPR: South Nation Nationality People Region

VOIP: Voice over Internet Protocol

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Abstract

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

Key words: *wukiyer, cultural, identity, Ethnography and communication*

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

Culture is a complex concept, and no single definition of it has achieved consensus in the literature. So, out of the many possible definitions examined, the following definition guides this study: culture is a set of shared and enduring meaning, values, and beliefs that characterize national, ethnic, or other groups and orient their behaviour (Mulholland 1991 p. 3).

Culture is everything we mean it is a way in which we create shared cognition, shared perception & shared identity as well. It is the material, the tradition, the plays, the folk tales, the beliefs, values and the overall things in which we express ourselves & our surrounding too. Anthropologists view culture as “it has long stood for the way of life of a people, for the sum of their learned behaviour patterns, attitudes, and material things. (Hall, 1959, p.43)

Culture becomes a collective experience because it is shared with people who live in and experience the same social environments. (Hofstede, 1984, p. 4) Another paradigm is that which the current study highly favouring is the interpretive paradigm emphasizes the sharing & learning aspect to develop culture. Scholars here assume culture as it is the sum of learned activity in some specific environment hence they focus with the communication to develop some shared meaning and ideas in a specific context. “Interpretive scholars, influenced by anthropological studies, also view culture as shared and learned; however, they tend to focus on contextual patterns of communication behaviour, rather than on group-related perceptions.” (Martin & Nakayama 2010, p.87)

The language is grouped into the South Ethiopian Semitic phylum within the Afro-Asiatic language family. The society is with its own rich and wide range societal identities Geta Guraghe speaking Getogna is among the 12 dialectic group found in Guraghe (Fekede & Fjeld, 2016, p. 360).

Members of the Guraghe society create their way of transferring knowledge through their long aged communication practices i.e. Wukiye'. It is one of the vast traditional practices in the society known & practiced long for the generations as a means of communicating issues & decisions throughout the society.

The society have had own societal identity & own way of life together with a means of transferring knowledge, values, norms and rules as well as regulations through which members of the society address each other; that means is wukiyer. Wukiyer is a communication practice commonly performed at night, when every members in the Society /family/ gathers; after finishing their daily endeavours'. It is mostly with coffee ceremony. 'Wukiyer' is practiced in elder's house. There various issues entertained for discussion, such brand-new information disseminated throughout the participant, issues on social, economic, political dialogue passes through the practice. Also members of the society update themselves about what activities there are and how the day passed in their surroundings in wukiyer (Anwar.M 2019)

"Wukiyer' is performed in elder / senior people's home in the society. That senior person known in the villagers as 'shimagle' believed as they are knowledgeable, thoughtful & wise at the same time needs to be respected, reliable in the members of the society.

Thereby they transfer knowledge and their age old experiences & accumulated wisdom to the generation. (Translation by the author/the researcher) (ibid: 25)

Wukiyer is not merely a way of sharing information rather it is a means of documentation, a way to declare serious socio-economic as well as administrative issues, decisions & the likes. For example the society has an age old customary administrative practice through which every issue in the society & critical things that needs higher level decision were proven, resolved and get solution in that indigenous practice known by the name Yejoka kicha. (Anwar.M, 2019 p.3)

Members of the society meet together in elders' house; then coffee served to the participants. A book entitled 'GuragheYebahil esetochu' literally to mean Guraghe & its cultural values' published by Guraghe Zone Culture & Tourism Directorate (2004) explained wukiyer as any sort of discussion that creates knowledge via sharing information & ideas "Any sort of discussions between members of the society known as wukiyer (Guraghe Zone Culture & Tourism Directorate, 2004,p. 25)

1.2 Statement of the problem

Culture is important for all the things we do in the beliefs that create religion, wars, the way of life and many challenges. The first thing we have to define is culture and why is it important in the work life a notoriously difficult term to define. Culture consists in patterned ways of thinking, feeling, and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts: the essential core of culture consists traditional (i.e. historically derived and selected) ideas and specially their attached values (Kluckkohn, 1951).

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

In Ethiopia, there is no a single communication theory emanates from researches of indigenous communication practices of society. But there are some efforts that tried to study communication & society in cultural contexts like Dagu of the Afar society as a means of information transmission in comparison with the modern trends of mass media by Jemal Mohamed, another recent attempt is the study of the Sidama folk media; a discourse analysis by (Nigussie, 2016). The study relates with wukiyer in the content scope i.e. studying folk media as a means to understand societal knowledge and a means of their expression of way of life. But it varies in a way it focused on the discourse in folk media of the society hence it shows the power relation express in such folk media. But the current study emphasizes on the role of specific indigenous communication trend i.e. wukiyer to the creation of identity in the society.

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

Norwegian while the current one is on Getta Guraghe but both dialect groups share common identities in the practices.

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

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

This challenge seems to be a result of the weakness in studies, cultivation of societal identity & indigenous knowledge in a way to bind then regulate the way that society exists.

Due to the above stated reason and hence the issue also didn’t addressed yet, the social tie between members of Getta Guraghe society, together with the societal identity seems to be seriously challenged, values & norms of that society become eroded. For example, strong working habit of members of that specific society which explains the identity of the society for a long period of time seems fallen in to a serious challenge. Therefore the researcher found that there was contextual gap in which earlier studies are focus on explores how the society enhances, transfer, share & become unique holding some identity but not conducts challenges and important about wukiyer for society social, political and economic activities and cannot conduct in the study area. In this regards understanding society through its way of communication gives a clear image to understand that society well about wukiyer. Also the way members of the society add values to their way of life is the focus area. Through that point of view i.e. an insider’s view the researcher tries to explore & understand what that specific society develops in its way to express & understand the surrounding as well as

phenomenon in its day to day life. Therefore, this study filled this knowledge gap to know the calls for studying wukiyer increase intra-cultural practice in promoting cultural value and cultural identity and reducing the challenge of wukiyer activity in case area and hence the gap shall be reduced.

1.3. Objectives of the study

The study has the following General & specific objectives.

1.3.1 General Objective

The general objective of this study was identifying the exploration of the current effectiveness of wukiyer intra- cultural communication practice in promoting cultural value and cultural identity in the study area.

1.3.2. Specific Objectives

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

- ✓ To identify roles of wukiyer indigenous communication practices in Geta Guraghe.
- ✓ To assess Wukiyer's advantage in cultural values & norms.
- ✓ To identify the current status of Wukiyer.

1.4 Research question

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

- ✓ What are the roles of wukiyer in communication practices Geta Guraghe society?
- ✓ How does wukiyer preserve cultural values to the Geta Guraghe society?
- ✓ What is the Current status of wukiyer?

1.5. Limitations of the study

The problems that the researcher faced on the process of conducting this study was lack of adequate awareness from the side of respondents to give proper information for the researcher, lack of willingness from the concerned bodies to create conducive environment for the study and financial resource. However, creating awareness for the concerned bodies and community about the significance of the study, the researcher tried to minimize the challenge that he faced.

1.6. The Scope (Delimitation) of the Study

Since a study was on exploration the current effectiveness of wukiyer intra- cultural communication practice in promoting cultural value and cultural identity, it was vital if it studied at country wide or regional level. However, because of variety of factors such as the quest of manageability in its scope and other logistical challenges, the researcher was obliged

to delimit the area of research at the local level taking Geta woreda as a key center of the research scope only. Therefore, the findings may be valid only to this community who are living in Geta Woreda. So that it cannot be generalized to other community in other Woredas. And methodologically the study was used qualitative research approach. Thematically to examine exploration of the current effectiveness of wukiyer intra- cultural communication practice in promoting cultural value and cultural identity.

1.7. Significance of the study

This study will indigenous cultural practices & identity making mechanisms is essential for society and citizen. The other advantage is it better way of the communicating the society in whatever crucial issue. The Getta Gurage society is helped in cultivating and taking care of wukiyer so as to enrich the practice after knowing the advantage of wukiyer as communication practice. The government or policy makers by helping them to choose strategize best communication mechanism to address such societies. It promotes harmonious relationship with in the society. It also promotes economic growth and developed the habit of hard work with in the society. Researchers, who want to conduct a research with the same topic also, will use this research as a reference.

1.8 Organization of the Study

The thesis was organized into five parts. The first part deals with introduction which contains background of the study, statement of the problem, objectives of the study, research questions, significance, limitations and scope of the study. The second part is concerned with review of literatures. The third part elaborates the research methodology which includes description of the study area, the study design, sampling technique, method of data collection, discussion of the variables and data set used in the study. The fourth part presents results and discussion of the study while chapter five provides conclusion and recommendation.

CHAPTER TWO

REVIEW OF RELATED LITERATURES

Definition of term

Operational Definition

The sort of any discussion between members in Guraghe society known as wukieyr.

It is one of the main social institutions in the Gurage community. It is through this institution /wukieyr/ the society share idea (the Guraghe and its cultural values, 2004).

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

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

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

2. 1. Conceptual Discussion of Main Issues

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

2 .1.1 Communication, Culture & Identity

These three are the most complex concepts. They have wide perspectives to deal with.

The complexity of each begins with the content each concept holds inside. Another thing that makes the issue stiff is the way they had been understood in scholarly discussions as well as

in every human day to day endeavour. But they are the vital conceptions which human being needs to understand/ know about while seeking of an understanding to the environment & surrounding he/she lives in, in addition, to understand the society and how the society interact through each entity. It is a wide arena, a vast perspective like ocean. But it is a must to swim with the perspectives to get the most from such area of study. The discussion needs a multidisciplinary approach to develop the contextualized understanding of communication. It is helpful to understand a society through its communication i.e. to understand how the society acts, interacts & it's nature. What the reason behind some phenomenon & interactions as well as why such interaction is practiced. To have a clearer view in such a vast issue we need a deeper looking to the soul of the society. That can be achieved through a detailed understanding of the communication practice that the society performs. According to Geertz (1973) culture denotes historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life. (Martin & Nakayama 2010, P. 87)

2.1.2. Communication

Communication is a very wide concept that helps human being to interact & understand the surrounding as well as develop a mechanism to the way of life. Communication is the process of understanding and sharing meaning. (Pearson & Nelson, P.2000) This discussion shows the definition of communication goes through several dimensions by different scholars in a vast different ways as a result of its dynamic nature and also human beings dynamic ways of life through their interaction with each other as well as their surroundings. Interdisciplinary approach to understand communication is a must so as to get worthy of it Anteneh Tsegaye (2012) stipulates this as follows “The dynamism in conceptualizing culture and communication and explaining the association between them resulted in a number of theories and models that vary along conceptual and methodological orientations.”(Anteneh Tsegaye, 2012, p.43) Having such a highlight of definition I thought it's better to conceptualize communication through its component, feature and nature as well as models and views that shows the concept clearly.

