

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

**THE PSYCHOSOCIAL ADJUSTMENT OF POTTERS' CHILDREN:
THE CASE OF HADIYA ZONE**



By: Roman Alemu



June, 2010

Addis Ababa

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The Psychosocial Adjustment of Potters' Children : The Case of
Hadiya Zone

A Thesis Submitted to the School of Graduate Studies of Addis Ababa
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Counseling

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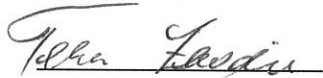
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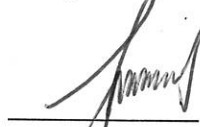

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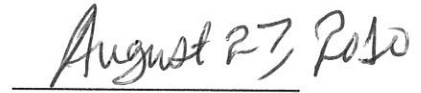

Chairman Department
Graduate committee


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ABSTRACT

The main purpose of this study was to investigate the psychosocial adjustment of potters' children in Abuna governmental elementary school in Hadiya zone. To get data from the two groups 75 participants were chosen i.e. 30 potters' and 30 non-potters' children (from grade 5th to 8th), seven school teachers, the school director and seven key informants (from 30-60 and 61-75 years old.) The participants were selected with purposive, convenient and snowball sampling procedure. In the meantime, students' first semester Class Average Points (GPA) was obtained from the record office. Then both qualitative and quantitative data were collected through questionnaire, interview and FGD instruments. The data obtained through the three scales (self-esteem, depression and loneliness) were mainly analyzed by mean using t-test. On the other hand, thematic analysis was used for data obtained by interview and FGD. According to the results of the study, there is significant difference between potters' and non-potters' children regarding self-esteem and loneliness at ($p < 0.05$) this indicates potters' children were developed low self-esteem and also showed loneliness than non-potters' children in the school. And there is no statistically significant difference between the two group in depression at ($p < 0.05$). This indicates both groups experienced sever level depression. There is significant GPA difference between the two groups at ($p < 0.05$). Interview results also showed that potters' children had low result compared to non-potters' children. The result from interview and Focused Group Discussion indicated that there existed peer rejection and peer stereotypes imposed on potters' children in the school. So, there must be an urgent counseling service for school children to improve their psychological and social adjustments, need to conduct early intervention strategies to bring potters' children to better stages in their education

CHAPTER ONE

1.1 Introduction

Green et.al.(2001) stated that in any societal phenomena, it is undeniable that there is a social stratification based on unequal amounts of wealth, power and prestige. Norayan (2000) also pointed out that, in all types of societies people live in social groups stratified by ethnicity, cast, race, tribe or clan. Thus, when society categorizes individuals in to certain groups the labeled person is subjected to status loss, stereotyped and rejected etc. At this time society will start to form expectations about those groups once the cultural stereotype is formed. The nature, degree and effects of isolation which rejected people suffer from are highly varied. However the existences of occupationally specialized endogamous groups, who suffer from restrictions based on concepts of pollution, are common to all these peoples.

Pankhurst (1999) argued that these occupational specializations of endogamous groups are widely spread in parts of Africa, particularly amongst certain communities in West Africa, as well as amongst the Somali. The main occupational and descent groupings of the caste peoples can be classified as simply blacksmiths, potters, tanners, leatherworkers, woodworkers, brass-casters and other craft specializations.

Similarly cast groups are found through out Ethiopia and are associated with the production of certain types of objects. Ethiopia, as one of the sub-Saharan African countries with inhabitants of different nations and nationalities shares the above diversity issues. Although the social, political, economical and cultural deprivations jeopardize the well being and welfare of the majority of the population, the problems are not equally affecting all social or ethnic groups. (Silverman, 1999).

Minority groups of Ethiopia, who are one of the categories of cultural and environmental deprivation, usually face unique vulnerability to these rampant problems as consequence of various factors. Potters, who are being living in Haddiya zone, are one of socially ostracized and marginalized ethnic groups. These

people were subjected to low status and were considered as dirty and impure because of different culture and religious reasons (Demeke, 2009). Detailed explanation about the causes of discrimination and low status of potters' was not emphasized. It is not the intention of the researcher and is out of the scope of the study.

