

**ASSESSING SOCIOECONOMIC AND POLITICAL MARGINALIZA-
TIONS OF TRADITIONAL POTTERS IN TEMABARO SPECIAL
WOREDA OF CENTRAL ETHIOPIA REGIONAL STATE**

MA THESIS

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SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES
SPECIALIZATION IN DEVELOPMENT MANAGEMENT**

HAWASSA UNIVERSITY

NOVEMBER, 2023

ASSESSING SOCIOECONOMIC AND POLITICAL MARGINALIZATIONS OF TRADITIONAL POTTERS IN TEMABARO SPECIAL WOREDA OF CENTRAL ETHIOPIA REGIONAL STATE

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A THESIS SUBMITTED TO THE SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES, COLLEGE OF LAW AND GOVERNANCE

HAWASSA UNIVERSITY

HAWASSA, ETHIOPIA

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE

DEGREE OF

MASTER OF ARTS IN DEVELOPMENT MANAGEMENT

NOVEMBER, 2023

Table of Contents

Contents	Pages
Examiners' Approval Sheet	i
Advisors' Approval Sheet.....	ii
Declaration	v
ACKNOWLEDGEMENTS	vi
<i>Abstract</i>	v
Abbreviations and Acronyms	vi
CHAPTER ONE	1
INTRODUCTION	1
1 Background of the study	1
1.2 Statement of the Problem.....	3
1.3 Objectives of the study.....	5
1.3.1 General Objective	5
1.3.2. Specific objectives	5
1.4 Research questions.....	5
1.5. Significance of the study.....	5
1.6 Scope of the Study	6
1.7 Limitations of the Study.....	6
1.8 Organization of the study.....	6
1.9. Definitions of Key Terms	7
CHAPTER TWO	8
Literature Review.....	8
2.1 Introduction.....	8
2.5. Social Risk and Political Alienation	12
2.6. Political Fairness.....	13
2.7. Social Marginalization	15
2.8 Conceptual Analysis and Review on Marginalization.....	16
CHAPTER THREE	18

Research Methodology and Design	18
3.1. Description of Study Area	18
3.2. Research Design and Methods.....	20
3.3. Sources of Data	20
3.4. Sampling Procedure and Techniques.....	20
3.5 Types and Sources of Data	21
3.6 Tools and Techniques for Data Collection	22
3.6.1 Interview	22
3.6.2 Focus Group Discussion (FGDs).....	22
3.6.3 Method of Data Analysis and Presentation.....	23
3.7. Ethical Considerations	23
CHAPTER FOUR.....	24
RESULTS AND DISCUSSION	24
4.1 Introduction.....	24
4.2. Socio-demographic characteristics of the study participants.....	25
4.3. Social marginalization of the Traditional Potters	25
4.4. Economic marginalization against the Traditional Potters	31
4.5. Political marginalization against the Traditional Potters	33
4.6 Challenges of marginalization against the Traditional Potters	37
CHAPTER FIVE	40
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.....	40
5.1 Introduction.....	40
5.2 Summary	40
5.3 Conclusion	43
5.4 Recommendations.....	45
5.4.1.Actions of local government in combating social and economic discrimination.	45
5.4.2 .Actions of religious institutions	46
5.4.3. Actions of non- governmental Organizations (NGO).....	46
5.4.4. Actions of Media.....	47
5.4.5. Actions of the local leaders and the Traditional Potters themselves	47
REFERENCES	50

Guideline.....	53
General Information for Participants	53
Section I: Interview Guide for the Traditional Potters.....	54

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EXAMINERS' APPROVAL SHEET

Members of the board of examiners of the final master's open proposal defense, we certify that we read and evaluated the thesis prepared by Tarekegn Shefaraw under "ASSESSING SOCIOECONOMIC AND POLITICAL MARGINALIZATIONS OF TRADITIONAL POTTERS IN TEMABARO SPECIAL WOREDA OF CENTRAL ETHIOPIA REGIONAL STATE " and recommend that it be accepted as a fulfilling requirement for the degree of Master of Arts with specialization in Development Management.

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This is to certify that this proposal thesis entitled “under “ASSESSING SOCIOECONOMIC AND POLITICAL MARGINALIZATIONS OF TRADITIONAL POTTERS IN TEMABARO SPECIAL WOREDA OF CENTRAL ETHIPIA REGIONAL STATE” a research proposal submitted to partial fulfillment of the requirements of a Master of Arts degree in Governance and Development Studies with specialization in Development Management the graduate program of the School of Governance and Development Studies has been carried out by Tarekegn Shefaraw under our supervision. Therefore, we recommended that the student fulfill the requirements and hence hereby can submit the thesis proposal to the school.

Name of Major Advisor	Signature	Date

Name of Co. Advisor	Signature	Date

Declaration

I hereby declare that this MA thesis is my original work and has not been presented for a degree in any other university, and all sources of material used for this thesis / dissertation have been duly acknowledged.

Name: _____

Signature: _____

ACKNOWLEDGEMENTS

God - the almighty, you gave me a direction. Your love, affection & kindness will always walk with me & hold my hand in the maze of life. You, shine always!

My Advisor Dr. Samuel Jilo, You are an 'Ideal Mentor' who in the real sense has been serious and affectionate to me, like a Father. My advisor Mr. Bisrat Damene, here by, I pay you my heartfelt gratitude and humble regard.

On top of this, my heartfelt and warmest gratitude to Dr Sivakumar S. who is truly more than an instructor in inspiring me to utilize the best of my potential, providing enormous moral and financial support to the end of this accomplishment.

Hawassa University; I always feel my loyalty and a well-developed organizational citizenship to you. May your entire brand and reputation remain outstanding!

I extend sincere gratitude to my beloved wife Blen Dobamo as well as my kids Radiet, Eden and Amen for their love, moral, and financial which I needed the most and which gave me the strength to accomplish my graduate study.

My Research Respondents and All those praying and helpful hands that made me what I am today! Thank You! This paper would have been untrue if not the efforts of you as well.

Tarekegen Sheferaw

Abstract

The purpose of this study is to assess socio-economic and political marginalization of the 'Traditional Potters in Tembaro special Woreda of CERS. Descriptive research design was employed and qualitative approach was followed. All the respondents from traditional potters, stakeholders from government offices, religious leaders, local frontrunners and elders from Temabro special Woreda were selected by using purposive sampling technique based on expertise, awareness, age, and roles in the community. The inclusion of these participants in the study through purposive sampling enabled the researcher to obtain reliable data that showed diverse set of views and achieve the study objectives. To this effect, the researcher employed non-probability purposive sampling technique in order to select 68 individuals from three villages namely Ferzano Durgi and Sigazo, where the potters are large in numbers. The relevant data to the study were collected through interview along with focus group discussion. The data gathered were analyzed by using thematic analysis. The findings revealed that low social interaction, low involvement in social activities, like 'idir' and 'ikub', unequal access to education, failure to make intermarriage with other social groups were some of the manifestations for social marginalization of the Traditional Potters in the study area. Regarding economic concerns; inequitable economic and livelihood opportunities, low productivity and lack of economic rights, such as access to credit, loan, land and market place. In light of political marginalization; denial of rights for political participation in local and woreda/zonal/regional matters, and failure to hold representative position within society and so on are among the major indications. The study suggested that the Woreda administrations and NGOs need to put a coordinated efforts in providing awareness and education for community, involving potters in social activities, like 'Idir' and 'Ikub', providing equal access to education, ensuring impartial access to economic rights like land, and assuring equal participation on political concerns.

Key words: Marginalization, Political, Social, Economic, Traditional Potters

Abbreviations and Acronyms

AU	Africa Union
CERS	Central Ethiopia Regional States
FDRE	Federal Democratic Republic Ethiopia
FGD	Focus Group Discussion
HDI	Human Development Index
KMG	Kembati Menti Gezmi
LDC	Least Developed Countries
MOLSA	Ministry of Labor and Social Affairs
SNNPR	South Nations , Nationalities and s Region
UN	United Nations
UNDP	United Nations Development Program
UNICEF:	United Nation International Cultural and Economic Fund
EPRDF:	Ethiopian 's Revolutionary Democratic Front
NGOs	Non-Governmental Organization
WCYA	Women, Children and Youth Affairs

CHAPTER ONE

INTRODUCTION

1 Background of the study

In all societies, there are those who fit in the mainstream and those marginalized in the periphery. In Ethiopia, marginalized community groups, minority groups and sometimes disabled have been excluded and socially marginalized due to historical, economic and social reasons. These groups of usually receive residual income support and have low or nominal access to social, political and economic services or opportunities like education, health, employment, election, free movement, protection of their right etc. In the longer term, many of these groups are dependent on the economic niche occupied by dominant groups which will affect their relative status and dignity of the disadvantaged and underserved groups. Moreover, if the policies designed by politicians tend to be concerned disproportionately with of low status, the participation of the disadvantaged groups will be low in the economic and political process and benefits of the country (Freeman, Dena and Pankhurst, 2003).

Historically, there are different explanations concerning the origin of these traditional potters or the Traditional Potters. While they themselves frequently claim to have migrated from the north Ethiopia together with certain clans of commoners, they are also often seen as indigenous to the region by the peasant population. Brauk (2003) calls the ‘Fugas’ are heterogeneous in descent and also have genealogical linkages to other marginalized groups.

During the time of Emperor Minilik II, they were recognized by the chiefs’ administration like other ethnic groups. They found support in creating self-identity and awareness on the way to becoming a self-governing community. During the time of the Italian Invasion, some educated ‘Fugas’ elders became chiefs of the potter or ‘Fugas’ communities in the Temabro, Kambata, Hadya, and other areas. However, such positive course of action among these groups did not continue after the liberation of Ethiopia. (Aalen 2012; Akalework 2014; Bosha 2013, 2014; Meckelburg 2015)

Following the Derg regime, attempts were made by the government to abolish social discrimination against the marginalized group like the ‘Fugas’ in Tembaro and elsewhere in the country, though these met with little success. After the Ethiopian’s Revolutionary Democratic Front (EPRDF) came to power and ethnic federalism became the central policy of the federal government, the situations of these traditional potters or the ‘Fugas’ are not publicized and made a way for progressive positive changes unlike the very provision of the constitution which is conceived as an instrument that protects the right of minority groups and promotes social security and state integration (Beken, 2013, Gebreslassie, 2016).

Although these minorities play important socio-economic roles in their societies in traditional pottery, they have still low status and are excluded by the majority. Given the enacted Constitution, in 1994 which acknowledges that all nations, nationalities, and peoples have various human rights provisions, powers and benefits, political marginalization and socio-economic disparity among groups in a particular nation have impact on the development and competition in diverse aspects, such as cultural, linguistic, political, economic, educational, historic and social as well (Gamst, 1979, Yoshida, 2013).

Likewise, in Central Ethiopia Regional State of Ethiopia (CERS), there are a number of marginalized minority groups who work as potters, tanners, smiths, weavers, woodworkers and hunters. In this regard, the traditional potters locally called the ‘Fugas’ (a derogatory word) are one of the most excluded and marginalized groups living in the CERS of Ethiopia particularly in Kambata-Tambaro, Hadiyya and Wolayita Zone and many other areas. They are marginalized because of their descent, pattern of life and occupation (Gebreslassie, 2016).

Thus, the idea of this study was born out of the researcher’s personal experience (from birth to adulthood), and the adverse effects of marginalization on minority groups - particularly on the traditional Potters or the ‘Fugas’ in the locality. It was such an initiative that brought a prime concern over the case and the study area. This study was therefore intended to reveal the challenges of these groups to the public by examining the socio-economic and political marginalization with particular reference to traditional potters in Tembaro Woreda. It also aimed at improving the situation of the target group by suggesting feasible course of actions.

1.2 Statement of the Problem

The 'Fugas' is the derogatory, offensive, and depreciating name given to potters, one of the artisan groups that are found in Tembaro Woreda and other parts of Ethiopia. These skilled artisans live at the margins of society with absolutely no rights, in conditions that are hard to believe in 21st century. Their exclusion from society was total and included lack of land use rights and inability to intermarry (KMG, 2006).

Based on the experience of the researcher before engaging in the actual task of the study, the traditional potters in the study area have been facing occupational difficulties as a result of industrially manufactured plastic utensils that are cheaper, more rampant and becoming more acceptable than potters' handmade products. This contributed to additional source of misery to livelihood and future prospect in terms of social and economic wellbeing.

Moreover, many of these artisans lead a hand-to-mouth existence in temporary shelters and flimsy situation. In line with this, they are also the most economically, socially and politically discriminated and disadvantaged sections of the larger society who are exposed to low standard of living with some dehumanizing stigma simply because of their tribal identity and way of life.

The researcher's experience shows, as he was born and grown up in a locality where the potters reside, several traumatic circumstances. The potters are not invited to a funeral or wedding ceremony. Rather they are encouraged to sit outside and given leftovers unlike the other groups that consider themselves as the 'innocent'. Even in the local market potters are not allowed to touch or taste any of the market products with their hand, with the belief of the community that if they touch it, the product would be considered cursed and others will not buy it.