2.1.2.1. Components of communication

Literatures & Scholars in the fields of study tells us there are (8) eight common components to every communication practices; these are Source, Message, Channel, Receiver, Feedback, Environment, Context, interference Phil and Scott. Here the discussion goes through familiarizing with those concepts which are very essential throughout the research period. The two most common elements in every communication exchange are the sender and the receiver. The sender initiates the communication. That means the one who tries to transfer any information to attain own goal. There also is an attempt to transmit, transfer, and send information, an idea, knowledge or other issue that is known as message. The message is another component/ element which contains the goal of the communicator or the person that facilitates a communication aims to achieve from that specific communication. Source – The source imagines, creates, and sends the message. He/she is the one who conveys the message. He or she conveys the message by sharing new information with the audience. The speaker also conveys a message through his or her tone of voice, body language, and choice of clothing. Taking a turn as a group member can sometimes feel like a speech as all eyes are on you. In the case of my current study senders /sources are peoples participating in the wukiyer practice. It can be explained as an interaction in the transaction model which will be going to discuss in the coming discussion of models & views in communication parts of this study. Receiver:- had the same role with source in the case of wukiyer hence it favours a transactional model most of the time the sender become receiver & the activity reciprocate within the context. Message – is the core thing/ issue that both party i.e. both the sender & receiver tries to transact to attain common or shared ground or idea. “The message is the stimulus or meaning produced by the source for the receiver or audience.” (Mc Lean, 2005). Quoted in (Phil & Scott, nd.14) the words are brought together with grammar and organization. You may choose to save your most important point for last. The message also consists of the way you say it in a speech, with your tone of voice, your body language, and your appearance. Part of the message may be the environment or context you present in and any noise which may make your message hard to hear or see. Since this study is dealing with a cultural indigenous- communication practice which shares performance and ritualistic moods in it the environment or setting it performed matters. Channel - the other component is “The channel is the way in which a message or messages travel between source and

receiver.” McLean, S. (2005) Spoken channels include face-to-face conversations, speeches, telephone conversations and voice mail messages, radio, public address systems, and voiceover-internet protocol (VOIP). Environment – Environment together with context is very essential to the research or the discussion in here. Hence the study is all about understanding the communication practice of a society, the nature, role, values & setting in which the communication goes through matters. “The environment is the atmosphere, physical and psychological, where you send and receive messages.” McLean, S. (2005) cited in Phil & Scott (16). The environment can include the tables, chairs, lighting, and sound equipment that are in the room. The room itself is an example of the environment. The environment can also include factors like formal dress that may indicate whether a discussion is open and caring or more professional and formal. People more likely to have an intimate conversation when they are physically close to each other, and less likely when they can only see each other from across the room. As a speaker, your environment impacts and plays a role on your speech in the consequence to you too. It’s always a good idea to go check out where you’ll be speaking. Here we can also consider the idea of the distance between two persons in communication (Phil & Scott nd.16) Context - “The context of the communication interaction involves the setting, scene, and expectations of the individuals involved.” (McLean, 2005) Let say for example professional communication context may involve business suits or else other environmental cues; that directly or indirectly influence expectations of language and behaviour among the participants. Context is all about what people expect from each other, and we often create those expectations out of environmental cues. There is a time for quiet social greetings, a time for silence as the bride walks down the aisle, or the father may have the first dance with his daughter as she transforms from a girl to womanhood in the eyes of her community. In either celebration there may come a time for celebration and dancing. You may be called upon to give a toast and the wedding context will influence your presentation, timing, and effectiveness. (Ibid: 17)

2.1.3. Culture

Culture is everything we mean it is a way in which we create shared cognition, shared perception & shared identity as well. It is the material, the tradition, the plays, the folk tales, the beliefs, values and the overall things in which we express ourselves & our surrounding too. Anthropologists view culture as “it has long stood for the way of life of a people, for the sum of their learned behaviour patterns, attitudes, and material things. (Hall, 1959,p.43) Hence we can say it is a way in which groups of people express themselves as well as their world view i.e. how they think about the world, about human being and the way they accumulate and transfer some societal values. Martin & Nakayama agree with this assumption “Culture becomes a collective experience because it is shared with people who live in and experience the same social environments.” (Martin & Nakayama, 2010, P. 87) “Culture is also considered as the precipitate of cognition & communication in a human population.” (Sperber 1984) quoted in (Schaler & Crandal, 2004: 9) along with this conception.

Culture is viewed as “the ways of thinking, the ways of acting, and the material objects that together form a people's way of life. It includes what we think, the way how we act, and what we own. It is both our link to the past and our guide to the future. It also is refers to a shared way of life.” (Macionis, 2008, p.58) Culture incorporates several entities & various issues on it. It encompasses thoughts, conceptions, worldviews, opinions & beliefs as well as disbeliefs of members of the society or a culture group. Culture is comprised of all the practices, beliefs, and behaviours of a society. Because culture is learned, it includes how people think and express themselves. While we may like to consider ourselves individuals, we must acknowledge the impact of culture; we inherit thought language that shapes our perceptions and patterned behaviour, including about issues of family and friends, and faith and politics. To understand all that culture is, we must consider both thoughts and things. Nonmaterial culture is the ideas created by members of a society, ideas that range from art to Zen (the Zen philosophy). Material culture, by contrast, is the physical things created by members of a society, everything from arm chairs to zippers. (ibid :58) in this regards Schaler & Crandal in their book ‘psychological foundation of culture’ discusses culture as it is “not a single observable thing, instead something of an abstraction inferred from the observation of many

more specific things, beliefs, habits, actions, art facts- that are more easily and directly observed Crandal, 2.” (Schaler & 004, P.8). Those mentioned issues considered in the discussion of culture as elements of culture, now it’s time familiarize our self with those entities of culture.

2.1.3.1. Elements of Culture

Culture holds many elements, such as the values and beliefs of its society. Culture is also governed by norms, including laws, mores, and folkways.

The symbols and language of a society are keys to developing and conveying culture.

As the discussion stipulates culture encompasses various entitles like elements, features and performance in it.

This part discusses what these elements of culture are and how these elements in culture advantageous to the interaction of human being throughout the life time.

These elements are intertwined in a complex way that we cannot differentiate each as separate entity.

Each elements of culture are developed, cultivated and shared throughout the members of the society by the use of continuous interactions.

Values

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

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

Values are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs. Beliefs are the tenets or conviction that people hold to be true.

Individuals in a society have specific beliefs, but they also share collective values.

Values help shape a society by suggesting what is good and bad, beautiful and ugly, sought or avoid beautiful and ugly, sought or avoided. Values often suggest how people should behave, but they don't accurately reflect how people do behave.

One way societies strive to put values into action is through rewards, sanctions, and punishments. When people observe the norm of the society and upholds its values,they rewarded ([www. https://philschatz.com/sociology-book/contents/m42807.htm](http://www.philschatz.com/sociology-book/contents/m42807.htm))

Beliefs

Beliefs are conceptions of realities, of how things are. Beliefs are particular matters that individuals consider true or false. Through shared experience and social interaction, communities, classes, ethnic groupings, or whole societies can come to be characterized by similarities of values and beliefs. Beliefs can be considered as agreements or disagreements with worldviews. (Leung et al. 2002) reviewed the literature on beliefs and concluded that-

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

Norms

Norms are rules and expectations by which a society guides the behaviour of its members. It determines how to behave in accordance with what a society has defined as good, right, and important, and most members of the society adhere to them. Norms are somehow normative in nature i.e. they set the social standards & ways how ought to be in that specific society.

Language & symbols

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

Arguments dating back to the 18th century suggest a symbolic relation between language and thought. Johann Gottfried von Herder, an 18th century German philosopher, argued that because people come to know ideas through language, its characteristics help to shape experience for its speakers; thus language is closely tied to a culture's character (code, 1980). Other 18th and early 19th century German thinkers, such as Johann George Haman and Wilhelm von Humboldt also insisted that language is not merely a vehicle for the expression of thought: instead thought & language are interdependent. (Stam 1980) in (Schaler & Crandal 2004, p.78) in this the current study hence it is an oral communication between

members of the society, language & Symbols are a vital issue to communicate. Through Symbols, gesture, tone and other non-verbal cues the whole members communicate each other and the emphasis needs to a deeper look and a clear understanding. The language is the way to interact with each other.

2.1.4. Identity

Identity is the sum total of what somebody/ thing is. Scholars in the field of psychology explained thoroughly & they strive to understand and present it in several immense dimensions still today Starting from Erik H. Erikson's day on; So many scholars extend their experiments, study & researches Fadjukoff (2007) reveal as Identity is a complex psychosocial construct that has inspired numerous researches and emphasis since its first introduction by Erik H. Erikson in 1950. According to Erikson (1968), identity formation is a central developmental task in adolescence, and it provides a person with a sense of sameness and continuity across time and place. (Fadjukoff, 2007, P.9) Larry & Tangeny (2012) discusses identity as Identities are the traits and characteristics, social relations, roles, and social group memberships that define who one is. Identities can be focused on the past-what used to be true of one, the present-what is true of one now, or the future-the person one expects or wishes to become, the person one feels obligated to try to become, or the person one fears one may become. Identities are orienting, they provide a meaning-making lens and focus one's attention on some but not other features of the immediate context (Oyserman,2007, 2009a, 2009b) as quoted in (Leary & Tangney 2012, p.69)

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

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

In spite of their emphasis, these different research approaches share an understanding of identity as the dynamic balance between sameness & change, and between subjective & objective perspectives (Bosma, 1995 & Kroge, 2007) as quoted in (Groutevant, 1998, p.12) and this is congruent to Erikson's original reflection: “the conscious feeling of having a personal identity is based on two simultaneous observations; the perception of the self-sameness & continuity of one's existence in time & space, & the perception of the fact that

others recognize once sameness & continuity. (1968, p.5)” quoted in (Groutevant 1998, p. 12)

2.1.5 The relationship between the Culture & Communication and Culture & Identity

2.1.5.1. Culture & Communication-

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

Communication is as complex as culture and can be defined in many different ways. The defining characteristic of communication is meaning, and we could say that communication occurs whenever someone attributes meaning to another person's words or actions.

Communication may be understood as a “symbolic process whereby reality is produced, maintained, repaired and transformed” (Carey, 1989, p. 23) quoted in (Martin & Nakayama 2010, p.94) similar to communication “Culture is “a way of knowing, of Construing /interpreting the world and others’. Through the processes of interaction and communication, these construal's acquire a certain degree of inter subjectivity or shared meaning. Hence Shared knowledge and shared meanings generated as sets of every day practices that also define culture (Scribner & Cole, 1981) quoted in (Patricia 2000, p.223-224).