Amongst most of the Ethiopian peoples workers like pot makers belong to special peoples (some times a distinct ethnic group) that live apart from the rest of society as can be seen in (WCAR 2001). Even if the concepts of pollution vary according to locality, they are still used to enforce rejection against caste people on the basis of their work and descent. The continued existence of rejection against these groups on the basis of their descent prevents them from gaining equal rights within their community especially in educational settings for their children.

Schools are teaching students to view the world from the reverse end of a telescope; a constricted, miniaturized view that does not allow much deviation or perspective. From this restricted view, cultural transmission may contribute to feelings of cultural superiority, a belief that "we are the best," that we are "number one". Such implicitly nationalistic views may decrease to learn from and respect other cultures and individuals. While some believe that transmitting cultural values is a purpose of most schools, others, because they find certain cultures and current practices less than ideal, believe that schools need to go beyond simply transmitting values. These people believe that cultural values should be adjusted and improved, and that schools are the perfect place for such midcourse corrections of society (Mc Graw, 1984, pp.35-39).

Thus, the aim of the present study was to look in to the psychosocial adjustment of potters' school children in Abuna elementary school.

1.2. Statement of the problem

Almost all states of the globe have one or more minority groups within their national territories characterized by their own ethnic, linguistic or religious identity which differs from that of the majority population. As a result, they are discriminated either personally or institutionally from enjoying equal social services with others.

To this end, the aim of the current study was to investigate the psychosocial adjustment of potters' children in Abuna Elementary School in Hadiya Zone.

1.3. Research Questions

Accordingly, the study is designed to answer the following specific questions.

- How is the social interaction of potters' children with the non-potters' children in the school look like i.e. peer acceptance and peer stereotype?
- Is there a significant difference in self esteem, loneliness and depression level between the two groups of children?
- Is there a significant academic achievement difference between the two groups?

1.4 OBJECTIVES

1.4.1 GENERAL OBJECTIVE

- To investigate the psychosocial adjustment of potters' children in Abuna elementary school.

1.4.2 SPECIFIC OBJECTIVE

- To compare the educational status of potters' children with the non-potters' Children in the school.
- To know the social interaction of potters' children with the non-potters' children in the school.

- To describe self-esteem depression and loneliness level of potters' children in the school.

1.5. Significance of the study

The findings of this study will be important for;

- It provide information for the school administrators to think about the special support and intervention strategies needed to the potters' children
- It may give insight for teachers about the psychosocial adjustment and educational challenges of potter's children for taking the necessary measures in teaching learning process to improve the psychosocial adjustment of potter's children.
- It may inspire other researchers and NGO's who are interested to under take further study and work in the area.

1.6. Delimitation and Limitation of the study

The study was delimited to;

All potters' and non-potters' school children from grad 5th to 8th learning in Abuna elementary School. These 5th to 8th grades are selected because they are assumed to have better understanding to give appropriate answers to the intended objectives than grades below 5th. All teachers teaching from grade 5th to 8th because they know the over all conditions of students learning in their classes.

Potters' community members who are organized and assisted by the Non-Governmental Organization (NGO) called "Love In Action"

The study also had some limitation

It was challenging to find out the total number of potters community in the Hadiya zone.

1.7. Operational definition

Psychological adjustment: potters' school children's expectations, general feelings about themselves and confidence in their ability to learn with non- Potters' school children.

Self-esteem: the negative or the positive feelings of the Potters' school children about themselves

Social adjustment: the potters' children interaction (peer acceptance, peer Stereotypes and peer rejection like loneliness and depression) with the non-potters' Children in the school.

Potters: people who live by making pots and other pot products.

CHAPTER TWO

Review Literatures

2.1 DIVERSITY ISSUES

As (Gay, 2000; Hawley & Jackson, 1995) discussed that cultural, ethnic, and language diversity provide the nation and the schools with rich opportunities to incorporate diverse perspectives, issues, and characteristics into the nation and the schools in order to strengthen both. Similarly (Hawley, Hultgren, & Abrams, 1996) founded that schools can be thought of as collections of opportunities to learn. A good school maximizes the learning experiences of students. One might judge the fairness of educational opportunity by comparing the learning opportunities students' have within and across schools.