Government and non-government efforts to support the potters are limited, the only focused NGO here is Kembati Menti Gezmi (KMG) they provided them working space where they used to operate their products outside under the blazing sun and raining. The potters used to fetch the water and clay soil to make the pots from a long distance about 10km. Even after production they take longer roads to sell their products. The local market is 15km away. Thus, they travel longer hours on bare foot to get the market. Their process of production is again highly demanding and requires huge labor - further not modern (KMG, 2021).

Regarding their political participation, these potters are not granted the right to vote or make any political say as a citizen of the nation. Notwithstanding the fact that the FDRE Constitution grants rights to ethnic groups, including minorities, potters have not been recognized as who they are, and have become - rather even more marginalized and deprived of access to the available economic and political resources. The political marginalization of the potters is manifested in their engagement in the government administrative structures and decision making processes. In most recent times, they have been excluded from village level political participation such as the peasant association, or service cooperative and even where they were allowed to take part, they never obtained leadership position. With regards to current employments in public service sectors, no potter or potters family member is granted minor roles or opportunities. (Temabro Woreda Labor Affairs Office, 2022)

The marginalization of traditional potters in Tembaro Special Woreda is unique for various reasons. The potters often face economic difficulties due to limited market access, competition from mass-produced pottery, and inadequate pricing for their products. Similarly, in terms of lack of recognition and support, the potters were not able to receive sufficient recognition for their skills and cultural contributions. They also lack access to training, resources, and marketing opportunities that would enable them to preserve their craft and reach wider markets. Regarding, social status and perception, these communities faced severe social stigma within their communities. These were among some of the general factors that could contribute to the marginalization of traditional potters.

The study hence addressed the knowledge and geographical gap overlooked in other studies. For the case in point, the previous studies did not address the dimensions of socio-political marginalization and its consequences on the livelihoods of the potters. In addition, this study established perspectives presented to the traditional potters, mainly on the basis of descriptions of a phenomenon of the marginality united by idea of recognition of marginalization of the population as consequences of economic, political and sociocultural transformations. On top of that, the study attempted to fill a population gap on the traditional potters in association with socioeconomic and political aspects which had not been adequately depicted /researched in earlier research undertakings. Following closely on, this study aimed to build up on the findings obtained by other researchers in the specified field of study.

1.3 Objectives of the study

1.3.1 General Objective

The general objective of this study is to assess the situation of traditional potters in Tembaro Special Woredas of CERS.

1.3.2. Specific objectives

Based on the general objective stated above, the following are the specific objectives of the study.

1. To examine the socio- economic conditions of potters in Tembaro Woreda
2. To assess the magnitude of traditional potters' political marginalization
3. To examine the dimensions of social exclusion of potters in the study area
4. To assess the challenges facing traditional potters due to socioeconomic and political exclusion

1.4 Research questions

The following are the underlying research questions employed to the purpose of the study's realization.

1. How are the social and economic conditions of traditional potters in Tembaro Woreda?
2. To what extent is the magnitude of traditional potters' political marginalization?
3. What are the dimensions of social exclusion of potters in the study area?
4. How can the challenges of traditional potters come to the attention of government and the public?

1.5. Significance of the study

This study aimed to identify the socioeconomic status of potters in light of their existence in Tembaro woreda. First and fore most, it can contribute for the social development due to the progress toward an inclusive society that treat each other more fairly than ever in their daily lives ,which can strengthen the inter-group cohesion and the diversity of cultural expression. The findings of this study can also create awareness on the concerned bodies and the community at large

about the severity of the problem. It can further indicate directions to the appropriate government and NGOs as well as other organizations like religious institutions and in turn improves the economy and integration of the artisans. Finally, the study can serve as stepping-stone for those who have an interest to conduct further in the area by including relatively larger number of target population.

1.6 Scope of the Study

The geographical focus of this study is Tembaro Woreda, and its thematic focus was on the socio-economic and political marginalization of the traditional potters. Minorities other than traditional potters were not taken into account for their negative circumstances in the study.

1.7 Limitations of the Study

The researcher did not cover all areas of traditional potters in the region due to different reasons such as time and funding. Thus, the study was restricted to Tembaro Woreda. In addition, limited access to information such as gathering comprehensive and accurate information about traditional potters may be challenging due to limited documentation, lack of previous research, or the absence of centralized databases.

Researchers may need to rely on interviews, observations, and fieldwork to collect data. Limited financial resources: Research projects often require funding for various expenses, such as travel, accommodation, equipment, and materials. Limited financial resources can constrain the scope of the study and the ability to conduct extensive fieldwork or reach a larger sample size.

Time constraints: Research projects are often time-bound, and researchers may have limited time to spend in the field. This can limit the depth and breadth of data collection and analysis. Researchers must carefully plan their time and prioritize key aspects of the study to make the most of the available time.

1.8 Organization of the study

This study was developed based on five chapters. Accordingly, the first chapter presented the background, statement of the problem, objectives of the study, research questions, significance of

the study, delimitation of the study, limitation of the study and the organization of the study. The second chapter presented a review of related literature. This includes historical background of handicraft, pottery in general and the overview of pottery and potters in Ethiopia. Furthermore, chapter three deals with the methodological aspects of the study. Accordingly, describes the profile of the study area, the sources and techniques of data collection, design of the study and other related issue. Chapter four is analytical chapter. Thus, it is concerned with presentation of data analysis obtained from both primary and secondary sources being triangulated for purpose of increasing the reliability of the study. Finally, as a conclusive chapter, chapter five presents, the findings and recommendation of the study.

1.9. Definitions of Key Terms

In order to avoid the ambiguity and to have clarity in the study the following operational definitions were given below:

- **‘Fuga’:** is the derogatory, offensive, and depreciating name given to traditional potters, one of the artisan groups that are found in Tembaro Woreda (Freeman, D and Pankhurst, 2001).
- **Marginalization:** refers to the exclusion of certain populations from the process of decision making that affects their wellbeing and prospects (Gold, 2009).
- **Political marginalization** means that some groups of are not able to participate democratically in the decision-making process. (Gold, 2009).
- **Social marginalization:** is used interchangeably with social discrimination mainly because there is substantial overlap between the two concepts (W/Medhin, 2001).
- **Social-economic Marginalization:** is used in this paper to mean the process by which a member, or members, of a group is or are treated differently (especially unfairly) because of his/her/their membership of that group (W/Medhin, 2001).

CHAPTER TWO

Literature Review

2.1 Introduction

This chapter is devoted to the discussion of literature review as pertaining to the clarification of the study concern. Consequently, the historical origin and definition of artistic culture, pottery and pottery industry, the status of pottery production and ceramics and an overview of pottery and potters in Ethiopian situation are discussed as follows.

2.2 The Concept of Marginalization

Marginalization describes the position of individuals, groups or populations outside of ‘mainstream society’ (majority group), living at the margins of those in the center of authority, artistic dominance and economical and public wellbeing. It is defined as, ‘a process by which a group or individual is deprived of access to significant positions and signs of economic, spiritual, or political authority within any public...a marginal group may actually constitute a numerical majority... and should perhaps be distinguished from a minority group, which may be small in numbers, but has access to political or economic power and authority’ (Marshall, 1998, Schatz and Schiffer, 2008).

To be marginalized... is to be distanced from authority and power that enable self-government in economic, political, and community settings...It is an inherited characteristic of ‘those in the margin’, that they have poor right to use economic and other recourses like education and social services, meanwhile participation and self-government are on a low level. But, definitions of what is regarded as marginalized are highly depending on the past socio-economical context of a public’ (Uchida, Y., and Norasakkunkit, V. (2015).

In the last, globalization, migration, economical developments – e.g. in the area of communication technologies – have had a major impacts on the economic level of millions of and consequently, on their place in the society. Masculinity, ways of life, language, race, sexual orientation, lifestyle and the social as well as-economic level or division are factors, which influence the position of an individual or a group in the society. Exposed groups are like migrants and racial

minorities, destitute, drug addicts, youth with risk behavior and marginalization. Their problems can be related to homelessness, joblessness, poor access to public services (education, water sanitation and health services), low health status and poor livelihood conditions (Schatz and Schaffer, 2008).

2.3. Theoretical Foundation of the Study

2.3.1. Social Exclusion Theory

There have been different theories approached to clarify the causes and consequence of social difference. Social exclusion theory is among these theories which shed light on the causes and consequences of social inequality and injustice prevailed in a particular society. The Social exclusion theory in this paper is used to examine the exclusion of the Traditional Potters in Tembaro minority group based on that ascribed and occupational status.

(Gebreslassie, 2016) stated that the social relationship between the community and the marginalized groups are more indistinguishable, confusing, and ambiguous. The minorities are marginalized by the popular due to financial, political, societal and artistic factors which are the legacy of the past history and now rooted and institutionalized in the norms and values of the society of the oppressed and the oppressor. In support of this, Gebreslassie, (2016) noticed that social exclusion is a condition in which marginalized groups are not allowed to play a part actively in their society because of their identity and social status such as race, gender, age, occupation etc.

Also, Yoshida (2013) added that the social correlation between the society and the marginalized groups are more vague and ambiguous. The community considers the excluded groups as being accountable or guilty who are responsible for their exclusion and criminalize them for their activities and lack of dedication to the social fabric (Hashimoto, H., and Yamagishi, T. (2013).

2.3.2. Rights Based Approach

A Right Based- Approach focuses on solving prejudice and discrimination through building and counting the needs of the marginalized and victim groups in development agendas and activities of the better community, perhaps the majority groups. More significantly, this theory helps sense

of duty bearers to strengthen their ability and capacity to shoulder their responsibility and accountability to claim for their basic human rights.

In line with this conviction, UNICEF (2007) officially reported that on the need to encourage the wants and demands of minority groups, all development policies and interventions exercised to empower local communities should readjust the authority difference that prevailed within the public. This approach helps duty bearers to reinforce their ability to shoulder their responsibility and right holders to claim for their basic human rights/irrevocable rights.

The theory demonstrates the effectiveness of the method through examples and highlight three human rights principles—participation and inclusion, non-discrimination and equality, and accountability—that are crucial to its execution. It demonstrates how the approach's application is connected to empowerment techniques, advocacy strategies, and the use of legal tools to defend groups of who are underprivileged, subject to discrimination, or who are marginalized. It concludes that while a poverty-focused strategy must still play a significant role, a human rights-based approach opens up new opportunities for helping vulnerable groups.

2.4. History and prevalence of crafts men and s attitude towards crafts in Ethiopia

Crafts are often considered as impure activities as they imply contact with impure materials and substances, such as dead animals and animal skins, or the handling of dangerous materials, such as fire and metal. Hunters touch and consume the allegedly impure meat of wild game and are generally associated with the wilderness, rather than with culture. In many cases, craft-workers, hunters and members of special clans are given responsibility for social duties such as circumcision, washing and burying the dead, digging graves and the like, which contributes to their pollutedness (Smper 2014)

Craft workers, hunters and slave descendants were mentioned in very early publications on Ethiopia (Cerulli 1922, Pankhurst 1961). The beautiful craftsmanship of the 'Buda's work is one sign of his status. The finely made, well-proportioned water pots with their black finish are unmatched by any Amhara peasant who would deign to make one in the first place. Fashioning tools from iron takes considerably more skill and is not practiced by anyone but the Tayb (Foster, 1972; cited in Assefa, 2015).

Although weaving is associated with the Tayb who have spiritual power to kill and kill, many peasants have also taken up the kill, not as a trade but to accumulate needed cash. Yet the peasants say the Tayb know a special form of weaving that the Amahra cannot learn.

There is, though, a critical distinction made by the Amahara peasant that frees him from the stigma of the craft, viz , that he did not inherit the trade from his father. There are, then, two major social categories. The Rega are those whose ancestry are insulating, of ‘clean bone’, unblemished by social stigma or bodily catastrophe, such as leprosy. They are the noble. Most Amahara trace their lineages to a near relative or ancestor who had wealth and status and who was patron of many who worked the land of their estates. (Cerulli 1922, Pankhurst 1961)

A Raga person is known by his community, his relatives and ancestors are known, and hence he cannot be suspected of being impure. The ‘Buda’ person, on the other hand, is one who has inherited through his line the power status. One may inherit status through either the mother’s or father’s line, or both. One cannot avoid the status of ‘Buda’. It is his destiny to be born into the tradition.(Foster, 1972; cited in Assefa, 2015).

Anyone whose ancestry or kin are unknown may be suspected. If one is suspected of being ‘Buda’ , he may be liable to accusation by a family that fears that he ‘attacked’ or ‘ate’ or ‘stabbed’ one of their members. Accusation must be carried out on one’s own without the sanction of the courts. If one marries a person whose family is unknown, and it is later learned that the relatives were of ‘Buda’ status, the Rega spouse will be forced to affect a divorce and another spouse of ‘clean bone’ will then be found as a substitute. Sometimes the spouse who is ‘Buda’ will be driven from the community, or more rarely killed, for attempting to taint a family’s line (Foster, 1972; cited in Assefa, 2015).

The Ethiopian conception of the evil eye embodies a number of different layers of meaning, many similar to the evil eye traditions globally, but to understand and contextualize the Ethiopian meanings, we need to consider more deeply the African framework of craft specialization and its linked symbolism. It has been stressed that the idea of magical creation underpins the perception of artisans in Ethiopia and in the wider African context.