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

Communication Scholars favouring different paradigm explains culture in several various ways following discussions from other many fields of study. They base various research approaches that are compatible to their philosophical bases. Those paradigms under

discussion are the social science, the interpretive as well as the critical approach to cultural studies. Communication scholars from the social science paradigm, influenced by research in psychology, view culture as a set of learned, group-related perceptions (Hall, 1992). Hofstede (1984) defines culture as “the programming of the mind” and explains his notion of culture in terms of a computer program as “Every person carries within him or herself patterns of thinking, feeling, and potential acting which were learned throughout lifetime.”(Hofstede, 1984, p. 4) Hofstede described how these patterns are developed “through interactions in the social environment and with various groups of individuals; first in the family and neighbourhood, then at school and in youth groups, then at college, and so on. Culture becomes a collective experience because it is shared with people who live in and experience the same social environments. (Hofstede, 1984, p. 4) Another paradigm is that which the current study highly favouring is the interpretive paradigm emphasizes the sharing & learning aspect to develop culture. Scholars here assume culture as it is the sum of learned activity in some specific environment hence they focus with the communication to develop some shared meaning and ideas in a specific context. “Interpretive scholars, influenced by anthropological studies, also view culture as shared and learned; however, they tend to focus on contextual patterns of communication behaviour, rather than on group-related perceptions.” (Martin & Nakayama 2010, p.87)

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

as introduced by Cronen & Pearce (1978) also shows that; our ways of creating meaning is a continuous process & also an everlasting interaction through our communication. Stipulates this by saying the issue in communication is a continuous interaction; i.e. a person in communication is co-constructing own reality & world view too. “Persons-in-conversation co-construct their own social realities and are simultaneously shaped by the worlds they create.” (Griffin, 2012, p. 70) Vera & Y person on their contribution ‘Behaviour in Social Context’ in a book ‘International Handbook of Psychology’ mention that- Throughout life, most of our behaviour are influenced by present, past, or anticipated interactions. (Kurt & Mark.2000, p. 41) As a result sameness & having shared identity is a core emphasis for those three study areas i.e. culture, communication & identity even for other fields

2.1.5.2. Culture & Identity

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

2.1.5.2.1. Identity formation

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

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

As identity plays a central role in communication, intercultural communicators and researchers ought to recognize the dynamism of identity and its possible impact to intercultural interaction. As stronger ethnic identity salience limit people to intra-cultural communication, it is important to encourage a balanced perspective between ethnic and cultural identity salience. It is also vital to see personal and social identity dialectically than cultivating one at the expense of the other. (Anteneh Tsegaye 2012, p. 354)

In cross-cultural psychology, culture is generally operational as an antecedent variable (Berry, 1976; Lonner & Adampoules, 1997). In the paradigmatic instances of such an approach, culture is implicitly viewed as being outside of and apart from the individual. Culture and human activity are seen as separable. In cultural psychology (Cole, 1990; Price Williams, 1980; Shweder, 1990), in contrast, culture is not seen as outside the individual, but as inside in an important way (Jahoda, 1992). Culture is "a way of knowing, of the world and others" (Bruner, 1993, p. 516).

Through processes of interaction and communication, these interpretation acquire a certain degree of inter subjectivity or shared meaning. Shared knowledge and shared meanings generate a set of every day practices that also define culture (Scribner & Cole, 1981). Thus,

culture and behaviour, culture and mind are viewed as indistinguishable (Jahoda, 1992. cited in (Patricia 2000, p.223). Patricia broadens the discussion towards identity & the psychology of individuals within the cultural context. Hall in this regard stipulates “The psychology of the individual in his cultural and social setting presents communication events of longer overall duration. The accumulation of knowledge, perception & thoughts in one’s own self throughout life creates his or her reality & world view.” (Hall 1959, p, 120).

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

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

2.1.5.2.2. Cultural Identity

Systematic investigations of cultural identity can be traced back to psychologist Erickson’s (1950, 1968) ground breaking theoretical work. Kim (2007) mentioning Erickson’s description internalize the concept of identity as follows- “Ericson described the process of identity development as one in which the two identities of the individual and of the group are merged into one.” Also the idea stretches towards the creation and the way to sustaining of individual & cultural or societal or else group identity. Erickson placed cultural identity at the core of the individual and yet also in the core of his or her “common culture.” Erikson’s early identity conception has been echoed in subsequent academic writings about cultural identity. For DeVo (1990), for example, cultural identity provides “a sense of common origin, as well as common beliefs and values, or common values” and serves as the basis of “self-defining in-groups” (p. 204). For Yinger (1986), ethnic attachment is a “genuine culture” that forms the person’s “basic identity” and offers “a sense of historical continuity and embedded and a larger existence in collectively of one’s group” (Kim, 2007, P. 21)

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

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

2.1.5.2.3. Cultural Identity as a Social and Individual Concept

Given the inseparability of the personal and the social in an individual's identity, cultural identity has been approached at both levels. Cultural anthropologists e.g., Nash, (1989) typically view culture and ethnicity as a kind of temporal continuity or common tradition linking its members to a common future, which is fostered by the communal life patterns and practices associated with language, behaviour, norms, beliefs, myths, and values, as well as the forms and practices of social institutions. From the perspective of the influential social identity theory (Tajfel, 1974, 1978; Tajfel & Turner, 1986) as mentioned in (Tajfel, 1978) stated that cultural identity is seen as "that part of an individual's self-concept which derives from his knowledge of his membership in a social group together with the value and emotional significance attached to that membership" (Tajfel, 1978, p. 63). Kim (2007) also confers that "the social identity theory and many experimental studies based on this theory (e.g., Brewer & Miller, 1988) further illuminate the interplay of the two dimensions of personhood, the personal and the social. That is, identification with a social group is rooted in the basic human tendency of cognitive categorization, and the membership in, and identification with; an ethnic group renders the individual an emotionally significant aspect of the individual's self-concept. (Kim, 2007,p. 241)

2.1.5.3. Advantages of communication in identity formation

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

2.1.5.4. Communication as the Creation & Enactment of Social Reality

Communication can help us in so many various ways, as a way to development, change, intellectual achievements as well as improving & a means of documentation to the socio cultural identity. The socio-cultural tradition is based on the premise that as people talk, they produce and reproduce culture. Strengthening this assumption (Griffin 2010) states that, “Most of us assume that words reflect what actually exists. However, theorists in this tradition suggest that the process often works the other way around. Our view of reality is strongly shaped by the language we’ve used since we were infants.”

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

social worlds. When these worlds collide, the socio-cultural tradition offers help in bridging the culture gap that exists between “us” and “them.” (Griffin: 2010: 43).

2.2. Models, Paradigms & theories to set a Framework

2.2.1. Main Paradigms in Communication & Culture study.

Communication Scholars favouring different paradigm explain culture in several various ways following discussions in other so many fields of studies. They base various research approaches that are compatible to their philosophical stands. Those paradigms here under discussion are the social science, the interpretive as well as the critical approach to cultural studies. Social science paradigm - Communication scholars from the social science paradigm, influenced by research in psychology, view culture as a set of learned, group-related perceptions (Hall, 1992). Hofstede (1984) defines culture as “the programming of the mind” and explains his notion of culture in terms of a computer program: Every person carries within him/herself patterns of thinking, feeling, and potential acting which were learned throughout lifetime. (Hofstede, 1984, p. 4) Culture becomes a collective experience because it is shared with people who live in and experience the same social environments.

Interpretive paradigm - Another important paradigm which the current study highly favouring is interpretive paradigm emphasizes the sharing & learning aspect to develop culture. Scholars in this dimension assume culture as it is the sum of learned activity in some specific environment.

Hence they focus with the communication to develop some shared meaning and ideas in a specific context. “Interpretive scholars, influenced by anthropological studies, also view culture as shared and learned; however, they tend to focus on contextual patterns of communication behaviour, rather than on group-related perceptions.” (Martin & Nakayama, 2010, p. 87)

The Critical Approach - A more recent approach to culture, influenced by cultural studies scholarship, emphasizes the heterogeneity of cultural groups and the often conflict nature of cultural boundaries. Cultural studies scholars were fiercely interdisciplinary and dedicated to understanding the richness, complexity, and relevance of cultural phenomena in the lives of ordinary people. The dialectical approach enables us to accept and see the interrelatedness of different views. Culture is at once a shared and a learned pattern of beliefs and perceptions

that are mutually intelligible and widely accessible. The approach is also a site of struggle for contested meanings (ibid. p.93)

2.2.2. Communication Models & prominent views

2.2.2.1. Communication Models

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

From scholarly discussions & attempts of several decades the field communication studies brought with enormous models & views as well as conceptions too. Here I (the researcher) would like to discuss some sorts of models from the vast attempts that I thought are much closer and have had some commonalities to my study. These models are the 1953; Newcomb's ABX Model, the Transaction Model & Constructivism model to have some foundation for further discussion.

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

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

2. Transactional Model of communication

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

communication highly matches the practice of wukiyer in which multiple role and activity performed in a while.

3. The constructivist Model

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

2.2.3. The two famous Views of communication

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

2.2.3.1. Transmission view

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

2.2.3.2. Ritual view

We can say that ritual view of communication gives attention to the rituals & interactions of society through their communication practice. While the transmission model consists of disseminating messages over distance, “the ritual vision centres upon the effects of the reality

of Communication in daily lives and in the ceremonial facets attracting people to share and socially engage.” (Subtil, 2014, p.27) “A ritual view of communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs. The idea of “Participation”, “association”, “company” and “holding a shared faith” are the core of this view. The archetypal case under a ritual view is the sacred ceremony that draws persons together in fellowship and commonality.” (Carey, 1992, p.18)

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

2.2.2.2. Fundamental Theory for the Study.

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

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

Now it is time to discuss the theories that set the landmark to the current study to introduce & discuss thoroughly together with the way how they relate and become the backbone of the study.

To familiarize the theory this study abided with is Ethnography of Communication that were introduced by Dell Hymes in 1962 as Ethnography of Speaking then renamed as Ethnography of communication in 1964 by himself again.

2.2.2.2.1. Ethnography of Communication

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

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

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

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

and/or predicting cultural communication within the context of speech communities. (Littlejohn & Foss, 2009, p.356)

a. Speech code theory

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

b. Core Assumptions in Ethnography of Communication

The EOC operates according to particular assumptions. These assumptions reveal what practitioners study and how they study it—what, from a given perspective, counts as evidence, how evidence is interpreted, what generalizations are made about communication and communicators, and, ultimately, how those generalizations are written and presented. Then it includes the following assumptions:

- ✓ Communication can be described in terms of systems of rules. Community members make communication choices beyond grammar. They make choices based on what is appropriate in their socio cultural contexts.
- ✓ People are users of symbols, and the particular configuration of symbols nestles the structures of socio cultural life.
- ✓ Communication is patterned. Even though an individual’s personality and personal idiosyncrasies can influence communication choices, much, if not most, of human communication is structured. By and large, people’s daily lives comprise many communication sequences that are repeated across contexts during the course of a routine day (e.g., what counts as polite and impolite ways for addressing others; what is the expected order of conversation in classes, at business meetings, or during

doctors' appointments or religious services; and what favourite words or jargon routinely come up in conversation).