In many cases these skills have been acquired originally from an elemental source of evil via the paternal lineage, rather like a Faustian pact. It is with the process of metalworking that finds the

heaviest symbolic meanings. Traditionally, iron itself is regarded as being a material derived from the heavens; early ironworkers often used iron ore derived from meteorites, hence this analogy and mastery over this process of transformation—almost alchemical—from ore to finished product, is akin to a magical operation (Levine, 1974; cited in Assefa, 2015).

Within highland Ethiopia predominantly Christian environment although with sizeable Muslim populations—guilds or castes of artisans (be they weavers, hide workers or metalworkers) are often held to possess magical powers and are known in Amharic as ‘Buda’. The notion of the ‘Buda’ is actually hard to define; it has been suggested that they are not simply bearers of the evil eye, but in terms of magical complexity and social standing are rather nearer to witches (Gravel, 1995; cited in Assefa, 2015).

2.5. Social Risk and Political Alienation

There are several indications that the economic development of the advanced democracies during recent decades has led to increased differences between various social groups, not only in material living conditions but also in relation to politics. Some of them are claimed that there is a witnessing new cleavage which are emerging in post-modern nations as a consequence of globalization and increasing differences in life chances and conditions between the ‘winners’ and ‘losers’ of globalization (Kitschelt and Rehm, 2004; in Oskarson, 2010).

This ‘modernization losers’ hypothesis identifies low educated, manual labor in risk for unemployment and deterioration of standard as the losers of modernization and globalization. In the same perspective the winners would be the well-educated middle class, especially in cultural or knowledge intensive sectors (Kabashima, 2000)

The social and economic marginalization would lead to political alienation in the sense of decrease in political trust, engagement and involvement (UNICEF (2007) (Cerulli Assefa, 2015 Foster, 1972 Levine, 1974; (Kabashima, 2000; cited in Oskarson, 2010). The hypothesis states that risk exposition (modernization losers) rather than being pronounced politically might lead to an abstention from politics all together, and that the consequences of increased social and economic inequality have stronger political implications among more risk exposed groups with low or few political resources, leading to political dissatisfaction and alienation.

Oskarson (2007:118) goes further, defining political alienation as a combination of disinterest in political affairs and a lack of trust in public officials. The result could be an overrepresentation of political alienation within identifiable social groups, with implications for how these groups' interests are represented and, consequently, how political decisions and policies are formed. With less education, 'unqualified' jobs, or weak connections to the labor market are said to pay more expenses and get fewer benefits from shifting economic conditions as a result of globalization processes.

2.6. Political Fairness

Democracy is the corner stone for political equality. In general, the concept of political equality is restricted to the official rights and opportunities of citizens to participate in politics. Some of them are free, fair and periodic election, the right to assembly, demonstration, petition, the right to elect and to be elected and etc. Whether or not citizens actually choose to participate is usually seen as an individual decision, depending on the individual's interest and property (Oskarson, 2010).

In a classic article from 1960, political isolation is discussed as a consequence of inefficacy and '...involves not only lack of interest or indifference, but also disseminate unhappiness at being immobilized and distrust of those who do exercise power' (Thompson and Horton, 1960; cited in Oskarson, 2010).

Participatory democracy is one of the major theories about democracy, along with liberal democracy, classic pluralism and deliberative democracy (Stoica 2012). It refers to 'a democratic political regime, where citizens take direct participation in public decision-making' (Balderacchi 2016). It emerged in the late 60's and 70's as a counter-argument against neo-liberal and elitist ideas that considered citizens as peripheral actors of politics (Vitale 2006). It was eclipsed by the conservative movement of the 80's but it gained a new burst in the late 90's and beginning 2000s through the emergency of successful innovative experiments (Florida 2014).

Haidt (2012) returns to the Fairness foundation and writes, 'Everyone cares about fairness, but there are two major kinds. On the political left, fairness often implies equality, but on the politi-

cal right it means proportionality— should be rewarded in proportion to what they contribute, even if that guarantees unequal outcomes’

A general definition presented by Lane in 1962 is that political isolation refers to a person’s sense of separation from the politics and administration of his the public... in this sense a misidentification. It implies more than lack of concern; it implies a dismissal (Lane, 1962). In political sociology, political isolation has come to refer to the opposite of ‘political involvement’ of any category, and to include different aspects of inefficacy, lack of interest, skepticism, and unhappiness (Citrin, et. al., 1975, Mason, et. al., 1985; cited in Oskarson, 2010).

In empirical analyses, mainly from the 1970s, political isolation has come to contain all sorts of aspects of the relation between and politics such as less usefulness, low faith, and political laziness. All these different aspects tap into concepts that could be tacit as aspects of isolation from politics, but these different aspects are multi-dimensional (Mason, et al., 1985; cited in Oskarson, 2010).

Some of the more elaborated efforts to define and measure political alienation have linked it to the concept of political efficacy that is feelings of potential influence on politics (Southwell, 1985; Craig, 1990; cited in Oskarson, 2010).

Political participation has taught us a lot about what lies behind actual political participation, and how political equality in modern democratic states is reflected in actual participation (Verba, et. al., 1995). Most of these studies state that a central prerequisite for actual participation is some degree of political involvement or engagement. As Verba, et. al., (1995) and his co-authors stated that it is hard to imagine that at least some psychological engagement with politics is not required for almost all forms of political participation.

Political involvement could accordingly be seen as a prerequisite for democracy and for fulfillment of political citizenship. Political alienation is here presented as a qualitative concept capturing the coincidence of low political interest and low political trust, thus indicating a feeling distance or ‘exclusiveness’ to the political sphere of society. It is believed to capture the subjective cleavage to the ‘elite groups’ or ‘establishment’ of politics.

The meaning used here is nearer to the definition presented by Kabashima (2000; cited in Oskarson, 2010) which uses the scope of political faith and civic-mindedness, where civic-mindedness can be interpreted as a evaluate of active psychological commitment with politics Besides, political attention is here treated as a main indicator for the civic-mindedness. By choosing this strategy the definition of political isolation presented here is broader than some previous definitions limited to different aspects of political faith or political trust and efficacy (ibid).

The case here is that the results of social and economic inequalities on the friendship to politics should not be constrained to incorporating only political faith. could report less political faith, but still paying attention in politics and be ready to participate, yet at the same time report a low level of political trust as a result of feelings of marginalization. To regard political isolation as solely a lack of commitment, lack of concern or passivity is also too narrow, since apathy could be a result of trust in others to handle politics in which one still feels integrated. The multi-dimensional aspect of political isolation is vital. In line with this argument, political isolation is explicitly treated in this study as multi-dimensional by combining the dimensions of trust and interest (Kabashima, 2000; cited in Oskarson, 2010)

2.7. Social Marginalization

Socio-economic marginalization refers to the various forms of disadvantages to which some segments of the population or regions are subjected in terms of the socio-economic benefits that accrue from the state (Langer & Stewart, 2013). According to Stewart (2012), socio-economic marginalization does not just happen overnight but is a cumulative process, sometimes lasting for decades before its impacts become visible. Initial position of privilege could lead to a long-term cumulative advantage.

This eventually leads to a situation whereby certain ethnic communities and regions enjoy opportunities such as access to infrastructural facilities such as roads, factories, educational institutions, and health facilities while others lag behind (Wanyande, 2016). The inequitable socio-economic development opportunities consequently create the ‘in group’ and ‘out group’ distinctions as those who miss out on development initiatives of the state begin to feel relatively deprived.

Both the external and local studies concur on threefold socio-economic aspects of marginalization. They include inequitable distribution of infrastructural facilities such as roads, factories, and health facilities; unequal access to education; and comparative deprivation to land access and ownership. These aspects are incorporated in the current study as components of socio-economic marginalization (Wanyande, 2016).

2.8 Conceptual Analysis and Review on Marginalization

As it was stated in Oxford Advanced Learner's Dictionary 6th Edition, marginalization is action of making to feel as if they are not important and can't influence decisions or events; or to put in a position in which they have no power. Marginalization is a slippery and multi-layered concept. Whole societies can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, 12 families or individuals can be marginalized within localities. To a certain extent, marginalization is a shifting phenomenon, linked to social status. So, for example, individuals or groups might enjoy high social status at one point in time, but as social change takes place, so they lose this status and become marginalized.

Similarly, as life cycle stages change, so might 's marginalized position. Peter Leonard (1984, p.180) defines social marginality as 'being outside the mainstream of productive activity and/or social reproductive activity'. This includes two groups, firstly a relatively small group of who are voluntarily marginal to the social order - new age travellers, certain religious sects, commune members, some artists, for instance. Here, however, we are concerned with a second group, those who are involuntarily socially marginal.

Leonard (1984, p.181) characterizes these as remaining outside 'the major arena of capitalist productive and reproductive activity' and as such as experiencing 'involuntary social marginality. For others, marginality is acquired, by later disablement, or by changes in the social and economic system. As global capitalism extends its reach, bringing more and more into its system, more communities are dispossessed of lands, livelihoods, or systems of social support (Chomsky, 2000; Petras & Veltmeyer, 2001; Potter, 2000; Pilger, 2002)

Marginalization is at the core of exclusion from fulfilling and full social lives at individual, interpersonal and societal levels. Who are marginalized have relatively little control over their

lives and the resources available to them; they may become stigmatized and are often at the receiving end of negative public attitudes. Their opportunities to make social contributions may be limited and they may develop low self-confidence and self-esteem. Social policies and practices may mean they have relatively limited access to valued social resources such as education and health services, housing, income, leisure activities and work (Veltmeyer, 2001).

The impacts of marginalization, in terms of social exclusion, are similar, whatever the origins and processes of marginalization, irrespective of whether these are to be located in social attitudes (such as towards impairment, sexuality, ethnicity and so on) or social circumstance (such as closure of workplaces, absence of affordable housing and so on). Different will react differently to marginalization depending on the personal and social resources available to them. Nevertheless, some common social psychological processes can be identified. We pay particular attention to processes that facilitate or prevent collective social action who are experiencing marginalization are likely to have tenuous involvement in the economy. (Burton & Kagan, 1996)

The sources of their income will vary. Some will be waged and some will depend on state benefits, marginal economic activity such as casual work, or charity (see for example, Smith, 1999). It is not unusual for to combine, or move 13 between, these various ways of getting money in their struggle for survival. Poverty, dependency, and feelings of shame are everyday aspects of economic dislocation and social marginalization. These experiences affect men and women differently and vary with age. Poverty and economic marginalization have both direct and indirect impacts one's health (Smith, 1999).

CHAPTER THREE

Research Methodology and Design

3.1. Description of Study Area

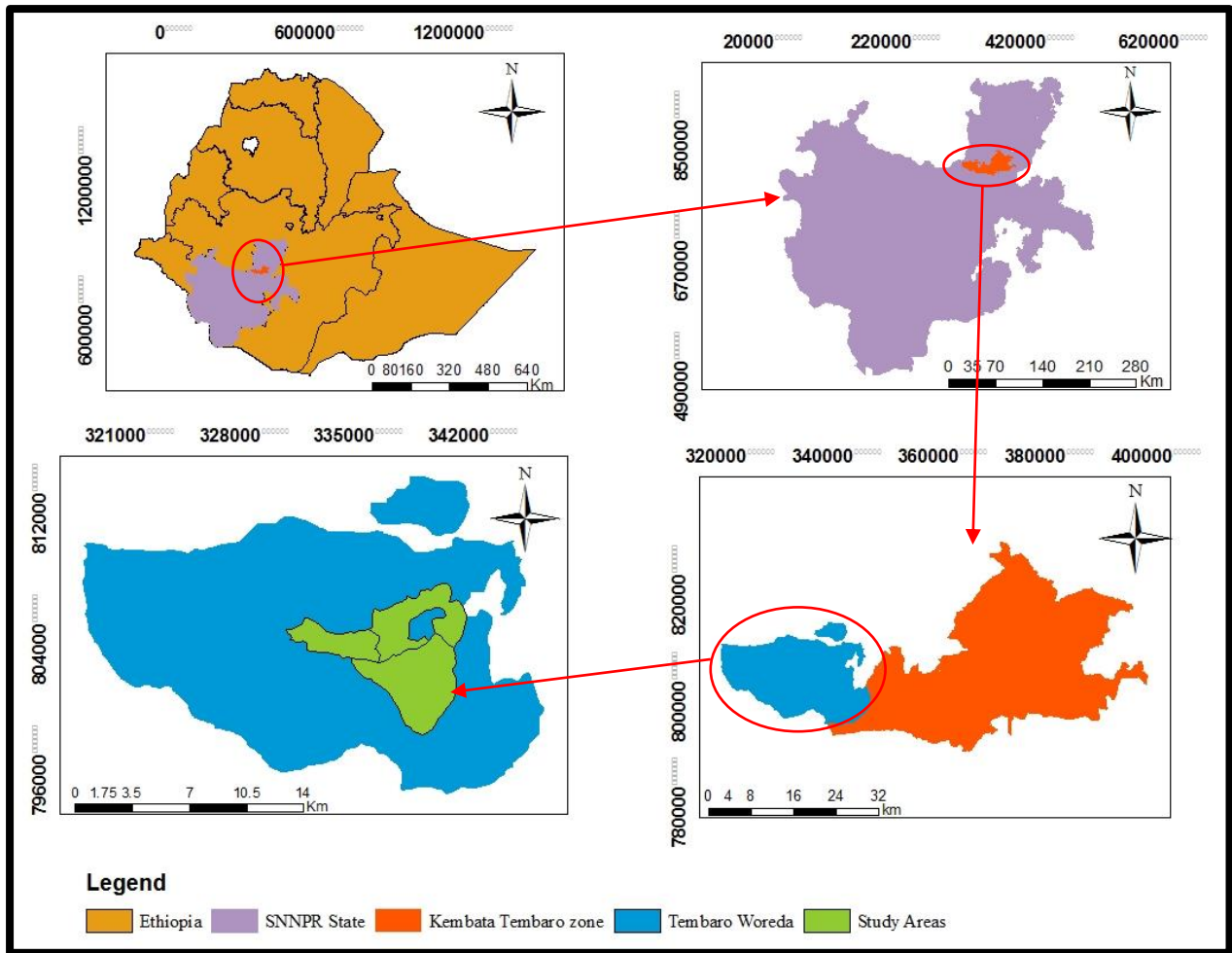
Tembaro Woreda is found in the Central Ethiopia regional State (CERS). This woreda is named after the inhabitant of the Tembaro . It is located 60 km, 185 km, and 400 km far from Durame, Hawassa, and Addis Ababa (zonal, regional, and national capital cities), Tembaro is bordered on the south by the Dawro Zone, on the north by the Hadiya Zone, on the west by Hadiya and Dawro on the east by Hadero Tunto, and the southeast by the Wolayita Zone. (https://en.wikipedia.org/wiki/Kembata_Tembaro_Woreda)

Towns in Tembaro include Mudula, Keleta, and Bultuma. Tembaro was also formerly called Omo Sheleko woreda. Geographically, the town is located at 7°20' North latitude and 37°56' East longitude (NUPI, 1999). Based on the 2007 Census conducted by the CSA, this woreda has a total population of 480,573, of whom 235,334 are men and 245,239 are women; 45,615 or 7.21% of its population are urban dwellers. The majority of the inhabitants were Protestants, with 77.69% of the population reporting that belief, 14.9% practiced Ethiopian Orthodox Christianity, 3.36% were Catholic, 2.07% were Muslim, and 1.17% observed traditional beliefs.

The majority of the population engages in subsistence farming, cultivating crops such as maize, teff, barley, wheat, and pulses. Livestock rearing, including cattle, sheep, and goats, is also common. However, the Woreda faces various socioeconomic challenges. Limited infrastructure, including roads, electricity, and access to clean water and sanitation facilities, hampers development and quality of life. Poverty levels in rural areas are relatively high, with limited access to education, healthcare, and other basic services. Traditional crafts and industries, such as pottery and weaving, contribute to the local economy to some extent. However, market access and trade can be hindered by limited transportation infrastructure

(<https://en.wikipedia.org/wiki/Tembaro>)

The Map showing the Location of Study area/Tembaroworeda



Source: Extracted from ARC GIS.

3.2. Research Design and Methods

The researcher used a qualitative research approach and descriptive method of research design which involves gathering data that describes the phenomena and then organizing and describing the meaning of the collected data. Since research design is a plan for collecting and analyzing data that help to answer the research questions, the qualitative approach and descriptive research design were employed, because they help to explore and understand the meanings individuals or groups ascribe to social or human problems (Cresswell, 2007:37). It also attempts to get an in-depth opinion from study participants (Dawson, 2009). The qualitative research method enabled the researcher to explore the views, perspectives, and experiences of the participants about social, economic, and political marginalization in Tembaro Woreda.

3.3. Sources of Data

To attain the aim of this study, both primary and secondary data are used. The primary data was collected directly from the pottery artisans in Tembaro, key informants (Kebele chairmen, School principals, Religious leaders...), leaders of informal social institutions, officers from Tembaro Town Culture Tourism, Women and Children Affairs, Social and Labor Affairs, and Government Communication.

3.4. Sampling Procedure and Techniques

Non-probability Sampling was employed to conduct this study. Among non-probability sampling techniques, the Purposive sampling technique was used to select all the participants in the study. Purposive sampling is a method commonly used in qualitative research that permits the researcher to carefully select participants as it illustrates some features or processes the researcher is interested in exploring (Silverman, 2000).

Therefore, all the respondents from traditional potters, stakeholders from government offices, religious leaders, local frontrunners, and elders from Temabro Woreda were selected by using purposive sampling based on expertise, awareness, age, and roles in the community, responsibility, victims, and perpetrators. The inclusion of all these participants in the study through purposive

ive sampling enabled the researcher to obtain reliable data and achieve stated objectives on the socio-economic and political marginalization of the minority group in the study area.

To this end, the researcher employed the aforementioned non-probability purposive sampling technique to select 78 individuals from three villages where the potters are large in numbers. These villages are Ferzano, Durgi and Sigazo. Accordingly, from the data obtained from the Woreda statistics office, There are about 410 potters currently residing in the localities. Out of these, 30 were selected for in-depth interviews and 24 participants for 3 FGD from the three villages' altogether - that is determined based on their willingness and seniority to provide rich and reliable information on the existing socio-economic and political marginalization of the traditional potters.

The researcher further conducted 3 FGDs constituting 8 individuals in each group to obtain additional information on the factors associated with the socio-economic and political marginalization of the minority group in Tembaro Woreda. Hence, a total of 24 participants from government offices, local community associations, schools, religious institutions, and others were respectively part of the FGD, to be held at each of the research areas. Along with this non-participant observation was incorporated further to enrich and capture the very relevant practices attributed to the case at hand and extend the triangulation of the data to be gathered. In sum, 6 FGDs with the two primary sources were conducted along with 30 in-depth interviews.

3.5 Types and Sources of Data

As noted in the preceding sections, the strategies of data collection were interviews, focus group discussion, and observation. Before data collection activities in the study sites, the researcher determined who could be going to be appropriate informants for each category of data collection approach and realize the objectives of the study by minimizing bias.

Thus, attempts were made to minimize potential errors in sampling and facing unwilling and uncooperative participants. Similarly, to avoid otherwise minimizing such research errors as unclear definitional, reliability, validity, and data analysis problems, the researcher conducted a pilot test, and data analysis, and then revise the questions whenever necessary. What is more, the

researcher tape-recorded responses during the interview so that he was able to interpret data as they had been provided by the respondents as much as possible.

3.6 Tools and Techniques for Data Collection

Data collection is the first and most important step in a research process. The process of collecting data involves designing data collection instruments and the conditions under which the instruments were administered. For this study, three data collection strategies; namely, in-depth interviews, observation, and focus group discussions were undertaken.

3.6.1 Interview

Interviews are important to get facts related to the issue under the study from the study participants. To actualize this, a Semi-structured in-depth interview guide was designed to get information related to the study concerns. The researcher used the semi-structured in-depth interview as it allows focused, conversational, two-way communication. The majority of the questions were brought about in the process of conducting interview sessions with informants out of discussion started from the initial questions. Therefore, the questions were arranged flexibly from the beginning. The interviewer followed a guideline and was able to follow topical trajectories in the conversation that might have strayed from the guide when it seemed appropriate. The interview consisted of 30 potters.

3.6.2 Focus Group Discussion (FGDs)

The focus group discussion was held with knowledgeable informants about the social, economic, and political situations of the potters. Focus group discussion was conducted by a moderator, and the composition of the participants were kebele chairmen, School principals, Religious leaders, frontrunners of informal social institutions, officers from Tembaro Town Culture Tourism, Women and Children Affairs, Social and Labor Affairs, and Government Communication. A group discussion was administered in a permissive environment to uncover opinions and share ideas and perceptions by participants. It was conducted to obtain valuable information on the issue and way outs.

3.6.3 Method of Data Analysis and Presentation

The qualitative information that was collected from the field through qualitative data collection methods was analyzed manually through careful interpretation of meanings and contents, organizing and transcribing, and summarizing following the issue under investigation. For the realization and successful accomplishment of the study objective, data collected from primary and secondary sources were recorded, edited, organized, analyzed, interpreted, and presented from a thematic perspective.

3.7. Ethical Considerations

In this study, all the acceptable ethical behaviors were considered. All stakeholders at all levels including the participants and /or respondents were well informed of the purpose and relevance of the study for ethical acceptance. Voluntariness was requested and agreed upon with the respondents before the data collection. The respondents were selected to participate in the study based on their willingness and seniority. The researcher keep the confidentiality of the information and respect the privacy of the participants. The participants were informed that the information recorded and collected will remain anonymous and all the data obtained from different sources were duly acknowledged.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

The study aimed to investigate the multiple factors contributing to the marginalization and inequality experienced by the traditional potters in Temabro Special Woredas. These factors encompass economic, social, and political exclusion, highlighting the ways in which the traditional potters' community faces discrimination and unfair treatment.

The research findings are presented in four subsections. The first subsection offers background information and demographic details about the respondents. The second and third subsections delve into the social and economic conditions of the Traditional Potters, examining the challenges they face in these areas. The final subsection addresses the political exclusion experienced by the Traditional Potters in the Temabro Special Worada.

Background Information and Demographics: This subsection presents the demographic data of the study participants, including age, gender, marital status, religious affiliation, and educational background. It also provides an overview of the participants' occupations, highlighting the reliance on pottery work for the in-depth interviewees and the diverse occupations of the focus group discussants.

Social Exclusion of the Traditional Potters Community: In this subsection, the study examines the social challenges faced by the Traditional Potters, such as discrimination, stigmatization, and limited social interaction with other communities. It discusses the impact of these social barriers on their overall well-being and opportunities for integration and social mobility.

Economic Marginalization of the Traditional Potters: This subsection focuses on the economic hardships experienced by the Traditional Potters, including limited access to resources, low income, and lack of economic diversification. It analyzes the consequences of these economic disadvantages on their overall quality of life and the perpetuation of poverty within the community.

Political Exclusion of the Traditional Potters Population in the Temabro Woreda: The final subsection sheds light on the political exclusion faced by the Traditional Potters, such as lack of representation, limited participation in decision-making processes, and exclusion from political institutions. It explores the implications of this political marginalization on their ability to access resources, voice their concerns, and advocate for their rights and needs.

4.2. Socio-demographic characteristics of the study participants

The comprehensive interview was carried out with a group of 30 individuals, ranging in age from 18 to 50, of which 14 were females and 16 were males. A large portion of the participants (22) were married, while the remaining individuals were either single or widowed. The majority of the participants identified as Protestants. All of the interviewees relied on pottery work as their primary source of income, and none of them had received formal education beyond the primary school level.

The focus group discussion involved 24 individuals, ranging in age from 18 to 65, with the majority being married Protestants. Six of the participants had pursued higher education, while ten had completed primary and secondary schooling. The occupational backgrounds of the focus group participants were varied, with many working as civil servants, school administrators or being self-employed in different sectors.

4.3. Social marginalization of the Traditional Potters

The social exclusion and non-reciprocal relationship characteristics of the Traditional Potters Traditional Potters minorities are examined and presented as follows; based on data gathered from interviews, observations, and focus group discussions, the research indicates that the life circumstances of the Traditional Potters are inferior in Tembaro society, as evidenced by the frequent segregation that occurs during social interactions between them and the dominant majority groups. The Traditional Potters are restricted from participating in certain situations and activities, such as greetings, communal meals, union membership, funeral customs, and the selection of spouses, educational opportunities, and healthcare facilities.

Based on evidence gathered from interviews, observations, and focus group discussions, it has been found that members of the Traditional Potters community are not allowed to visit other's homes or participate in meals or drinks with the broader society. They have been consistently excluded from certain rituals, such as marriage, death, and other ceremonies. Due to misconceptions about the group, the majority groups approach their interactions with Traditional Potters with caution. However, because the Traditional Potters provide support for the needs of the dominant groups and have the right to remain in segregated areas, they are allowed to participate in some activities. This type of marginalization is widespread throughout Tembaro society, with the Traditional Potters experiencing it more frequently than other minorities in the research locations.

One of the most valued customs in Tembaro society is the act of greeting, which typically involves shaking hands and is viewed as a sign of respect. However, due to the false belief that Traditional Potters have the 'evil eye', the majority groups in Tembaro are hesitant to exchange greetings with them. Based on data gathered from interviews, observations, and focus group discussions, the Traditional Potters are more likely than other groups to receive no response when they offer greetings to members of other Tembaro minorities. This is due to the misinformation that Traditional Potters consume more dead bodies than other creatures. As per an interview, individuals from the dominant group who live in close proximity to Traditional Potters carry cultural medicines in their pockets, neck, or hands to protect themselves from the illnesses and deaths that can be caused by the evil spirit of the Traditional Potters.

As one of the participants described below;

'Engaging in regular greetings with the majority community who live nearby is challenging. Our neighbors always carry specific traditional medicines in their pockets or hands when leaving their homes because they believe that the Traditional Potters possess an evil eye.'

Another woman, aged 40, who participated in the in-depth discussion, recognized the detrimental impact of exclusion that occurs between the Traditional Potters and other dominant groups during greeting exchanges. She noted that no one from the larger community is willing to extend their hand in greeting, including at places of worship. This is because of a false belief held by the

community that Traditional Potters cannot participate in this significant communal tradition in Tembaro society.