- ✓ Communication is distinctive. What resources are available for performing communication, how communication is performed, and how communication is valued differ across socio cultural contexts.
- ✓ Communication is socially consequential, and people bear the consequences of breaches to the normative structures defined by a given society.
- ✓ Communication is strategic and conversant can do artfully; use verbal and nonverbal codes as cultural resources within which to achieve individual and group outcomes. (Littlejohn & Foss, 2009, p.356-357)

2.2.2.3. The Emic Perspective

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

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

2.2.2.4. Ethnography

While exploiting such method i.e. ethnography, the researcher as observer has the advantage of being immersed in the culture over an extended period and therefore in a position to discover what was 'hidden', but it became clear that the subjectivity of the researcher also has to be taken into account. Ethnography is linked to the lived experience of the ethnographer (Berry, 2011).

The aim is to provide meaning for the culture under study, and the strength of ethnography lies in the use of more than one method (Reeves, Kuper and Hodges, 2008), this flexibility allowing for change as the research continues over time. Geertz describes Ethnography as Mapping out social discourse; discovering who people within a culture think they are?, what they think they are doing, and to what end they think they are doing it. (Griffin, 2012, p.263) The process involves the collection of data via field notes, journals, audio visual material and cultural artefacts, and the analysis of this data using codes and references. This is then strengthened by triangulation and analysis, using such techniques as interviews both individual and group, and informal dialogue.

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

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

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

2.3. Review of local related studies

The first study in relation to this study is a ‘Socio-political discourse & communication in sidaama folk media’ by Nigussie Meshesha &Yri (2016) in a Journal of Multilingual Ethiopia: Linguistic Challenges and Capacity Building Efforts 8(1), 2016. 339-357 the study relates with wukiyer in the content scope i.e. studying folk media as a means to understand societal knowledge and a means of their expression of their way of life. “The study has focused on discourse and communication analysis of Sidaama folk media in portraying socio-political realities.” The study tells us “Folk media can be best referred to as indigenous

equivalents of exogenous mass media. They include festivals, plays, puppet shows; dance, songs, storytelling and poetry (Valbuena 1986) Folk media highly shape the political and social activities. Citing Kumar (2006: 95): it states that traditional media are close to the hearts and minds of the people, so their appeal is at personal, intimate level” (Nigussie Meshesha, 2016, p. 340-341).

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

Another related local study is published in the previous mentioned journal ‘Social and pragmatic rules of cursing and other routine formulas in Gurage and Norwegian culture’ by Fekede Minuta and Ruth Vatvedt in (2016) p- 359–386 both studies are a study on Gurage society & some indigenous cultural practices of the society even though their geographical scope differs i.e. the scope of the previous one is the Gumer guraghe dialectic group comparing with the practices of the Norwegian while the current one is on Getta Guraghe but both dialect group share common identities in the practices. Fekede Minuta and Ruth clearly mentioned in the introduction part that their article focuses on “different types of cursing in two language cultures, and takes account of some social and pragmatic rules that are regulating this special kind of linguistic behaviour.”(359) their emphasis is looking at different cursing & other traditional practices together with the rules regulating that practices in two totally different cultures i.e. Gumer Guraghe from Ethiopia & Norwegians from Scandinavia. Hence the difference is the theme, study area & the society these studies cover too.

The third local study reviewed is M.A. thesis about Dagu the Afar people traditional communication practice i.e. ‘Dagu as a cultural Regulator among the Afar people: The communication aspect’ by Moges Endris (2010). The main focus in the study will investigate Dagu, the traditional communication system of the Afar people as a means of cultural regulator.

It resemble to the current study will be in the thematic area that is both deals with the indigenous cultural communication practice of societies. The finding of the previous study as

stated is “Dagu is protected from falsehood & in accurate information through its cultural mechanisms, and that it very much related to issues of identity, security & communal welfare beyond communication” (Moges Endris, 2010, p.55) in this regards the focus of these study matches in a way that both tries to explore in to some cultural groups through the analysis of their communication practices. Whereas the current study varies with that of the previous in that the society the study focuses on Getta Guraghe that is so much different in the cultural as well as socio economic context, the other thing is the current study tries to look in to the role of the indigenous communication practice towards the development of cultural values, cultural identity & traditions of that specific society. Another study is also focuses on Dagu as a means to information flow comparing with modern media practices. ‘Dagu: Its Nature, Attributes and Reporting Praxis’ a study by Jemal Mohamed (2016) the study is all about “The principal purpose of this study was to investigate the nature, characteristics and reporting praxis of this traditional news network so as to tap into Dagu latent communication potential. “In this regard the study match with the current study in area of focus i.e. an attempt to understand indigenous traditional communication practices in specific society as a context. But the current study deviates from the earlier one in its focus of study is not same as mediated communication rather the societies oral communication i.e. a group communication in specific cultural context where the previous one emphasizes the practices of the Afar people comparative to the modern and mediated communication.

2.4. Theories of Culture

In contrast to the diverse adaptations theorists of culture stand a number of theorists who see cultures as ideational systems. Here I will distinguish three rather different ways of approaching cultures as systems of ideas.

2.4.1. Cultures as Cognitive Systems

Another major theme of the last 15 years has been the emergence of an explicit cognitive anthropology. In practice, "the new ethnography" has been mainly an exploration of systems of folk classification ("ethno science," "ethnographic semantics"). But beyond the anthropological study of other peoples' butterfly collecting has emerged a new and important view of culture as cognition. Cultures are seen as systems of knowledge. To quote Ward Goodenough: A society's culture consists of whatever it is one has to know or believes in order to operate in a manner acceptable to its members. Culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them (Alland, 1972).

Culture ... consists of standards for deciding what is, ... for deciding what can be, ... for deciding what one feels about it, ... for deciding what to do about it, and ... for deciding how to go about doing it . Goodenough contrasts this ideational sense of culture with the sense used by the adaptationists we have discussed, who conceive culture to be the "pattern of life within a community-the regularly recurring activities and material and social arrangements"). So reconceived, cultures are epistemologically in the same realm as language (Saussure's *langue* or Chomsky's competence), as inferred ideational codes lying behind the realm of observable events. In this conceptualization, language is a subsystem of culture; and explorers in cognitive anthropology have hoped or assumed that linguistic methods and models will be appropriate to other cultural realms: hence componential analysis, emic vs etic, eliciting frames, (Arbib, 1973)

Cognitive anthropologists have made this jump too lightly, and have borrowed from a now outmoded taxonomic linguistics.] But in the last several years, attention has begun to turn from the uniqueness of cultural systems to a search for universal patterns. Analyses of

cultures as cognitive systems have not progressed very far beyond a mapping of limited and neatly bounded semantic domains. Significant attempts to formalize the cultural knowledge needed to stage performances or operate in limited social situations have been made by. Moreover, it has yielded few even tentative sketch maps of the overall structure and organization of cultures as cognitive systems (Bailey, 1969).

2.4.2. Cultures as Structural Systems

On the continent, Levi-Strauss has continued to elaborate his view of men's symbolic worlds and the processes of mind that generate them; and in the last decade, structuralism approaches have had profound impact on many scholars trained in the Anglo-American tradition. Levi-Strauss' writings on culture and mind have not only been sweepingly influential; as sacred texts, they have elicited an ever-widening stream of exegetical literature. I will not add substantially to that stream. Here only a few points will serve to place the Levi-Straussian position in relation to those that precede and follow. Levi-Strauss views cultures as shared symbolic systems that are cumulative creations of mind; he seeks to discover in the structuring of cultural domains-myth, art, kinship, language-the principles of mind that generate these cultural elaborations. Material conditions of subsistence and economy constrain (but do not explain) lived-in worlds; but especially in myth, they leave thought-of worlds free reign. The physical world humans live in provides the raw materials universal processes of mind elaborate into substantively diverse but formally similar patterns. The mind imposes culturally patterned order, logic: of binary contrast, of relations and transformations, on a continuously changing and often, (Geertz, C. 1965)

The gulf between the cultural realm, where man imposes his arbitrary order, and the realm of nature becomes a major axis of symbolic polarity: "nature vs culture" is a fundamental conceptual opposition in many- perhaps all-times and places. Levi-Strauss, especially in *Mythologies*, is more concerned with "Culture" than with "a culture": he sees American Indian mythic structures as overlapping, interconnected patterns that transcend not only the cognitive organization of individual Bororo or Winnebago or Mandan actors, but in a sense transcend as well the boundaries of language and custom that divide different peoples. (Boon, J. A. 1972)

2.4.3. Cultures as Symbolic Systems

Another avenue of approach to culture, related to but distinct from both the American cognitivist and continental structuralism approaches has been to treat cultures as systems of shared symbols and meanings. The most notable pioneers have been two anthropological to the Parsonian tradition: Clifford Geertz and David Schneider. Geertz' powerful view of culture, illumined by a broad humanistic scholarship, has become increasingly systematic. Like Levi-Strauss, Geertz is at his best when he draws on general theory to interpret ethnographic particulars; unlike Levi-Strauss, he finds these particularities in the richness of real people in real life: a cockfight, a funeral, a sheep theft. His texts are not disembodied myths or customs, but humans engaging in symbolic action. Geertz sees the cognitive view of Goodenough and the "new ethnographers" as reductionist and spuriously formalistic. Meanings are not "in people's heads"; symbols and meanings are shared by social actors-between, not in them; they are public, not private. Cultural systems are ideational, but in the sense that a Beethoven quartet is ideational-beyond or between its manifestations in individual minds or concrete performances. (Goodenough, 1970).