Sharing a meal in a group setting with neighbors is a popular custom in Tembaro society. It is typical to consume fruits, sugar cane, and other foods while walking around the neighborhood. However, when members of the majority Tembaro culture come into contact with certain Traditional Potters, they abruptly stop eating, hide their food, or drop it out of sight of the Potters. The majority of groups in the research area are reluctant to eat with the Traditional Potters due to their fear of evil spirits and avoid it as a cultural practice. Even during mourning ceremonies, unlike the vast majority, the Traditional Potters are only allowed to contribute a small amount of money rather than provide meals to the mourners. Furthermore, the Traditional Potters are not expected to have a meal together or sit down for a meal where anyone from the non- Traditional Potters group is present.

One of the participants in the in-depth interview said that:-

'In mourning ceremonies, while the great majority of Temabro society requires our assistance in some specific areas like digging burying holes, they often keep us away and avoid us even from expressing our sorrows to the deceased. Moreover, they keep us outside the gate and provide us with the leftover food.'

The funeral ceremony has its role in reflecting the social marginalization of the Traditional Potters in the study area. Only the Traditional Potters men are preferred to take part in the ceremonies for the services they deliver. They are excluded from this core community ritual because of the beliefs of the community which considers them as with evil spirit, impure, and as one who participates only for seeking food.

The situation discussed in FGD is as follows;

' . . . The majorities participate in funeral ceremonies and social events of our group just for the sake of respecting community trend than respecting us. They, as a neighbor, are not willing to participate in different social issues that took place in our home, to help us in different duties in ceremonies, and their children are seriously ordered not to reach our home at ceremonial times'.

The stereotype that the majority groups hold that the Traditional Potters as impure is another dimension of marginalization to the Traditional Potters community. There is a wide range of beliefs in the study area that the Traditional Potters is set as impure. Impurity has both overt and covert natures there. The overt nature of impurity is related to keeping their hygiene and the covert nature of it is tied to community tradition. As is explained in the in-depth interview, there is the common belief of the Temabro society to the Traditional Potters that they do not keep their hygiene. The utensils that the ' Traditional Potters are using in their home, the clothes they wear, and the village they live in are assumed as unclean and polluted. The community perceives that all the Traditional Potters eat a dead animal which is taboo among the wider society. Men Traditional Potters to some extent have a better chance to share their feelings with other members of the community than female Traditional Potters. This is due to the stereotypes of female Traditional Potters as more impure than men.

Regarding the participation of the Traditional Potters in 'Idir' and 'Iqub' and other social settings, the Tembaro have different social settings that maintain reciprocal interactions and relationships among each other. The marginalization of the Traditional Potters is further laid on the level of participation and formation of different unions such as 'Idir' and 'Iqub' in the study area. They are not allowed to join these groups due to different reasons. One reason is based on their economic activity; the Traditional Potters are known for their pottery work which is believed as low-grading work. Since their attention is highly focused on the pottery work and it is believed as they have no money left to be saved. They are also segregated from 'Idir'. Based on data from the interview, the consideration of the Traditional Potters as impure is the other factor to exclude them from 'Idir' and 'Iqub'.

One of the interviewees disclosed as;

' . . . No one can drink or try to eat anything from our home because it is believed as having a bad odor, and no one can have a sit with us in a union of 'Idir' because of the wrong perception that considers us as impure'.

Other occasions assure social interactions among the Temabro society. These include participation in events like weddings, conflict and dispute resolution mechanisms ('Shimgilina'), local leadership, and Kebele counsel. These are some of the areas in which the traditional potters'

community generally faces exclusion from the host community. As discussion undertaken in FGD shows, none of the Traditional Potters are invited to attend weddings and other thanksgiving ceremonies, no one from them is expected to solve and manage the disputes that arise in their locality, none of them are a candidate, and a selectee of local leadership, none of them become a leader or administrator even at Kebele level.

It is obvious that our society is male-dominated and the request to marry someone emanates regularly from males. This attitude influenced the mate selection and continuity of practicing love relationships of all women in general and women of the Traditional Potters in particular. More importantly, it limited the opportunities of girls in the Traditional Potters minority only to their group. As a result, women from the Traditional Potters are excluded from making marriage relationships and the selection of mates with the majority group. They experienced endogamy for centuries for two basic reasons. The first reason is that exogamy is a taboo for the Traditional Potters as of the belief of majorities concerned. The second reason is to uphold and sustain the culture of making pottery, skills of circumstance, and other cultural traits. Nowadays, the male Traditional Potters in some areas have practiced exogamy to some extent with challenges.

As to the data acquired from informants,

".....there are some men Traditional Potters who engaged in a marriage of the women from other regions. However, the women married to the Traditional Potters are even segregated from making social relationships with others in both times of peace and mourning. They were labeled as Traditional Potters women by the rest of the community."

They face a high level of marginalization; which exposed them to physical and emotional problems such as depression, loneliness, sadness, harm, conflict, and divorce in their marriage.

The Ethiopian government has designed several health packages to improve the health status of rural communities. Health institutions and professionals have roles and responsibilities to administer and implement these policies. But, the Traditional Potters are marginalized and discriminated against in the implementation of such policies in past and present times. They are kept out of the provision and usage of health services. One cause of marginalization is laid on the assumption that the Traditional Potters are evil spirits, not hygienic and healthy. Because of fear of marginalization that emanates from health institutions and health professionals, of the Traditional

Potters are not willing to go to healthcare centers. Most healthcare workers are not willing to provide them with environmental health packages and other services in their respective Kebeles. The professionals are not willing to go to the Traditional Potters village to train and treat them.

Information from FGD shows this truth as follows.

'The healthcare workers are not willing to visit our community. They do not follow up and help us in keeping both environmental and personal hygiene like the way they do to the others in the larger community. Because of this, we always miss the opportunity to have drugs given in donations from the government and others. We missed the chances to get help and advice from reproductive health services. We faced segregation even when we go to Woreda healthcare center to get health care services . . .'

In light of the education sector as a source of discrimination, the Ethiopian government has different policies and strategies to access education for all citizens in the country. 'Education for all' is one of the policies that the government has planned as development goals of the country. Besides this, people of the minority groups have exercised discrimination in educational institutions. They do not have an access to primary education in their community and the majority of them couldn't read and write. They are not able to send their children to school. According to the interview with the key informant, the school registration rate of children from the Traditional Potters community, in general, is almost none. As a result, the literacy rate is very much alarming in this group.

For the most part, the Traditional Potters did not have common burial places shared with the non-traditional potters. This is also another mechanism through which the social status of the Traditional Potters has been characterized. The corpse of Traditional Potters usually never gets obscured in a commonplace with the dominant Non-Traditional Potters. It is expected to bury in separate places. Conversely, even at this time, the bodies of Traditional Potters in the research areas are entombed in one compound but still in a detached plot of land within the compound. In other words, the Traditional Potters have the same burial places as the Non-Traditional Potters community. However, they are allowed to use separate graveyards within the common burial compound. The graveyard allocated for The Traditional Potters in the burial compound is posi-

tioned at the back of the Non-Traditional Potters in such a way that it signifies the lower social status of the Traditional Potters in their real life.

4.4. Economic marginalization against the Traditional Potters

The economic marginalization of the Traditional Potters group has emanated from economic activities and the living standards of the group. Pottery work is the major economic activity that the Traditional Potters survive their living. The work is also considered as well-known craftwork in community. It is a livelihood strategy for the Traditional Potters than farming and other occupations. Pottery is believed as the Traditional Potters job in the Temabros society itself.

The Traditional Potters make long-distance travel to the place where the soil for pottery work is available and accessible. As presented in the above statements, it is the duty and responsibility of women to undertake the tasks of pottery work; to search and identify the soil needed for it; to dig and collect it, to bring it to their workplace by carrying, process it, to craft the potter, to take the final product to market and to sell it. Accordingly, women have a full responsibility to work pottery work and feed the whole family. Men in the group are engaged in other occupations such as physical labor and animal herding activities.

Farming activity has been used as one of the livelihood strategies by the larger society in Temabro Woreda. However, the Traditional Potter lack of accessibility of land is one of the affecting factors to this strategy. Similarly, the pottery work is facing several problems such as lack of soil in the surroundings, market fluctuation to get grass and other raw materials for production, lack of working space, and lack of selling place in the town and market as well as the abundance of modernized plastic products in the market. The Traditional Potters walk remote areas to search for preferable soil dig the soil and bring it via their backs. They buy the grass and other raw materials for the production of pottery at a costly price and sell the final product at a cheap price.

Beyond the hard nature of pottery work, the Traditional Potters have difficulties because of the structural discrimination from the local government. The market situations and the value given to their product by the host community are also some of the implications of the marginalization. On the other hand, the Traditional Potters are neglected from being organized in small-scale enter-

prises to secure safe workplaces and initial capital from the government. They frequently asked the local government to organize them into small enterprises, to facilitate work, and to get the help of initial capital. But nobody gave them a little attention.

For instance, the government has given more attention to the street coffee market (an alarmingly emerging type of business) in the towns that usually use the pot called 'Jebena' on which they put the coffee. Jebena is the handwork of the Traditional Potters. The coffee sellers have the right to be organized in small-scale enterprises to sell coffee on the streets. This is to mean that the non-Traditional Potters members of society who engaged in different jobs have an access to initial capital, working and selling places. But the pottery workers are deprived of these opportunities.

The problems are discussed as follows:

'There is isolation in the marketplace to sell our products. We are facing a great challenge to sell our products from a day to day. We are forced to sell our products in unclean and unseen places at the market'.

Based on the observation the researcher collected significant data as shown below:

Traditional Potters are not given opportunities to advance their skills and securing permanent production and marketplaces. The marketplaces for the pottery work of the Traditional Potters are crowded. There are no separate and constant places to sell pottery products in the study area. As a result, their products break out at the stage of design, burning stage, transportation, and selling.

The data from FGD given below shows the less attention given to works of the Traditional Potters;

'The products of pottery work are often broken in transportation because of lack of appropriate transportation to the market. We carry 7 to 15 pots which are equivalent to 25kg to 35 kg in our back and move from 15km to the local markets. We have no shoes. This harms physical health status of us than that of the breakings of the products . . .'

In general, the Traditional Potters are living in deep-rooted poverty. They have insufficient food required for the survival of their family members. Most often, they get meals once a day and they

get more than once per day at special moments. They are neglected by poverty reduction programs designed by the government. For instance, they are neglected by aid from both community and the government. Their home is built from shanty materials and it is very far from a tolerable context for human living. They lacked clothes to wear and most of their wearing is torn clothes. Accordingly, they are exposed to different living crises because of discrimination against the group. The information from the interview shows that they are discriminated against from land, capital, and market.

The aforementioned realities take connections with the Rights-Based Approach (RBA) which emphasized the importance of ensuring that individuals and groups have access to basic rights such as food, shelter, education, and healthcare. In the sense however the potters need to be empowered to claim their rights and hold duty-bearers accountable for fulfilling their obligations to respect, protect, and fulfill those rights. This approach is based on the belief that the realization of human rights is essential to achieving sustainable development, reducing poverty, and promoting social justice.

4.5. Political marginalization against the Traditional Potters

The Temabro Woreda Council is the highest body of state authority within the Woreda. The Council has several powers. Its powers include examining and approving the draft economic development, and social services, along with administrative working plans and programs of the Woreda concerned, creating a suitable condition in which the resident public is especially inspired and mobilized to engage in development efforts.

Members of the Woreda Council are elected directly by the inhabitants of the Kebeles embraced in the territorial area in which the Woreda has been organized (article 78:1 of SNNPR Constitution). The Council of the Woreda has 69 members. They are represented by the different Kebeles of the Woreda. The number of representatives from each Kebele depends on the area of the Kebele concerned. The Traditional Potters marginalized minorities do not have representation in the Woreda Council. According to participants, there is no special consideration for the Traditional Potters.

Although it is noted that people's participation in decision-making is one of the most important things for a democratic country, since it is their fundamental right, all participants mentioned that the Traditional Potters never participated in decision-making processes, such as those relating to political issues and local administrative roles. Local government institutions are very centralized. The posts of decision-makers are generally occupied by the dominant groups from Temabro society.

One of the interviewees disclosed as;

'There is no Traditional Potters now in the director positions or chief of administration positions at the local and township levels of administration. This is a result of two reasons: firstly, they are denied representation because they share an uncommon lifestyle with the mainstream group and presumably their small population size. These situations made them get dominated by the mainstream group'.

Moreover, the Traditional Potters expressed that they do not feel they are getting benefits from their woreda's resources and that all decisions concerning these also came from the non-Traditional Potters administrators.

The local administrations have roles played to recognize pottery products in the market and among community members. In the same way, pottery work is one of the cotton industries which demand series guidance and support from local administrations. The local government has a responsibility through facilitating inputs, work, and selling places, in addition to protecting their human rights that can be violated concerning work.

The Traditional Potters minorities, on the other hand, speak the same language as the mainstream Temabro society. However, data from the FGD shows the Traditional Potters are neither allowed to participate in political meetings nor allowed to give ideas in political meetings. This is due to several reasons such as their inability to decide, low self-esteem, and lack of confidence. Moreover,

The FGD participants stated

'...absence of representation of the Traditional Potters minorities in the Woreda Council resulted in the voice of the Traditional Potters remaining unheard and those they are not benefited

from the woreda's resources as other members. They also said that due to their absence of representation in the Woreda Council, the Traditional Potters have no significant share in the political power and administration of the Kebeles/Woreda. ‘

The exclusion of the Traditional Potters involvement in governmental administrative and decision-making systems is another example of how they are politically marginalized. The Traditional Potters are no longer permitted to participate in or hold leadership roles in any village-level political organizations, including the local association and service cooperative. The right to association, personal and collective protection from harm, the rule of law, freedom of expression, and equality of opportunity are all examples of political rights that may be denied to excluded groups as well as their exclusion from decision-making processes (Tamiru, 2017).

The incorrect perspective that assumes the Traditional Potters are not thought to have the potential to perform such prominent roles and are culturally considered to be dominant is the root of political marginalization, according to FGD participants. These remarks could be an example of the dominant groups' strict stereotyping of the Traditional Potters social groups in opposition to the community's adaptable socio-cultural initiatives. Because of this, the majority of people in positions of authority in governmental structures come from the host society, which is frequently prejudiced against underprivileged groups. They are not treated equally with others and are excluded from decision-making procedures.

In effect, the Temabro Woreda Council is the highest governing body within the Woreda, responsible for approving plans and programs related to economic and social development, as well as mobilizing residents for development efforts. Members of the Council are elected by inhabitants of the Kebeles within the Woreda, but marginalized communities such as the Traditional Potters are not represented. Participants noted that the Traditional Potters are excluded from decision-making processes and do not benefit from the Woreda's resources. They are also unable to participate in village-level political organizations or hold leadership roles. This exclusion is due to the dominant group's stereotyping and prejudice against the Traditional Potters. As a result, the majority of decision-makers in governmental structures are from the dominant group, and marginalized communities are politically marginalized and excluded from decision-making procedures.

The exclusion of the Traditional Potters from decision-making processes and political representation is a form of political marginalization that denies them their fundamental right to participate in governance and have their voices heard. Despite speaking the same language as the mainstream Temabro society, the Traditional Potters are not allowed to participate in political meetings or give ideas, leading to a lack of confidence and self-esteem. This exclusion resulted in the Traditional Potters not benefiting from the Woreda's resources as other members do.

The local government has a role to play in recognizing and supporting pottery products in the market and among community members, including facilitating inputs, work, and selling places while protecting the human rights of the Traditional Potters. However, due to their absence of representation in the Woreda Council, the Traditional Potters have no significant share in the political power and administration of the Kebeles/Woreda.

The root cause of political marginalization was the dominant group's incorrect perspective that assumes the Traditional Potters are not capable of performing prominent roles and are culturally considered inferior. This strict stereotyping of the Traditional Potters was in opposition to the community's adaptable socio-cultural initiatives. The result was that underprivileged groups are not treated equally with others and are excluded from decision-making procedures.

Addressing political marginalization requires a comprehensive approach that involves addressing the root causes of exclusion and implementing policies that promote inclusion and equality. This may include creating opportunities for marginalized communities to participate in governance and decision-making, promoting their representation in political organizations, and encouraging the mainstream society to embrace diversity and reject stereotypes.

In the aforesaid context, the actualities of the potters are pertinent with the Social Exclusion Theory that describes the processes through which individuals or groups are marginalized or excluded from society. It highlights the social, economic, and political factors that contribute to exclusion, including discrimination, poverty, and inequality. Based on which, the exclusion of the traditional potters with a multidimensional phenomenon affected them in different ways. Hence, addressing the root causes of exclusion and promoting social inclusion through policies and programs are vital to ensure equal opportunities and access to resources. The aim of which would be to promote greater social cohesion and reduce inequalities in society.

4.6 Challenges of marginalization against the Traditional Potters

Traditional potters while experiencing marginalization had faced various challenges in the contexts of Temabro Special Woreda. Among which, the major ones were as follow:

One of the primary challenges faced by traditional potters in Temabro Special Woreda is economic marginalization. Limited market access, subsidy and scarce production inputs have posed significant hurdles. The potters struggle but often fail to earn a sustainable income from their craft, leading to financial instability and even poverty. The absence of a steady market demand for their products exacerbates this economic hardship.

The rise of modern manufacturing techniques and materials put a detrimental impact on traditional pottery in Temabro Special Woreda. The traditional pottery products and techniques are nowadays often perceived as outdated. Following, the demand for traditional pottery has declined, further marginalizing the potters and their livelihood. The erosion of traditional practices in favor of more modern alternatives also threatened the cultural heritage associated with this art form.

Another significant challenge faced by traditional potters is the lack of access to formal education and skills development programs. The absence of such opportunities hindered their ability to enhance their skills, innovate their designs, and adapt to changing market demands. Without proper training and education, traditional potters struggled to compete and thrive in an evolving marketplace. This lack of skill development however affected the sustainability and growth of their income streams.

The outcome of poor social services and displacement on the other hand exacerbated the situations of the traditional potters. They faced displacement due to growing urbanization and various development titled projects. Their locations are often overlooked or even forgotten to basic social services, leading to the neglect and marginalization of their cultural heritage.

Unlike the mainstream community, traditional potters lacked recognition, denied the right to elect, be elected, have a voice and get support from communities and government institutions, which hindered their participation, preservation and promotion of their rights and livelihood at large.

Traditional potters in Tembaro Special Woreda confront a myriad of challenges that contribute to their societal marginalization. Foremost among these is economic marginalization, where restricted market access, scarce production inputs, and a dearth of subsidies present formidable obstacles for these skilled artisans. Many grapple with the daunting task of generating a sustainable income from their craft, resulting in financial instability and, in some cases, poverty. The encroachment of modern manufacturing techniques and materials exacerbates their predicament, as traditional pottery faces diminishing demand due to perceptions of obsolescence.

This not only jeopardizes the livelihoods of the potters but also erodes the cultural heritage embedded in their artistic practices. Another critical issue is the absence of access to formal education and skills development programs. This educational gap undermines the sustainability and progression of their income streams. Furthermore, inadequate social services and displacement compound the challenges faced by traditional potters.

Displacement resulting from urbanization and development projects often leads to the oversight of their locations, depriving them of essential services and further neglecting their cultural legacy. Additionally, these artisans grapple with a lack of recognition, exclusion from electoral participation, and insufficient support from both communities and governmental bodies. This impedes their ability to preserve, promote, and advocate for their rights and livelihoods, posing a significant threat to the continuity of their traditional artistry.

This erosion of traditional practices not only exacerbates their economic hardships but also endangers the cultural heritage associated with their craft. In addition, the lack of access to formal education and skill development programs impedes their ability to enhance their craftsmanship, innovate their designs, and adapt to evolving market demands. This absence of training opportunities hampers their competitiveness and inhibits the growth of their livelihoods. Furthermore, poor social services and displacement compound the challenges faced by traditional potters, as they often experience neglect and a lack of access to basic amenities due to urbanization and development projects.

Additionally, the emergence of modern manufacturing techniques and materials has had a detrimental impact on traditional pottery, with the perception of these traditional products and tech-

niques as outdated resulting in a decline in demand. This further marginalizes the potters and undermines the cultural heritage associated with their art form.

Moreover, poor social services and displacement exacerbate the situation for traditional potters. Displacement resulting from urbanization and development projects often leads to their locations being overlooked, denying those basic social services and further neglecting their cultural heritage. Additionally, traditional potters often lack recognition, are denied the right to participate in elections, and face a lack of support from communities and government institutions. This hinders their ability to preserve, promote, and advocate for their rights and livelihoods.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

The main goal of this study was to assess the Traditional Potters population's socioeconomic and political marginalization in Temabro Woredas within the SNNPRS. To get the desired results, the steps that followed were taken: the area of concern and study site had been determined; relevant documents from a variety of well-known sources were examined; the variables that were independent and dependent were determined and defined; sample groups were established; the research area was demarcated; and tools for collecting data (focus groups discussion and interview questions) were prepared and piloted.

The study was carried out in Temabro Woreda, and those in responsible for societal and labor affairs, women's concerns, and children's issues, as well as elders of the community from Kebeles, members from educational institutions, religious leaders, and Traditional Potters, participated in the FGD. A sampling approach called availability sampling was employed to choose the representative sample. The study's main conclusions are therefore briefly listed below.

5.2 Summary

Based on the data obtained from participants, the marginalization experienced by the Traditional Potters is attributable to several factors, which include their lineage, profession, hygiene standards, violation of dietary taboos, cultural practices, and other distinctive characteristics. The overwhelming majority of the participants affirmed the findings of the study that the customs and behaviors of the Traditional Potters are vastly different from those of the general population. Their actions contravene the norms and principles that are expected to govern the wider society. According to subsequent research, the Traditional Potters flout a range of food taboos by consuming meat that is forbidden by their religion or culture, particularly internal organs of animals

that were not properly slaughtered or that had died naturally. As a result, they are deemed unclean and subjected to discrimination during communal meals.

Hygiene problem is another ground as indicated in the results; members of the Traditional Potters never take care of their hygiene, and do not wash their clothes and body and smell unpleasant. Likewise, concerning the lineage or descent of the Traditional Potters both the Traditional Potters and non-' Traditional Potters data examination confirmed that the marginalization of Traditional Potters is related to their historical descent. This consideration developed in the community and caused the marginalization of the Traditional Potters.

Regarding occupational status, the data indicated that the vast majority sample agree with the engagement of Traditional Potters in low occupational status. The Traditional Potters occupations like preparation of pottery works are given low status by the community. Thus, their engagement in fewer value occupations is one of the causes of the marginalization of Traditional Potters.

Regarding the marginalization of the Traditional Potters clan in the study area, the data had shown the following findings: Socio-cultural consequences- marginalization imposed socio-cultural impacts on the Traditional Potters social group. Such impacts include denial of social relations, discrimination during meal usage, prohibition of intermarriage, differentiation of burial places, and denial of membership in social organizations.

Relating to social relations the research found that denial of making a relationship with the Traditional Potters. The mainstream hesitates from making social relations and friendships with ' Traditional Potters. The members of the Traditional Potters social groups are not invited to major social events and communal labor like 'dabo' and 'idir. If they are allowed to take part in some social occasions, they are barred from entering the house of the mainstream Tembaro society or obliged to sit on the floor near the entrance. While greeting, the Traditional Potters are expected to humiliate themselves, and step aside.

Regarding denial of commensality, the vast majority of the sample confirmed an absence of commonality between the Traditional Potters and non- Traditional Potters social groups. This is because; the Traditional Potters use inferior and unclean foods like the head, innards, and flesh of dead animals. They are served separately on leaves, broken plates, or on their bars. Thus, de-

nial of commensality hardly affected social relations between the two social groups and severely contributed to the social marginalization of the ' Traditional Potters.

Regarding intermarriage, almost all samples confirmed the impossibility of marriage between the Traditional Potters and non- Traditional Potters social groups. Making marriage with the Traditional Potters is culturally forbidden for the members of the mainstream. As indicated in the review literature having any hint of sexual intercourse with the Traditional Potters is considered polluted and dangerous (Freeman& Alula, 2001). Thus, the Traditional Potters marry members of their social group. Mitigation of this may require further research and another investigation.

Regarding burial places, when members of Traditional Potters die they are buried differently from the mainstream. Whereas the non-Traditional Potters get buried around church centers or in areas specifically prepared for this purpose. Furthermore, the Traditional Potters are buried without performing any religious and cultural process that is different from the non-Traditional Potters.

The Traditional Potters are also denied membership in different cultural and social community organizations such as 'idir'', wedding ceremonies, debo, and equip. These community organizations are helpful for people to help each other during times of emergencies and work beyond the capacity of individual persons. The Traditional Potters, however, perform these situations only within their members.

As to the dimension of economic marginalization that affected the living conditions of the Traditional Potters, the study depicted the following findings.

The access to engagement for the Traditional Potters in economic activities is highly limited. That is related to the marginalization that resulted from their settlement pattern. The Traditional Potters also lack favorable land for the cultivation of cereal and other cash crops. Thus, they are only engaged in difficult pottery work. Besides this, the Traditional Potters do not have access to market spaces, houses, or any other business centers.

There are restrictions of exchange on the production of the Traditional Potters. There is a prohibition to use the products of Traditional Potters and members of the mainstream only buy pottery products. The products produced by Traditional Potters are also limited to only for pottery pro-

duction. Nowadays, due to plastic utensils in the local market, the Traditional Potters are facing huge challenges.

Concerning political marginalization the study found the following: The limitation of access to take part in the political process is one of the political consequences that hardly affected the Traditional Potters in the study area. They are not allowed to take part in political meetings or offer ideas at any social gathering. This is due to the stereotype. Moreover, they do not hold political positions and lead offices as well as they are not trusted to hold positions. Thus, there are no political representations of the Traditional Potters in the study area.

5.3 Conclusion

As it was discussed above, the marginalization of the Traditional Potters community has multi-layered causes and sources that are linked to their social status and marginalization. Among manifested types' of marginalities, social marginalization is 'being outside the mainstream of productive activity and/or social reproductive activity', and experiencing involuntary social marginality is the major one. Traditional Potters are not only dispossessed of lands, livelihoods, or systems of social support but also excluded from full social lives at individual, interpersonal, and societal levels and had relatively little control over their lives and the resources available to them.