Cultural patterns, he says, are not reified or metaphysical: like rocks and dreams "they are things of this world." Geertz sees his view of culture as semiotic. To study culture is to study shared codes of meaning. Borrowing from a broader sense of "text," Geertz recently has treated a culture as "an assemblage of texts. Anthropology thus becomes a matter of interpretation, not decipherment (in this, Geertz contrasts his own approach with Levi-Strauss' and interpretation becomes "thick description" that must be deeply embedded in the contextual richness of social life. Geertz has no ethno science optimism that the cultural code can be formalized as (Boon, J. A. 1972)

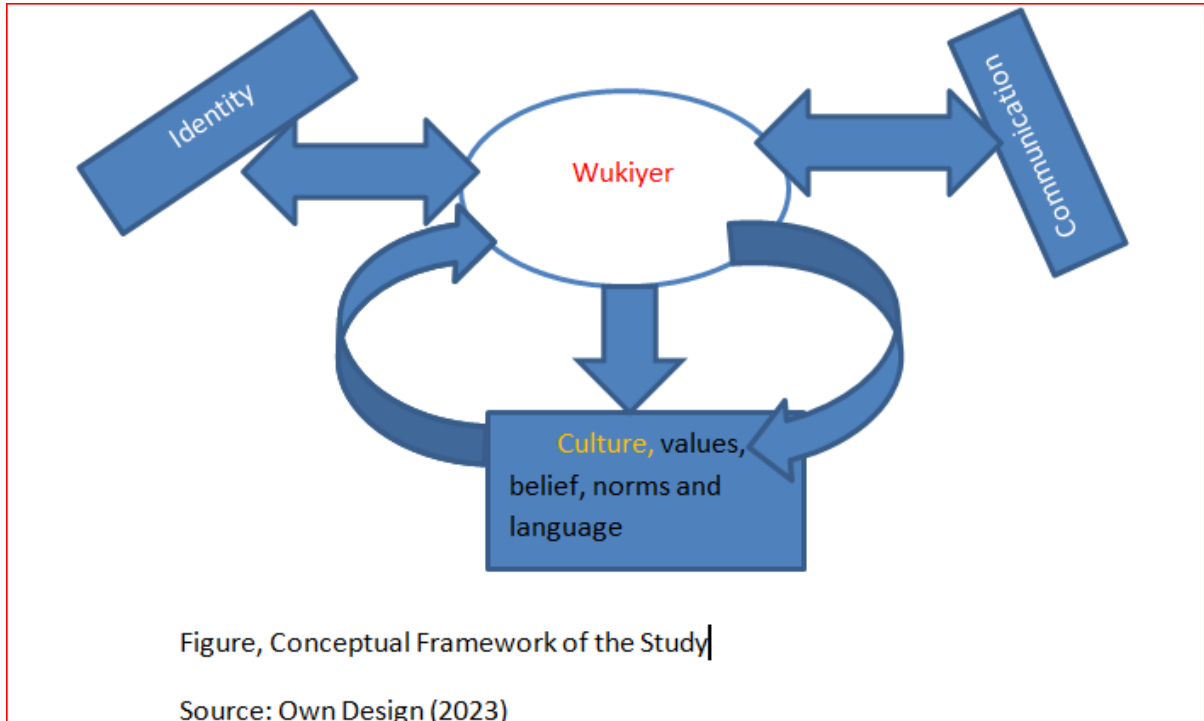
Interpreting cultural texts is a slow and difficult task. How a culture as an assemblage of texts fits together is nowhere made clear (presumably, Geertz would agree that we are still in the early stages of finding that out). When he has stepped back to generalize about religion, ideology, common sense as cultural systems and about Balinese concepts of time and, some picture of the relation between cultural domains begins to emerge. His view of the wider patterning of culture emerges most vividly in an extension of Wittgenstein's analogy between our language and an old city, "a maze of little streets and squares" that are the precipitate of

time, surrounded by a neat reticulate design of planned modern sections--the formal languages of mathematics and science. (Boon, J. A. 1972)

Cultures are, Geertz argues, like old cities. The ones anthropologists usually study, unlike our own, have few if any planned suburbs (and that, he argues, makes somewhat spurious the anthropological effort to find in the wandering streets of those ideational cities the sectors that our neatly planned suburbs of philosophy, law, or science). The analogy is vivid; and Geertz has made a notable effort to explore some sectors of several old and tangled cities, to convey the subtle spirit of the streets as well as their rough map, and to generalize about the corresponding sectors of different cities. The overall plan of these cultural cities cannot yet be seen. Elsewhere, Geertz warns against the danger of the analyst mapping a culture in such a way as to maximize and neaten its integration and internal consistency--where in fact only partial integration and open disconnectedness and internal contradiction exist. He creates another vivid metaphor: .The problem of cultural analysis is as much a matter of determining independencies as interconnection, gulfs as well as bridges. The appropriate image, if one must have images, of cultural organization, is neither the spider web nor the pile of sand. It is rather more the octopus, whose tentacles are in large part separately integrated, neutrally quite poorly connected with one another and with what in the octopus passes for a brain, and yet who nonetheless manages to get around and to preserve himself, for a while anyway, as a viable, if somewhat ungainly entity (Geertz, C. 1966)

2.4.4 Conceptual Framework of the Study

The framework is formulated to explain the relationship of the major elements of wukiyer for Gurage society.

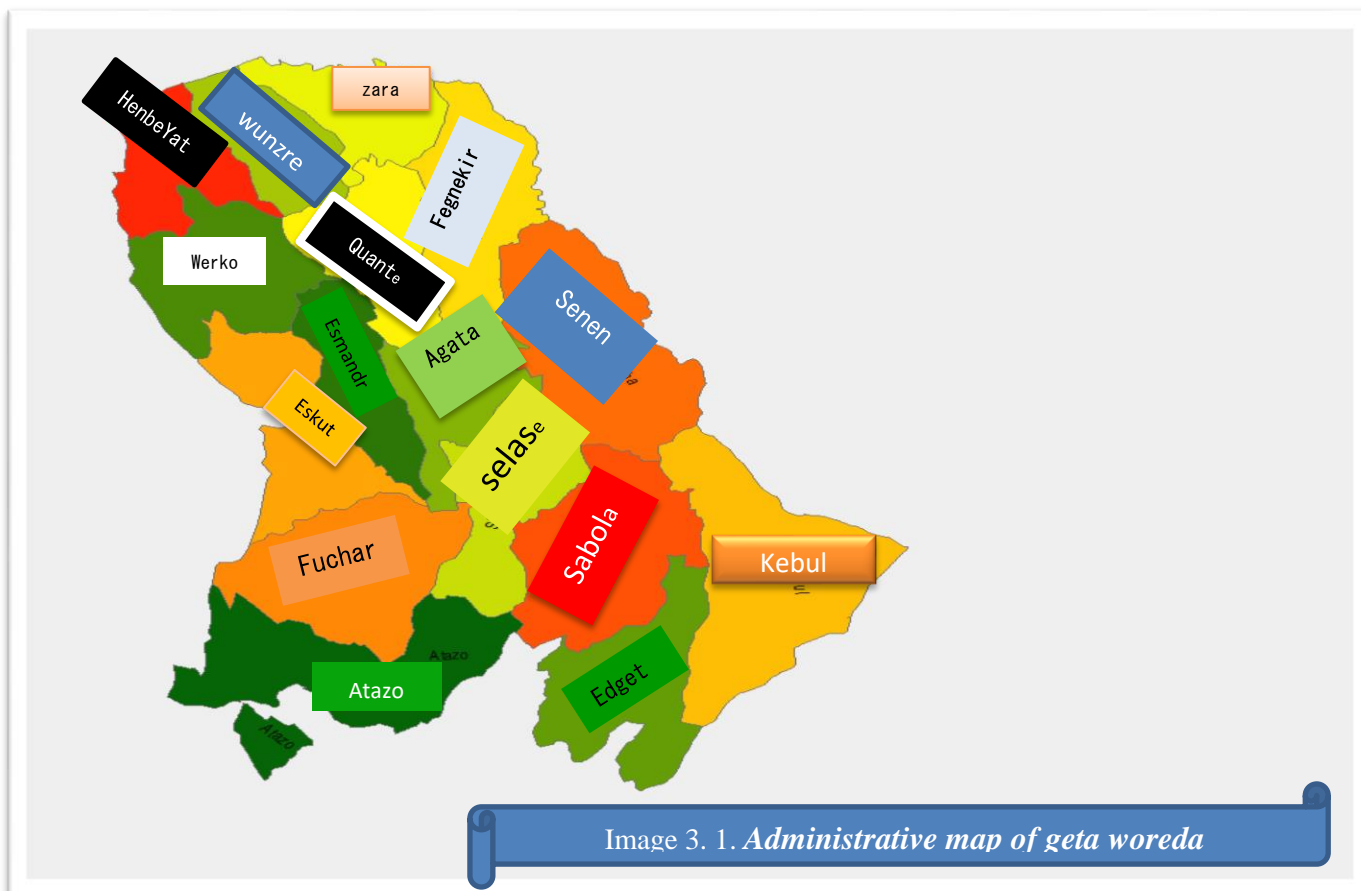


CHAPTER THREE

Methodology of the study

The main objective of the study was identifying the exploration of the current effectiveness of wukiyer intra- cultural communication practice in promoting cultural value and cultural identity. To achieve this objective a qualitative approach was employed particularly, phenomenological research design, which aimed to describe the livelihood experiences of individuals that can be collected, analyzed and documented. This design was selected because it is helpful to show situations, as they currently exist (Gay, L. R., and Airasian, 2000).

3.2 Description of the Study Area



The total population of the woreda is 159,580 in 2009 E.C. The data was calculated using the 1999 E.C.'s National census projection factor. Among those total population 47874 are live

in urban to Addis Ababa and others town and 111706 are live in rural area. Composition of males and females; - among the total woreda population of 159,580 in these number 78196 are males and 81384 are females. Getta Guraghe is one from the twelve (12) dialect groups of the Guraghe society. Guraghe society was currently under the zonal administration known by Guraghe zone found under Southern Nations Nationality and Peoples Regional State /CENTRAL ETHIOPIA/ together with various Zones & special woredas. CETERAL ETHIOPIA has about 56 nations under its administration. Guraghe refers to the Guraghe Zone within the Southern Ethiopia, and to the people of the area (Fekede Minuta 2014). The language of the people is Guragina (Gebreyesus 1991; Fekede 2014) quoted in (Fekede Minuta, 2016), Fekede also describes the society as follows, Guraghe people have about twelve clusters of dialects. A few of the dialects are less intelligible than the others. The language was grouped into the South Ethio semitic phylum within the Afro-Asiatic language family.” Fekede M. & Fjeld V. (2016:1). Getta guraghe were one of these 12 dialect groups found in Gruaghe zone with the language Gettigna.

Even though, each dialect group have own identification and unique feature the Gettigna dialect was widely understood & used to communicate in most people of the Guraghe (we can say more than half of the 12 dialect groups understand & communicate using the Gettigna language). The data in a Year booklet published in 2009 E.C by Getta Woreda Finance and Economy Directorate shows the population of Getta Guraghe is 159,580 in 2009 E.C.

The data was calculated using the 1999 E.C.’s National census projection factor (Getta Woreda Finance and Economy Directorate (2009, p.4). Hence there was no recent census all over the country /Ethiopia/ there isn’t also accurate data about the current population status of that Getta Woreda. But development offices in Getta Woreda used the 1999 EC. Census and the censuses projection factor they calculate the recent status using it as a frame of reference; that’s why the researcher relies on such data.

The booklet clearly mentioned that the 1999’s national census has taken as a frame to take the current status about the total population. According to the data the Religious composition shows Muslim & Orthodox Christianity holds the lions’ share i.e. 87% of the total population. Of this 57% is Muslim, 30% Orthodox Christian, the rest 7 % is catholic then protestant covers 6%. Total area of the Woreda is 57,315 hectares / 57,315, 000 M2. From

this 79% covers the middle or the weyna dega & the rest 21% is the dega /cold/ weather area geographically (Getta Woreda plan and economy Directorate, 2013Ec, p.3). The socio economic trends of the Getta Guraghe shows the society is highly dependent of agriculture i.e. members of the society practices & depend on farming together with some local trades. The year booklet clearly emphasizes the Getta Guraghe people are densely populated and scarcity of farming land was serious challenge for members of the society. But still they made their living on farming. The Getta Guraghe people cultivate drought resistant plant known as Enset or false banana/ scientifically known as *Ensete ventricosum*. Inset (false banana) was the staple food, grown by almost every household. Barley & potatoes grow in the highlands and wheat and Teff in the lower altitudes.

The Enset plant had considered as everything in the society, for the reason of its advantage in multiple aspects such as a food, as a mat for lying, as a rope to tie when they construct their hut, as a local medicine to medicate the boon whenever injury occurs. Various literatures & Conversation with members of the society stipulates Enset has been considered as the backbone of the society as Yilma Dinkura [informant] also emphasizes the value enset had in the society. In this regards Bahiru Zewdie. (2012) also says “what unites the Guraghe above all is the enset culture, which they share with a number of southwestern peoples” (Bahiru Zewdie, 2012, p. 20).



Image 3.2. The cultural house& Enset

3.5. Sampling technique and sampling size

A purposive sampling technique was employed to select the participants for the study. The researcher selected 5 kebeles i.e. Eskut, Quante, Ediget, kebul and Fegnker. In addition the total participants of the researcher were 32. From these 30 elder /senior/ people known by the local peoples as Shimagle informant choose based on the information from the local people about their knowledge, skill & seniority about the practice of wukiyer informed peoples about the cultural values, issues of culture, the norms & feature of wukiyer. Furthermore, head of Culture and tourism and Head of Government Communication Office were taken as a sample for this study.

3.4. Data Sources

Primary data source was used for the study to get direct experiences (first hand information's) from members of the society through various mechanisms; such as interview, Focus Group Discussion & observation. As Creswell (2007) mentioned that the qualitative researchers collect data themselves through examining documents, observing behaviour and interviewing participants. The effectiveness also relies on the using of multiple methods /sources of data/ to achieve the presupposed goal i.e. seeking of multiple realities in the way of meaning making. The instruments used to collect the data under this discussion were as follow.

3.4.1 Interview

Interview was done with 5 selected shimagles from 5 kebeles and the interviewees were interviewed in their local area /in their village/. The attempt was to get their knowledge, perspectives, experience and opinion about the practice of wukiyer. Interview was done by the researcher in Gettogna language since the researcher was native speaker of Getogna, it was easy & appropriate to handle so as the participants express their views, opinions as well as knowledge genuinely without reservation. Generally, the interview was conducted from 7 participants; these were 5 elders from 5 kebeles, 1 elder from 1 kebele and the head of culture, tourism office and head of Government communication office.

3.4.2 Focus Group Discussion /FGD/

The research employed Focused Group discussion of 30 (thirty) participants from five kebeles. These participants were selected as follows. The researcher was selected 6 from Eskut, 7 from Quante, 6 from Ediget, 5 from Fegnikir and 6 from Kebul. FGD were held for five times because the researcher made one FGD in one kebele.

3.4.3. Observation

The observation helps to get a better exposure and first-hand information or data about the practice in the natural setting while the performance and interaction was fresh, to get the real practice as it is. By Selectivity to mean the interview or the informants may omit some practices by thinking that parcel of practices & performance activities or incidents are not such relevant while these incidents were crucial, this can help to get full picture about the practice of 'wukiyer' and interaction of the participants. (Nightingale, 2008, p.105-106) explains observation in the following way Observation-based research relies on interactions and exchanges between researcher and research participants, observation needs to be an active process, aimed at facilitating the enactment of ideas and their translation into material form (recorded or recordable research data). For the purpose of the study five observation sites were selected by the researcher Eskut, Quante, Ediget, kebul and Fegnker. The selection of these kebeles was on the basis of the geographical location though there is no much difference in the current performance of the wukiyer. The researcher observed one kebele one times and totally five observations were conducted while elders were discussing.

3.6 Method of data analysis & Interpretation

The data was analysed and interpreted qualitatively based on the collected information from FGD, interview and observation. The data collected using various mechanisms were transcribed, presented & analysed in a way that gives the best result to the purpose of the study.

3.7 Ethical Consideration

Prior to data collection from study participants, the researcher ensured the participants agreement to participate in the study. All potential study participants were inform about the procedures that used in the study, the risks and benefits of participating in the study, and their right as study participants. During the data collection and any activities that matter to the research, the researcher made positive interaction with respondent through permissions and approval. This study was granting the participants to keep their secrets during and after the study period. The sources were all the theoretical concepts reviewed and discussed in the study and fully acknowledged.

CHAPTER FOUR

4. DATA PRESENTATION, DISCUSSION, AND ANALYSIS

4.1. Data analysis

Data Introduced in this chapter presents, categorizes, analyzes thematically, and interprets the data collected using different data collection mechanisms, as described in the previous chapter. Here, the discussion focuses on what is collected directly in the field through interviews, Focus group discussion and observations. Therefore, the method used in this study is qualitative. A deep understanding of facts, context and data while providing insight, dimension and meaning is a vital activity. To this end, the data collected in this area is presented & discussion of thematic analysis done here. The main objective of the study is to explore the practice of intercultural communication, i.e. wukiyer in Geta Guraghe society deals with identity and promotion of cultural values. For this reason qualitative investigation in an appropriate way to understand and deepen practice these cultural practices in the context and experiences of informants are gathered using various tools such as mentioned in the previous chapter. The following image shows the background or environment.

Cultural practices have their own characteristics and methods of identification. Especially the elderly and Indigenous people hold a lot of customs, characteristics as well as means of expression. "Culture is not one" something that is only observable, rather something abstract inferred from observation more concrete things, beliefs, habits and actions, artifacts - easier and more direct observed." (Schaler & Crandal, 2004, p.8). This tells us the general hypothesis behind such a thing. Indigenous cultural practices incorporated and made from. Fits this wukiyer a different practices as informant are guaranteed in conversation, this is the overall behavior influence the cultural practices, decisions and lifestyles of the members of this community. Getta Company. Ato Mulugeta [Interview]- defines wukiyer as follows:- Wukiyer is all, only in us environment any activity carried out, transmitted, developed and communicated by wukier. Wukiyer integrates how evil deeds must escape, how people live

together peacefully they understand each other and share their positive attitude, which is one way to cultivate society in a way that is appropriate to ancient practice, to the present context as well as to ready in the future that he/she can join. Initially, the famous elders/elders in the village were selected on the basis of knowledge, mental nature of these people, how they resolve interpersonal conflicts and also with the criteria for selection as a group. People believe that the way they react to such ambiguous and controversial things give clues to their knowledge and prioritize them listening as well as to attract attention. To gather what they already have, accumulated knowledge through practice, i.e. their experience, indigenous knowledge of the society, thinking and Opinion is also of great value in the way people gather around that person in the village and there is also have the greatest respect among the members of society. Usually, "Wukiyer" is practiced at night after 7 pm. after the return of the servant's animals and people in their shelters. After that, the people of the village gathered after carry out their daily routines. It is an interactive medium, conveying information, refreshments, interacting with members of society as well. There are many different features and practice it. The following sections introduce the method, characteristics, and composition of wukier.

4.1.1. Communication aspects of wukiyer

As discussions warrant, wukiyer is essentially a discussion platform in the sense that the participants share information, opinions and knowledge about a number of things. It combines all the elements of communication, i.e. sender, receiver, message/information and topics discussed in practice /, channel i.e. channel in interpersonal communication, we can consider air...context as a very decisive factor 'wukiyer' is made in the context of subjects and ideas are being cared for. Environment and context are important elements that wukiyer owns and uses within the framework of communication or the message itself, so the context includes these cultural practices with creation and material society manifests itself. Hence material culture is also considered as part of the entire culture and the way to express nonverbal messages it is a must to recognize the value of the context & environment in which 'wukiyer' is practiced. Participants sat in locally made wooden 'stool' /borchuma/ቦርህማ/ in a row /line up/ manner in front of the fire and sleeping matt or the area assigned to the family member for a sleep. Other materials & artifacts made warmth to the wukiyer practice especially the place where fire set gives the hut attractive image /fire is set in the middle of

the house which is circular in its design the fire place known in guragigna 'Guedret' is also circular which is artistically designed/. The set ups and the way that single hut of the household classed /'kaket' the front part, Yofenche the fore front side immediately next to the get /door/, then 'derar' it is the back side of the house in which every cooking activity & equipment placed/ gives a special attachment & inspiration in participants mind hence context & environment is a very decisive element for 'wukiyer'.Pertaining to this the ritual view of communication also states “the ritual vision centers upon the effects of the reality of Communication in daily lives and in the ceremonial facets attracting people to share and socially engage.” (Subtil, 2014, p.27) “A ritual view of communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs. the idea of "Participation", "association", "enterprise" and "common trust" are at the heart of this vision.(Carry 1992, p.18) The following subtitles introduce and familiarize yourself with communication Aspects of 'wukiyer' through further discussion and explanation.

4.1.2. Discussion in wukiyer framework

To share opinions, views and knowledge Guaranteed general informant response and current and former sightings of me (author) also discusses the nature of 'wukiyer'. The focus is on discussion on a number of topics. From daily activities, i.e. agriculture, crops, cultures, animals then expand into some complex issues, i.e. the theme of betrayal, marriage and divorce, about theft, about murders and consequences / it is known in social by saying "yedem zenga" literally means a theme about life, and he has received special attention in Discussions. Elders/seniors are curious when discussing this topic; they try to pass play on the environment to avoid early exposure to those things. Others is that there are discussions about taboos but it's not a serious taboo even on the topic people involved in marriages and relationship or speakers often say the special word 'a'echehuyeshehahu/ shehahu yatr femta' means respect your honor with a shy tone and reservation, then these participants or 'wukiyeretene' answer him 'senbet' is equivalent to luckily but the real meaning is 'live' so it continues to be informative. Here it seems engage the audience as well as give clues about upcoming titles as well as hone their knowledge mind or become impatient to expose oneself to such new or shocking things in public globular.

Calming emotions is the goal and alarming if someone is in the middle should not be exposed for such a program. The third/third hypothesis of media ethnography best fits this pattern and structure communication - 'wukiyer' is very structured for people to choose words, ways present them as well as the vocabulary presented above. Theo (Littlejohn & Foss, 2009) a of the basic ethnographic hypothesis of communication suggests that communication is shaped although an individual's personality and characteristics can influence communication choices, much, if not most, of human communication is structured. Generally, People's daily lives consist of many communication sequences that are repeated in contexts in an ordinary day (for example, what is considered a polite and rude way to deal with others; The order of conversation is expected in the classroom, at business meetings, or in doctor's appointments or religious services; and what are your favorite words or jargon that come up often? in the conversation (Littlejohn & Foss, 2009, p. 357).