All clan members are involved in pottery production to maximize the income they get from the sales. The job is physically demanding and labor intensive. They need to buy a lot of food; have to eat to get the strength and power to produce as many pots as possible. Different derogatory terms like 'Fugiti' and 'Fugicho' are also used for the Traditional Potters to designate them as backward. They are stigmatized and are often at the receiving end of negative public attitudes. They are limited and developed low self-confidence and self-esteem regardless of their living places; rural or urban, etc. Until this day the Traditional Potters remain rural and marginalized, with little access to schools.

A negative foundation for relationships has been built a long time ago, and are very strong and resistance to change. Their houses are described as small and very weak. They are considered to be polluting and unclean by dominant farmers in the area as a result of the 'impure' meat that they are said to eat.

As mentioned in the results and discussion, the Traditional Potters' communities are experiencing marginalization in the economy and income sources available to all in their living areas. Poverty, dependency, and feelings of shame are some of the everyday aspects of economic dislocation and social marginalization of the Traditional Potters communities. As a consequence, poverty and economic marginalization have both direct and indirect negative impacts on the living conditions and standards of the Traditional Potters community, and in all other parameters of development of the Traditional Potters individuals, families, and communities. Qualitatively, they are worse off relative to the dominant groups and less integrated and included to the market economy of their localities. That is why almost all of the informants argued (during FGD sessions) and all of the respondents stated that economic deprivation is among the major contributing factor to the marginalization of Traditional Potters' communities though there are still other social challenges causing the exclusion of ' Traditional Potters.

In general, the Traditional Potters are living in deep-rooted poverty. They have insufficient food required for the survival of their family members. Most often, they get meals once a day and they get more than once per day at special moments. They are neglected by poverty reduction programs designed by the government. For instance, they are neglected by aid from both community and the government. Their home is built from shanty materials and it is very far from a tolerable context for human living. They lacked clothes to wear and most of their wearing is torn clothes. Accordingly, they are exposed to different living crises because of discrimination in the group. They are denied and discriminated against from land, capital, and the market.

The Traditional Potters do not have educated who stand for their rights. They do not have power at any level of government to raise their voices to be heard. According to these groups social economic, cultural, and political problems they face become accountable for lack of their recognition. Although the Traditional Potters can fulfill most of the general requirements of ethnic recognition listed on the FDRE constitution such as Contiguousness, Language, and others (see article 39:5), they lack both recognition by and representation in the community at large and the local authority. This lack of recognition and representation is seen in the fact that the Traditional Potters minority parents have not been included in the awareness-raising movement in their localities. It also appears from the fact that they are not represented in any local positions. This is

because of their cultural disadvantage which is related to the norms that affect both parents and children.

In general, marginalization of the Traditional Potters clan has resulted in socio-cultural, economic, and political consequences. The socio-cultural dimensions include an absence of social relations, denial of commonality, prohibition of intermarriage, denial of the burial process, and denial of membership in community organizations. Furthermore, economic consequences of marginalization are limitation of access to participate, absences of a favorable working place, restriction of exchange in the market, limitation of products, and engagement in less valued works. On the other hand, the political consequences were a limitation of opportunity to take part in the political process and to hold political powers as well as a lack of representatives that represent the Traditional Potters and raise their issues at a local and national level.

5.4 Recommendations

5.4.1. Actions of local government in combating social and economic discrimination.

Local governments have a pivotal role in preventing any form of marginalization and abuses on the Traditional Potters. The Traditional Potters also have a key role in the economic activities of their pottery work. Their contribution to the community and government is high. The products of this work are based on the daily meal consumption of the majority community. Nevertheless, they are marginalized and discriminated from both the government and the community based on wrong perceptions and thinking toward them.

As it is well known, the government has several programs in the education, agriculture, and health sectors that are intended to build the capacity of the community. These programs have to consider these minorities. Moreover, as the 1995 constitution guarantees the rights of Minorities, the local, woreda, or Zonal government should provide equal opportunity in employment, leadership, and decision-making for 'The Traditional Potters clan and protect the rights of Traditional Potters and empower them to claim it.

Nowadays, the government is prominently working to eradicate illiteracy. The motto 'no child must be out of school' is designed to send or register all children to school stay at school. A

home-to-home assessment is made to encourage and motivate the school children. But, the literacy rate of this group in the study area is very low. Almost all of them couldn't read and write and none of them attended primary education. It is because the local government failed to encourage and follow up with the Traditional Potters' students in contrary to mainstream ones.

The other responsibility of local government is supporting their work by facilitating workplaces and selling places. To minimize the unemployment rate and eradicate poverty, the local government has the responsibility through facilitating input, work, and selling places. It has a full mandate to recognize their works and to protect their human rights that can be violated concerning work. The local administrations have roles to play, and recognize pottery products in the market and among community members. In the same way, pottery work is one of the cotton industries which demand a series of guidance and support from the local government.

The study revealed that the Traditional Potters clan engaged in less valued works of pottery to get income for their livelihood. Therefore, the local government institutions should create job opportunities for the Traditional Potters to get income to lead their livelihood and work more to improve the living condition of the Traditional Potters.

5.4.2 Actions of religious institutions

Religious institutions have a great role to eradicate bad traits in the community and among different groups. They have the responsibility to keep social cohesiveness and to struggle against discrimination against Traditional Potters. These roles of the institution become slight in solving the problem. Traditional Potters have exercised discrimination at religious institutions. All Traditional Potters in general are not allowed to attend any church fellowship and to participate in all social concerns of the religion with majorities. None of the members of any religion want to worship God, pray to God, or attend any religious rituals with them.

5.4.3 Actions of non- governmental Organizations (NGO).

As we have discussed above, Traditional Potters minority groups are facing a high level of marginalization; as a result, they are living in deep-rooted poverty. Consequently, non-governmental organizations have the responsibility to do different activities that focus on programs that fight

bad traits and poverty in the community. There is only one NGO known as KMG which works on the Traditional Potters and other minority groups in the community.

5.4.4. Actions of Media

The development of media in our community is growing yet in publicizing different social problems. Media may benefit disadvantaged groups. But, minorities are not included in the samples in most available mass communication studies. The role of media in addressing the problem of the Traditional Potters is none. No media know who they are, where they are, what they do, what they eat and drink, what they wear, where they study, and how they get public services. No government bodies and media agencies adequately addressed the Traditional Potters problem.

All responsible bodies must work together and play their roles effectively to come up with the problem of socioeconomic and political marginalization against the Traditional Potters in the mainstream Temabro's Society. The community, government, academic communities/elites, non-governmental organizations, religious institutions, and media must take part in solving both social economic and political circumstances of marginalization that the Traditional Potters are facing in their settlements.

5.4.5. Actions of the local leaders and the Traditional Potters themselves

The local communities need to develop positive attitudes towards the Traditional Potters, engage them in their community organization like (idir, debo) as well as develop healthy relationships to collaborate with them on every occasion. The study indicated the prevalence of negative attitudes and social stereotypes towards the Traditional Potters community. Thus, the 'non- Traditional Potters need to learn and be aware of the consequences of stereotyping.

The study revealed that the long-experienced marginalization of the Traditional Potters clan is caused by their occupational status, feeding habit, hygiene problems, and characteristics of themselves which are associated with the long term effects of their exclusion. Thus, members need to be educated and provided awareness raising platforms with regards to such practices that contradict with culture and norms of the mainstream community.

Regarding the possible strategies to mitigate the marginalization of the Traditional Potters clan, the study found the following strategies. Such strategies are blocked in three major themes: creating awareness, providing opportunities, and empowerment and protection.

Creating awareness- awareness creation for the Traditional Potters clan about their equality rights is one of the strategies that can help members of the Traditional Potters to claim their rights. The Traditional Potters have to be aware of how to improve their lifestyle, care for personal hygiene, and improve feeding styles. Similarly, members of the non- Traditional Potters have to be informed about the rights of Traditional Potters to respect and protect them. This can help the members of non- Traditional Potters to develop positive attitudes towards Traditional Potters and promote health relations with them.

Providing access and opportunities- providing equal access in social, political, and economic aspects can help to mitigate the impacts of marginalization. Therefore, the Traditional Potters can be involved in social, political, and economic, situations. They can participate in different occasions like in weeding, holidays, communal labor, and 'idir'. They can participate in different political aspects and hold political positions. Furthermore, the Traditional Potters can get economic access and perform different jobs to earn income. For instance, they can be engaged in production, hotel services, and shopping in urban centers and allowing a chance for them to participate in social organizations.

Empowerment and protection- Even though the Traditional Potters are aware of their equal rights and get access to use it, they hesitate to enjoy it due to the legacies of their lifelong marginalization. They require empowerment and protection. Thus, it is advisable to empower the members of the Traditional Potters clan to claim their rights and opportunities. This includes enhancing their capacity to take part in decision-making and develop the confidence to hold political powers and public offices and helping them to build residences and business centers in urban centers. The promotion of social relations between the Traditional Potters clan and the non- Traditional Potters clan can break the gap between them. Besides this, protecting the rights of Traditional Potters from breaches and their opportunities from abuse is considered helpful, in Order to minimize marginalization an ditsy consequences .

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Guideline

General Information for Participants

Welcoming Message: The researcher welcomes and appreciates the participant for their willingness and giving time for the study.

Introducing the purpose and topic of study:

- ✚ Then, informing the participants about the purpose and topic of the study.

Guarantee of Confidentiality:

- ✚ I would also like to assure you that, the information you are going to give us during the interview will be confidential.

In case of Discomfort during the Interview:

- ✚ In case you feel some discomfort during the interview, you can be free to withdraw the interview.

Signing Consent Form:

- ✚ Your willingness of participation in the study will be confirmed by signing the consent form of participation.

Informed Consent Form

For the participant:

- ✚ I hereby confirm that the interviewer has informed me about the nature, conduct and purpose of the study. I have read (or have had someone read to me) the above information regarding this study, and have had enough opportunity to ask questions. I declare myself willing to participate in the study.

Name of participant: _____ Participant's signature: _____

Date: _____

For the Researcher:

✚ I hereby confirm that I have informed the above participant about the nature, conduct and purpose of this study.

Interviewer's signature: _____ Date: _____

Section I: Interview Guide for the Traditional Potters

Direction: The following are items for my interview so that my interviewees could express their feelings, reactions and opinions orally. The medium of communication will be as to the preference of the interviewees. May be the local language can elicit more information.

1. Could you tell me about yourself: your age, educational level, marital status and religion?
What are the sources of your livelihood/income?

2. What is marginalization to you? What do you know about it?

3. Could you please explain the social, political and economic relationship between 'Traditional Potters' and the mainstream Temabro ?

4. Do you believe that the Traditional Potters' are part and parcel of society in Tembaro? If your response is 'No', please justify. What do you think are possible mechanisms to mitigate that?

5. Do you think marginalization is an issue in Tembaro? If your response is 'Yes', what is the base for marginalization in your area? A. Economic B. Social C. local Political D. Cultural practice

6. Did you see any differences in how 'Traditional Potters' are treated in Tembaro?

7. Do you believe Traditional Potters' are discriminated? If your answer is YES, would you please explain about the measures taken by the government and other stakeholders to bring about social integration and inclusion to the rest of the society?

8. Do you work cooperatively with the other in socio-economic and political affairs? If your response is 'No', what do you think are the reasons? If yes, how are you doing it?

9. Do the Traditional Potters' participate on equal footing in political issues? How do you rate their participation?

10. Do the Traditional Potters' in Tembaro get equal socio-economic service like other groups of society? If your response is 'No', what do you think are the reasons? If yes, what kind of services?

11. Do the Traditional Potters' have the full the right to exercise their culture, values and belief? If No, mention the reasons.

12. How do you describe your involvement in social activities, like 'Idir' and 'Ikub' _____

13. Do you or your children have equal access to education, health service, involvement local level decision making?

14. Can you tell me about your experience interacting with the community belonging to the Traditional Potters and the non- Traditional Potters groups?

15. How do you view your intermarriage experience with other social groups?

16. Do you have political participation and interaction within the local social, economic and political institutions? How do you describe the level of your involvement?

17. Which groups of are highly subjected to marginalization in your locality? Which are the effects of Marginalization on your life style?

18. Could you please explain about the role of public and private actors to end the types of discrimination in the community?

Thank you for your cooperation.

Topic Guide for Focus Group Discussions (FGDs)
With Selected Community Members

1. What are the main sources of economic and livelihood of the Traditional Potters’?

2. What do you understand about marginalization? Have you seen the experience in Tembaro?

3. Can you tell me about your experience interacting with the community belonging to the ‘Traditional Potters ‘and the non-’ Traditional Potters ‘groups?

4. How do you describe the involvement of the Traditional Potters in social activities, like ‘Idir’ and ‘Ikub’ Did you see any differences in how Traditional Potters ‘are treated in Tembaro?

5. What are the driving forces for marginalization in your locality? Which groups of are highly subjected to marginalization in your locality? Which are the effects of it?

6. Do the Traditional Potters have political participation and interaction within the local social, economic and political institutions? How do you describe their level of involvement?

7. Do you work cooperatively with the Traditional Potters in socio-economic and political affairs? If your response is 'No', what do you think are the reasons? If yes, how are you doing it?

8. Do the Traditional Potters children have equal access to education, health service, involvement local level decision making?