The elders discuss everything in the environment, "The discussion in the 'wukiyer' combination everything, like improvement path, development path and better management family and farmland. Nuriga G [interviewed] another informant who also replied that "they/participant/ asks what's new in Geta, what's good in recent times, what's gone wrong in society, marriage, family, everything from culture to administration, from trade so that national issues become the point of discussion. Temesegen [interview] matches that in constructivist communication model, we focus on negotiated or common meaning ground, trying to describe communication. Another reflection on the definition is "Communication is a very broad concept that helps people interacts and understands around as well as develops a mechanism for lifestyle. Communication is a process understands and share meaning (Pearson, & Nelson, 2000).

The two most common elements in any communication are the sender and the Receiver. The sender initiates communication. This means that anyone who tries to transfer information to achieve your goals. There is also an attempt to transmit, forward and send information, ideas, knowledge, or other matter is called a message. Message is another message element/element containing the communicator or facilitator's goal for a communication intended to derive from that particular communication. Let's consider different communication factors associated with 'wukiyer' as shown in the data. Source – Source [wukiyeretene/participants,

especially veterans, newcomers information, ideas and knowledge & any participating villagers with information or exposure for a new idea, place or person is the source or sender in the case of wukiyer sender or imagine sources, create and send messages. It is he who delivers the message. He or she carries the message by sharing new information with the public. So does the speaker communicating a message through voice, body language and clothing choices. Taking turns as a member of the group can sometimes feel like a speech because all eyes are on you. Receiver:- [this is also all wukiyer participants except speaker/] have the same role with the source in the 'wukiyer' case, so he always advocates the transaction model the sender becomes the receiver and acts reciprocally in the context. Should focus on hear reverse role, i.e. sender will also switch to receiver and receiver will switch to sender from them exposed to new information, topics, ideas and interests to pass on or share in practice by 'wukiyer'.



Fig 1 Features and Practices of Wukiyer

4.1.3. Coffee party

In addition to having ideas shared, it also empowers the participants. Surnames prepare coffee for the participants. Household preparing coffee with a foreigner alcoholic brewery called 'seher' in guraghigna (but this local drink has been around since the beginning / drinking or the practice of serving "seher" is long gone, as the informants mentioned. It is also related respectful while "seher" is served in wukiyer. It's catered to those social heroes) Informers like Fikadu, Berita, Sulitan discuss and most agree on the availability and benefits of coffee in wukiyer as a way to speed up interaction and discussion further. "Coffee is one

of the precursors and what helps the participants feel closer to each other. It is also a way to capture their attention and facilitate the context of the discussion. Further.' Another thing to consider is that the context of the communication is very important to communication practice itself "The interactive context of communication involves context, context and expectations of the people involved. McLean, S. (2005). As if explained earlier, the scene is also heating up using coffee for the participants, and Cultural values the practices, thoughts and beliefs that are meant to be done or respected by members of the society to live well together. "One-way society strives to put values into action regarding reward, punishment and punishment.

When human here to society's norms and up hold its values they are often rewarded ([www.https://philschatz.com/sociology-book/contents/m42807.html](https://philschatz.com/sociology-book/contents/m42807.html). Respective rewards and penalties, good values and forbidden values are identified in the discussion in 'wukiyer' the 'wukiyer' members of society are rewarded or punished according to their response to such values "Value is the concept of wanting, of how things should be" (Williams, 1970:11). They are the norm of a culture to distinguish what is good and right in Company. Values are deeply rooted and essential to transmitting and teaching a culture's values faith. In this regard, how society Geta guraghe maintains cultural values through practice his native communication practice i.e. 'wukiyer' will be emphasized in the following discussions. Respect for elders - this is an early custom and a social norm that needs to be maintained together. Elders are respected and have their first place/position that suits them every time as members of society gather in wukiyer, they strive to maintain these original norms and practices. The wukiyer itself is practiced in the homes of elders then respect for the hierarchy is maintained throughout the practice. The elders bless the successors and the young people in their interactions.

According to Ziraga [interview] "how wukiyer practices as well as the components of practice is such a broad aspect that people in society become eager to practice." Enhance discussion and reflection of informants on the benefits of wukiyer such as means of sharing and developing cultural and literary values also define values and what they are integration as "Value is the notion of desirability, of how things should be (Williams (1970):11). They are culturally defined norms that people use to decide what desirable, truth is and beauty is the

guideline for social life. This is also what people who share a culture are used to make choices about how to live. And are the general principles that support particular beliefs, thoughts, or ideas that people consider to be true. In other words, value is abstract standards of kindness. (Phil & Scott p.18) In most cases, in cultivating social values, 'wukiyer' has invaluable advantages by linking participants together, facilitating interaction through practice, members of society sharing information about individuals in the village about their health status. The way he/she lives and tastes, generally the economic and social status of each individual related by wukiyer. FGD's /chat/ data also shows "History, info, Cultural practices and norms are developed and transmitted through wukiyer. Fikadu [FGD] Wonidimu also added to this step that "the former practice of 'wukiyer' combined history, identity and culture ingredient. There are some stories in society in wukiyer with elders who have participants of wukiyer or 'wukiyeretene', they tell the story and story of the past cultural values presented to members of that particular wukiyer."

The role of social communication or social relationships as Newcomb used to in his models to maintain balance in the social system. (Fiske 1990, p.32) Help each other - there was an occasion when members of Geta society /village/ came go out and focus on one to work, that is to build a house, a religious establishment, to do a ceremony mask festival and other festivals. On such occasions, especially in the case of house construction, individuals who built his house notify their other households through /in/'wukiyer' to they joined him and tried to shake hands. Each house brings wood, rope and other things documents to help people with documents. It's about sharing the burdens of individuals in one collective way. This cheerfulness was facilitated and appreciated in 'wukiyer' to continue efforts to help each other and especially those in needs. One more thing, there is a farming method in a group called 'giyez' /debo/ then this method and participation in 'giyez' is also facilitated and promoted in such a gathering at 'wukiyer'. If anyone who does not belong to the practices and tendencies to which these elders comment on him and fear such grieving of elders, the person becomes part of the practice and an active participant so that he can survey our family properly. Enthusiasm / in time of bereavement or death of some family member or neighbor, which is most important popular even in recent days to gather in wukiyer where there are funerals.

It is the responsibility of members of society are part of the 'wukiyer' in the funeral or death of some family members in society. 'shirmua' - Eating to bond / 'shirmua' - show closeness and commitment to each other because both parties share the same dining room/table or-/. Eating together has such an important place in society that no one can object. Either way, it's a rule that must be respected. It's an unwritten law to be tolerated members of society use "shirmua". "We shouldn't betray each other, we shouldn't you will hurt yourself when you feel like 'shirmua' - Yiriga[interviewed]'Deret' /mirkat in Amharic/ means blessing - it is considered a reward for members by the company Geta guraghe. Individuals in society desperately need the blessings of the elders productive, rich and successful in life. Such blessings and the approval of good deeds in society is of great importance among the members of the society. It has been practiced for a long time. Its main period and stage is the "wukiyer" where many elders participate. That is how to cultivate positivity and good practice as a reward "One-way societies strive to bring value in action regarding reward, punishment, and punishment. When people watch society's standard and defending its values, they are often rewarded Anteneh A. (2012). To be good and enthusiastic in society is not optional but mandatory and mandatory as the informants assert in the answer. Agaze Fikadu [Interview] There is a saying known by 'berche' that is feared and respected by everyone social members in "Geta" and other "Gurage" societies. 'berche' is a standard that is means don't do bad thing because it will bounce back to you like an attacker. It seems to be Return it forward idea. Is there "reciprocity" so members of society? The consequences are bad things that go unanswered by super natural forces. If he can't help anyone who needs help say 'diredig teberche berar' /ድረድግ፣ተበርቸሰላም/ to express anxiety and excitement about the loss. All the concepts mentioned above have been promoted and spread among the members of The Geta Company uses "wukiyer" as the mechanism. These cultural values are the way of life in a positive and equitable manner in society. As mentioned earlier and the docs declare that values are a way to live together in a positive and good way through interactions with culturally shared groups. We can consider wukiyer as a means cultivate values as the informants answered "The discussion in wukiyer also includes how members of society can mitigate bad deeds in order to cultivate better character. The people can protect against theft, how to avoid betrayal, how to trust and be positive Personality is increasingly cultivated and perfected. Interview time]

4.3. Wukiyer for knowledge transfer and its bridging role

Wukiyer is considered the equivalent of modern school and mass media. So that's a way to share, Develop and transfer knowledge and information too. Members of society Getaguraghe Accepting 'wukiyer' as a way to hone their worldview is just as important as school and Knowledge development centers. Any kind of information, new technology, and decisions as well as the practices that initially provided clues to farming, trade, and livestock were for a time seen as an agenda item. For discussion in the practice of 'wukiyer'. Mulugeta [Interview] FGD participants in the discussion Fikadu & Yirga mentioned the 'wukiyer' function of transmitting knowledge and information. Wonidimu- Also makes sure they use 'wukiyer' to support development activities like groove and practices of soil and water conservation and other agricultural technologies. While assuming the development of knowledge and the transitional role of the "wukiyer" generations pass knowledge, attitudes, values, and ethical standards through these mechanisms. "Elders discuss the fate and future of their children and young people, how stable the marriage will be, how their children will be become adults and practice their actions in the way that they inherited from their ancestors.

Temesegen Negash [Interview] another Yirga informant – [Interview] also agrees with this by say it's a school. We can realize the practice of wukiyer as a school. That's a way to turn how people become helpful, how people can overcome problems and achieve success in life. That is also in 'wukiyer' that the way people manage their families, their businesses, their farms, their lives in over view. So we can say that it is the schools where people get practical knowledge First, people also share their opinions in ways to be corrected, confirmed, or acknowledged. Fikadu 'wukiyer' transfers all cultural values and practices in a way that members of society can transfer of nature throughout the generations. 'Wukiyer' includes folk tales as a medium transmit centuries of knowledge and practice of elders or ancestors. It also holds as cultural work is a performance of poetry and music in praise of heroes and their cultural beliefs (the goods are called /Waq/ yegita Waq). The focus group discussion also agreed on the presence of such folk works practiced in wukiyer & Adventure stories in legends, folktales and riddles are part of the "wukiyer" activity. The 'bedra' a poetic performance of talented people to praise their fortune is as fascinating as providers of shared

information. 'Bedra' - Such a piece is a fascinating and spectacular kind of work because it is performed by so many selected/special and talented people in society.

This folk game is called "bedra", which is praise 'yegitta waq'. The other game that was practiced there was 'weyeg' which he wholeheartedly admired hero legend society.

To appreciate the activities of the painted warriors as a symbol of strength and success. They are warriors in society to deal with bandits & when there was a foreign invasion against the colonialists. He also has a special fighting style 'weyeg' i.e. members of a particular clan choose a hero from among the members of their clan and congratulate him, then another participant from another clan starts giving the answer in a way that he can beat competitors."አዮጉዌታይወርጥንኢጋዋቤጥ /አዮ/ " - Careless people have brave people he, for the brave, has GOD who is the bravest! All this is cultural way values and transfer of identity through members of society-Another basic assumption of the Ethnography of Communication is that - "Communication is strategists and connoisseurs can do it wisely; use verbal and non-verbal passwords as cultural resources in which to achieve individual and collective results. (Littlejohn S. & Foss K. (2009:357) herein 'wukiyer' there is 'bedra' & 'weyeg' a poetic performance by talented individuals for Rent goods and heroes respectively as mentioned earlier. It is sometimes a smart practice made using the movie called 'Andir'. The other is stories, folktales and proverbs convey a message easily and clearly [we can think of that effort as a presentation style/format/content presentation style]. Talker and presenter of news or stories try to capture the attention of the participants as well as capture every emotion of the audience by words, tone, gestures and presentation as well as the selection of proverbs, riddles, sayings and folk music / stanzas of the public / to remain in the memory of the public for a while For a long time, it's one of the qualities of the elders in the society that they enjoy being around they or the part of the 'wukiyer' they are in and they have had a very important attention and place/priority to reflect on issues and topics in 'wukiyer'.

4.4. Wukiyer & Identity

In a means of communication, man creates his own identity and there, by the identity of group environment or identity. 'Wukiyer' helps the company 'Geta guraghe' create, grow and develop its own identity. The children and other family members that 'wukiyer' practiced were exposed to the culture Values in society are being discussed among wukiyer participants so that they can creativity and recognition of their cultural identity. In it, they can also cultivate themselves identification. 'wukiyer' is the only and best thing that members of the 'guraghe' society develop own cultural identity, values, norms and knowledge. Fikadu [interview] in contract with discussion Erikson (1968) says of identity formation that it is a central developmental task in adolescence, and it gives a person a sense of oneness and continuity over time and location. (Fadjukoff P. 2007:9) Scores from previous games indicate that they are shared and promoted in wukiyer as a number of indigenous cultural values, knowledge, norms and beliefs, all of which are considered components of identity. Cultural identity is considered as “a part of an individual's life. Self-concept is derived from the knowledge of membership in a social group with the value and emotional significance associated with that membership” (Tajfel, 1978, 63).In cultural psychology (Cole, 1990; Price Williams, 1980; Shweder, 1990), culture is not considered as externally personally, but internally in a significant way (Jahoda, 1992), Culture is ‘means’ knowledge, about the world and about other people” (Bruner, 1993, p. 516).

Through interactive processes and communication, these interpretations achieve a certain degree of inter subjectivity or sharing means. Shared knowledge and shared meaning create a set of everyday practices culture definition (Scribner & Cole, 1981). Thus, culture and behavior, culture and spirit are considered as indistinguishable (Jahoda, 1992. quoted in Patricia M. (2000:223)4.5. Wukiyer as preserving social relationships and cultural identity through interaction Interactions among members of society are relevant and crucial to the pursuit cultural identity and shared social values. In this regard, the role of the “wukiyer” is very important. That is in the 'wukiyer' that what is needed in the village is being discussed. Issues to high light are selected, discussed and prioritized to find a solution. The solution can come from the participants 'wukiyer' or villagers, government or other development staff or even Children abroad, i.e. in the city / capital Addis or other cities / to participate in development, social or environmental concerns of the villagers.

Through this interaction, the ethnic members of the Geta guraghe society maintain their own identification. Children, youth and other participants share progress information siblings about their occupation and such an issue in the discussion in "wukiyer". They know the essence of hard work and respect the art of drawing no matter what the job East. They heard about the struggles and adventures of the peoples they had known, whether far or near, Villages and neighborhoods so that they also come up with better strategies after joining lessons from those who have gone ahead in every field of engagement. The foundation of Gurages' success is an outstanding work ethic and an amazing culture of frugality, and that starting at an early age: some children of ethnic groups immigrated to Addis or other major cities in Ethiopia from 10 or 11 years old. When it comes to cities, these young people form an incredible system of solidarity and support: for example up to 9-10 migrants hire one person bedroom. This significantly reduces their costs. Then all they need is a few pieces of wood and a little start-up capital to enter the shoe shine business.– Mifita [interview] all of this is cultivated in the spirit of the Geta guraghe people through 'wukiyer' interaction. Most of All informants agree that "wukiyer" is considered a blessing for members of society. Consistent with the above points, the document also states that culture and communication are related and reciprocal. In other words, culture influences communication and vice versa. Therefore, cultural groups influence the process by which perceptions of reality are created and maintain: communication helps to create the cultural reality of a community, the culture that makes do not exist unless these customary symbolic values or characteristics are perceived by the relatively general public.in a given population (Martin & Nakayama, 2010, p.96)4.6. Current challenges of wukiyer a lot of informants insist here, they agree on the challenges that 'wukiyer' have failed. Recently, wukiyer is simply a nickname, meaning that practice has declined and it is road to extinction. My observations during the data collection period also showed that people Young people and others gathered said the protest was like 'wukiyer' but these older informants I don't want to call it wukiyer because it's not the old type . His is a way to convey many great things like opinions, practices and experiences of elders they get at their age, it's a blessing they think. Fedilu [interview] says - can only say 'wukiyer' now, but reality 'wukiyer' does not apply; by practicing 'wukiyer' everywhere without choice elder. Young people reunited with their elderly parents in recent days.

Temesgen- also agree with the answer of Felidu and added that young people practicing 'wukiyer' together within their age limit should that they cannot come into contact with their original experiences and the aging accumulation of old ones the blessings of the "wukiyer" of the lost beginnings in the near past. He further emphasized that “not to mention my childhood experiences; my dad took me to see what's going on and the way elders communicate and discuss with each other. In this exhibition, I had a lot. FGD- participants also agree on the declining quality of wukiyer and subjects growing up there were not very assertive from an early age. Participants mentioned that, as they get information from family and other elders of the society before/old age/the practice of “wukiyer” is very special in the way it covers the question of the discussion. The way they entertaining topics, ideas as well as views and knowledge transfer mechanisms are very important. Participants agreed on how 'wukiyer' lost its essence.

CHAPTER FIVE

Conclusions, Summary & Recommendations

5.1. Conclusions & summary

‘Wukiyer’ is a communication practice of geta guraghe society in a way they develop, cultivate and maintain their cultural identities through interaction. A scholarly attempt tells us

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

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

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

The explanation about identity tells more about how peoples, and society creates & develop identity through continuous interactions, literature also shares that as follows “Identities are the traits and characteristics, social relations, roles, and social group memberships and likes.

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

Summing up the study communication, culture and identity are the most decisive but vast areas of inquiry. As the discussion & presentation of data shown clearly that ‘Wukiyer’ the Geta guraghe indigenous communication practice is one of such indigenous practices that helped the society for a long period of time in cultivating, development & preservation of cultural values, shared identities together knowledge & old aged practices in the society. As part of cultural practice it holds so many practices, values, norms & thoughts as part of the society’s identification. Another finding the researcher identified was the current challenge i.e. the failure in practicing wukiyer appropriately and the emphasis given to the practice is the least that may result the decline in cultural identity & loss of such cultural practices.

5.2. Recommendations

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

❖ The society i.e. the Geta guraghe society is expected to promote its cultural practice so as to gain more from such practices as a means of tying up.

❖ The society is better if appropriately share the practice of wukiyer for the children.

❖ Researchers & development agents or practitioners be better if they support the area and assessment and exposing such cultural & indigenous practices & knowledge so as to support the society.

❖ The field of study i.e. communication schools needs to draw attention to such local peoples communication practices consciously in a way that can show a valid result.

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GLOSSARY

A'echehuyeshehahu/shehahu yatirifemita- elders give respect ion for the traditionally

Andire/ kebero/durum/ traditional musical instrument express their culture.

Bedira – poetic performance of talented people to praise their fortune is as fascinating as provide or shared information.

Berche- the fear of not being exposed to certain bad thing or avoid bad things for non-refundable upon return.

Derar – the back side of the traditional house which is hut any cooking activity.

Deret /Mirikat/Bless –living long life due to their contribution and their good behaviour.

Gize /Debo/ cooperative - working together to promote social life and to solve their common problem.

Guedert - is acicular which is artistically designed which set ups and the way that single hut of the house hold classed.

Kaket /Bedroom/ -the centre of traditional house that is hut.

Shirmua /promise/- idea show close ness and commitment to eating together and sharing idea.

Senbet – is equivalent to luckily but the real meaning is live long life blessing by the elder

Seher is alcoholic local drink prepare for guest.

Teberchselam – to express anxiety and excitement the consequence are bad things that go un answered by super natural force /GOD/.

Waq- / God /traditional warship give great position by society.

Yedemzenga – is serious criminal action that somebody killing someone.

Yofenche - the fore front side immediately next to the gate /door/.

APPENDIXES-1

WOLKITE UNIVERSITY

COLLEGE OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENTS OF CIVIC AND ETHICAL STUDIES

General Introduction

Dear Respondents, Greetings!

I am MA student of Wolkite University College of social science & humanities department of Civic& Ethical studies. Nowadays, I am conducting a research work entitled “**Exploration the Current Effectiveness of Wukiyer Intra - Cultural Communication Practice in Promoting Cultural Value and Cultural Identity: The Case of Geta Woreda Guraghe Zone in Central Ethiopia State**” in partial fulfilment of the requirement for the award of the degree of Master of Arts in civic and ethical studies. Accordingly, the purpose of this interview guideline is to gather substantial and relevant data that serve as an input for the conduct of the research. This research issue is vital for citizens, academicians, researchers, government officials and policy makers since it provides accurate facts about the actual status of traditional conflict resolution mechanisms and support for me by providing pertinent and accurate information for the success of my research project. Dear Respondents, participation to this interview is based on your willingness and honest cooperation. On the other hand, I would like to confirm you that all the ideas and information gathered through this interview guideline will be only used for academic research purpose and all the information and ideas gathered from respondents will be always kept confidential by the researcher.

Thank you once again for your kind Assistance & co-operation

Tesfaye Tenkir

Appendix - 2

Informants/ interviewees

No	Name	Gender	Age	Address/Kebele
1	Ato Mulugeta W/mariam	M	80	Quante
2	Nuriga G/Maryam	M	73	Fegnkir
3	Wendmu Melse	M	70	Ediget
4	Agaze Fikadu Tabe	M	72	Zara
5	Temesgen Negash	M	68	Agata
6	Ziraga Zengaga	M	70	Senen
7	Yiriga Jemal	M	65	Kebul
8	Fedilu Kemal	M	70	Eskut

Appendix - 3

Interview question in ‘Guraghigna’

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

Appendix –4

Points for FGD in Amharic

ለFocused Group Discussion /FGD/ መነሻ የውይይት ነጥቦች

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

Appendix - 5

Interview Questions

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