9. What do you think could be the roles of families, friends and community in the issue of marginalization?

10. What should be done to reduce the extent of marginalized groups? Could you please explain about the role of public and private actors to mitigate the types of discrimination in the community?

11. Do you have anything to explain, which you think is relevant to the focus group discussions?

በሀዋሳ ዩኒቨርሲቲ
የህግና ገሽርናንስ ኮሌጅ
የገሽርናንስና ልማት ት/ቤት
ለጠንባሮ ልዩወረዳ ነዋሪዎች የቀረበ ቃለ መጠይቅ

ይህ ማጠቃለያ ዋና አላማው በጠምባሮ ልዩወረዳ ውስጥ የሚገኙ በቤተኢስራኤላዊያን ማህበረሰብ ላይ የሚደረገውን ማህበራዊ፣ እኮኖሚያዊና ፖለቲካዊ ማለል በቤተኢስራኤላዊያኑ ላይ ያሳደረው ተፅዕኖን ለማወቅ እና ለችግሮቹ ማፍትሄ ለማስቀመጥ በሚሆኑ የእናንተ ትክክለኛ ምላሽ ለዚህ ጥናት እና ምርምር ስኬታማነት እጅግ ከፍተኛ አስተዋፅኦ (ፋይዳ) ስላለው ለተጠየቃችሁት ጥያቄ ተገቢውን ማልስ በማስጠት እንድትተባበሩ በአክብሮት እጠይቃለሁ፡፡ ወደ ጊዜያችሁን ሰውታችሁ ላደረጋችሁልኝ ትብብር ከወዲሁ አማካኝ ለሁ፡፡

ክፍል አንድ፡ - ለቤተኢስራኤላዊያን ማህበረሰብ የሚቀርብ ማጠቃለያ

የግለሰቦች ሚዲያ

1. **ጾታ** ሀ. ወንድ ለ. ሴት
2. **እድሜ** ሀ. ከ 20 ዓመት በታች ለ. ከ 20-35 ዓመት ሐ. ከ 36-50 ዓመት መ. 50 ዓመት በላይ
3. **የትምህርት ደረጃ**፤ ሀ. ያልተማረ/ች ለ. 1ኛ ደረጃ የደረሰ/ች ሐ. 2ኛ ደረጃ የደረሰ/ች መ. ሴንተር ትፍኬት ያለው/ለች ሠ. ዲፕሎማና በላይ ሠ/ሌላ _____
4. **የጋብቻ ሁኔታ** ሀ. ያገባ ለ. ያላገባ ሐ. አግብቶ/ታየተፋታ/ች ማ _____
5. **ሀይማኖት** ሀ. ፕሮቴስታንት ለ. ማስሊም ሐ. ኦርቶዶክስ መ. ካቶሊክ ሠ. ሀይማኖት የለኝም ረ/ሌላ _____
6. **የእርስዎ የኑሮ ሁኔታ** ሀ. የማንም ሰው አይደለም ለ. የድርጅት ሠራተኛ ሐ. የግል ስራ መ. ስራ የለኝም ሠ/ሌላ _____

7. እባክዎን የገቢ ሁኔታዎን ይንገሩኝ፡ -ዕለታዊ፣ ሳምንታዊ፣ ወርሃዊ እና አመታዊ ገቢዎ ምን ይመስላል ከሌሎች ከአከባቢዉ ማህበረሰብ አንፃር ስታይ እንዴት ነዉ ተቀራራቢ ነዉ? _____

ወይም በቂ ነ ወ? _____

ሜላስዎ አይደለም ከሆነ ብያብራሩልኝ?

የጥናቱ ዋና ዋና ጥያቄዎች

1. በጎ ሳዎች ማካካል በኑሮ ሁኔታ በሚሰጡላቸው ኑሮ ልዩነቶች ስፈጠሩ ወይም ሲገለጹ ማለል ሲደርስባቸው አይተው ያወቃሉ? ሜላስዎ አዎን ከሆነ ይህን ጉዳይ እንደት ይረዱታል? _____

2. በእርሰዎ እና በጠምገሮ ውስጥ በሌሎች ጎሳዎች ማካካል ያለው ሚሰጡላቸው፤ ኢኮኖሚያዊ እና ፖለቲካዊ ግንኙነት እንዴት ነ ወ? ብያብራሩልኝ _____

3. የእርሰዎ የጎሳ ሚዛን በጠምገሮ ሚሰጡላቸው፤ ኢኮኖሚያዊ እና ፖለቲካዊ ግንኙነት እኩል ወይም በቂ ተሳትፎ ያደርጋሉ? _____ ሜላስዎ አዎን ወይም አይደለም ከሆነ ም ቢያብራሩልኝ _____

4. እርስዎ በምኖሩበት አካባቢ በጎ ሳዎች ማካካል ማግለል ወይም ማለል ስደረግ አይተው ያወቃሉ? _____ ሜላስዎ አወከሆነ ምክንያቱ ምን ይመስለዎታል?

U/ኢኮኖሚያዊ ለ/ሚሰጡላቸው ሐ/ፖለቲካዊ ማልማዳዊ ሠ.ሌላ _____

5. በእርሰዎ ጎሳ እና በሌሎች ጎሳዎች ማካካል በለውግንኙነት ውስጥ የተለየ አማካካክት ወይም አያያዝ ያለ ይመስለዎታል? _____ ካለ ቢያብራሩልኝ? _____

6. በእርስዎ ጎሳ ማገለልና ማድለዎ እየደረሰበት ነው ብለው ያስቡ? _____ ማለት ይቻላል
አዎ ከሆነ እንዴት?

_____ በመንግስት ወይም በሌሎች በሚሰጡ ክታቸው
አካላት ይህንን ነገር ለማስቀረት የተደረገ ነገር ካለ አያይዘው ቢጠቅሱልኝ?

7. እርስዎ በምኖሩበት አካባቢ የእርስዎ ጎሳዎች ከሌሎች ከአካባቢው ጎሳዎች ጋር
መህበራዊ፣ ኢኮኖሚያዊ እና ፖለቲካዊ ግንኙነት በጋራ ይሳተፋሉ? _____ ማለት ይቻላል
ከሆነ እንዴት እንደሆነ ቢያብራሩልኝ ወይም አይደለም ከሆነ ምንም እንኳን ቢያስረዱልኝ?

8. የእርስዎ የጎሳ አባላት ከሌሎች ከአካባቢው መህበረሰብ እኩል የፖለቲካ ተሳትፎ አለው?
_____ የተሳትፎ ደረጃውም
ይመስላል?

9. የእርስዎ የጎሳ አባላት ከሌሎች ከአካባቢው መህበረሰብ አባላት ጋር በቀበሌ በጎጥ ውስጥ
ባሉ መህበራዊ ጉዳዮች ማሳትም በዕድሮች በገበያ ተሳትፎ አቸው እንዴት ነው?

_____ ተሳትፎ ከሌለ

ለምን? _____

10/ የእርሶ ማህበረሰብ የራሱ የሆነ በህል ወግ ስርዓት እምነት እሴት ምን ድናቸው?

_____ ያንን በነፃነት ማረመድ

አይቻሉ ነዉ?

11/ በአካባቢዎ በሉዕ ድር እቁብ ደቦ ሰርግ ለቅሶ የቀብር ስናስር አት በሀይማኖት ተቋማት የመሳሰሉ ማህበራዊ ጉዳዮች ውስጥ ያሉዎትን ተሳትፎ ሊያበረሩልኝ

ይችላሉ? _____

12 እርስዎ ወይም የእርስዎ ልጆች ከሌሎች የማህበረሰብ አባላት ጋር የጠፍ አገልግሎት የትምህርት ወይም ወሰን ሰጭ ትውልድ ይሰጡ? ምን ያህል ነዉ ተሳትፎ አችሁ?

13. በእርስዎ የጎሳ አባላት እና ከሌሎች በአካባቢዉ ማህበረሰብ አባላት መካከል ያለውን ማህበራዊ ግንኙነት ወይም ስስር ወይም ተግባር ሊያብረሩልኝ ይችላሉ?

14. በእርስዎ የጎሳ አባላት እና ከሌሎች ከአካባቢዉ ማህበረሰብ አባላት መካከል የጋቢቻ ሁኔታ እንዴት ነዉ?

እባኮዎ እስቲ ተሞክሮዎን

ያብራሩልኝ?

15 እርስዎ ወይም የእርስዎ ጎሳ አባላት በአካባቢያችሁ በፖለቲካ ፓርቲ በቀበሌ በወረዳ ተሳትፈው ይወቃሉ? _____ ሙሉ ስም አዎን ከሆነ የተሳትፎ ደረጃዎን ይመክሩልኝ? _____ አላወቅም ከሆነ ምክንያቱን ልያብራሩልኝ ይችላሉ?

16. እርስዎ በምኖሩበት አካባቢ የትኛው ጎሳ ወይም ማህበረሰብ ለመገለጫ ላልና ለመድልዎ የተጋለጠ ነው ብለው ይያምናሉ? የዝህ ምክንያት ምን ድን ሁኔታዎች ናቸው?

ወጠቱስ ምን ድን ነው?

17. ማንኛውን ወይን ምሌሎች ባለድርሻ አካላት ምን ዓይነት ጥረት ሲያደርጉ አስተዳደር ይወቃሉ?

18. በጥያቄ 17 ላይ የተጠቀሱት አካላት ምን ዓይነት ማኅበራዊ ደጋግታዎችን ያሳያሉ?

ስለትብብርዎ ከልብ አማካኝ ግና ለሁ!

ክፍል ሁለት: - ከሚታዘቡ ማኅበራዊ ለተሟላ አካላት ለወይይት የምቀርቡ ጥያቄዎች

1 የእርስዎ ሚታዘብ የኢኮኖሚ ጭወደምድራዊ ማህበራዊ ግብዓት ምን ድንጋጌ ነው?

2 ማገልገልና ማለገገን እንዴት ይረዳታል? ይህን ዓይነት አጋጣሚዎችን ለማስቀደም ሚታዘብ ማስቀመጥ አስተዳደርዎ ይሁን?

3 በቤተሰብ አባላት ውስጥ እና በሌሎች በጠቃሚ ሚታዘብ ማስቀመጥ ስራዎች ማካከል ምን ዓይነት የተግባር ተግባር እንዳለ ልዩ ጥራት ይሰጣል?

4 በቤተሰብ አባላት ውስጥ እና በሌሎች በጠቃሚ ሚታዘብ ማስቀመጥ ስራዎች ማካከል ምን ዓይነት የተግባር ተግባር እንዳለ ልዩ ጥራት ይሰጣል?

በዝህ ህይወት ውስጥ ልዩነቶችን ተሟልክተው ያወቃሉ?

5 እናንተ ወይም እርስዎ በምኖሩበት አካባቢ የሚለል አሉታዊ ውጤቶች ምን ይሆናሉ?

የትኛው የሚበረሰብ ክፍል ለዝህ ተጋላጭ ይሆናል? ሊዘረዝሩልኝ ይችላሉ?

6 የቤተእስራኤላዊያን ሚዛን ለሰብስቦ በሀዘን በደስታ ብሎም በአካባቢው ለሌሎች የሚተዳደር ተቋማት ውስጥ ምን ዓይነት የተሳትፎ ደረጃ አላቸው?

7 እርስዎ እንደ አንድ የአካባቢውን ዋሪ ከቤተእስራኤላዊያን ሚዛን ለሰብስቦ በሚሰራዊ በፖለቲካዊና ጉዳዮች በትብብር የሚሰሩ አጋጣሚዎች ያወቃል? ሚዛንዎ አወምወይም አይደለም ከሆነ ምክኒያቱን ቢያብራሩልኝ?

8 የቤተእስራኤላዊያን ሚዛን ለሰብስቦ ህፃናት በትምህርት በጠፍነክ ሚዛን ለሰራዊ ተሳትፎ እና የአሜሪካ ውሳኔ ሰጭ ትወይም ተደማኝ ትኖሮዎቻቸው ያወቃል? _____ እባክዎ

ሙልስዎን በጊዜ በቁጥር አስደግፈውልዎስረዱልኝ ይችላሉ?

9 የቤተሰብ የሚበረሰብ ማኛ በተለይም በእኮኖሚያዊ በሚበረረዱ እና ፖለቲካዊ ማላል ዙሪያ ምን ይመካሉታል?

እነዚህ አካላትስ ምን ይጠበቅባቸዋል ብለው ያምናሉ?

10 ቀደምት ከላይ በጠቀስኳቸው አካላት ወይንም ሌሎች የሚበረሰብ ሚዎች የሀይማኖት አባቶች ወይንም አገር ሽማግሌዎች የተደረገ አወንታዊ ወይም ጥሩ ፈች ጥረት ማለልን በተሟላ ከተተደረገ ያወቃል?

11 ወደ ፍት የሚሟላ ከታቸው አካላት ምን አይነት ምን ማጠቃለያ ይኖርባቸዋል?

እርስዎስ ምን ለማድረግ የስባሉ?

12 እስከሁን ከነ ሰናቸዉሀሰቦች ጋር ተያያዥን ትያለዉተጭሪ ሀሰብለማንሳት ከፈለጉ እባክዎ ይግለጹ?

ስለትብብርዎ ከልብአማካኝ ግናለሁ!