Johnson (1989) stated that pluralism and diversity among individuals creates an opportunity, but like all opportunities, there are potentially either positive or negative outcomes. Diversity among students can result in increased achievement and productivity, creative problem solving, growth in cognitive and moral reasoning, increased perspective-taking, ability, improved, relationships, and general sophistication in interacting and working with peers from a variety of cultural and ethnic backgrounds. Or, diversity among students can lead to negative outcomes. Diversity can result in lower achievement, closed-minded rejection of new information, increased egocentrism, and negative relationships characterized by hostility, rejection, divisiveness, bullying, stereotyping, prejudice, and racism. Once diverse students are brought together in the same school, whether the diversity results in positive or negative outcomes depends largely on whether learning situations are structured competitively, individualistically, or cooperatively. Each type of interdependence teaches a set of values and creates patterns of interaction that result in diversity being valued or rejected.

Once the relationship is established, the next question becomes "why?" The social judgments individuals make about each other increase or decrease the liking they feel towards each other. Such social judgments are the result of either a process of

acceptance or a process of rejection (Johnson, 1989). The process of acceptance is based on the individuals promoting mutual goal accomplishment as a result of their perceived positive interdependence. The promotive interaction tends to result in frequent, accurate, and open communication; accurate understanding of each other's perspective; inducibility; differentiated, dynamic, and realistic views of each other; high self-esteem; success and productivity; and expectations for positive and productive future interaction.

The process of rejection results from oppositional or no interaction based on perceptions of negative or no interdependence. Both lead to no or inaccurate communication; egocentrism; resistance to influence; monopolistic, stereotyped, and static views of others; low self-esteem; failure; and expectations of distasteful and unpleasant interaction with others. The processes of acceptance and rejection are self-perpetuating. Any part of the process tends to elicit all the other parts of the process. (Bennet, 1995)

Personal ego-strength, self-confidence, independence, and autonomy are all promoted by being involved in cooperative efforts with caring people, who are committed to each other's success and well-being, and who respect each other as separate and unique individuals. When individuals work together to complete assignments, they interact (mastering social skills and competencies), they promote each other's success (gaining self-worth), and they form personal as well as professional relationships (creating the basis for healthy social development). Individuals' psychological adjustment and health tend to increase when schools are dominated by cooperative efforts. The more individuals work cooperatively with others, the more they see themselves as worthwhile and as having value, the greater their productivity, the greater their acceptance and support of others, and the more autonomous and independent they tend to be. A positive self-identity is developed basically within supportive, caring, cooperative relationships while a negative self-identity is developed within competitive, rejecting, or uncaring relationships. Children who are isolated usually develop the most self-rejecting identities. Cooperative experiences are not a luxury. They are an absolute necessity

for the healthy social and psychological development of individuals who can function independently. (Deutsch, 1993)

According to Banks (1983), the goals and purposes of education in a diverse environment is to teach learners to recognize, accept and appreciate cultural, ethnic, social-class, religious, socioeconomic and gender differences. Similarly (Hernandez ,1989) discusses the respective of education in a diverse setting are recognition of the social, political and economic realities that individuals experience in culturally, ethnically diverse and complex human encounters and the importance of culture, race, sex, ethnicity, religion, socioeconomic status and exceptionalities in education process.

In addition, Banks (1988) also suggested that it is important to understand three concepts of diversity in education; especially educator's concept of the term determines a program's direction and issues. First, it is a product, in which there is emphasis on the study of ethnicity, for example, the contributions or characteristic of an ethnic group. Because this view addresses teaching about different ethnic and cultural groups, this concept may be described as ethnic studies. Second, it emphasizes the role of oppression and atonement or compensation for past injustices. Dealing primarily with targeted, oppressed groups (and possible solutions to their problems), this view considers diversified educations to be a concern only of minorities.

The third, perception views a diverse educational environment as a teaching process and individuals aspects such as product and entitlement. It extends even further than these two aspects of culture as a separate entity from ethnicity. It emphasizes the intrinsic aspects of diversity in education recognizes the entitlement aspect in the belief that to obtain to what one is entitled includes both a fair system and an equal chance to acquire social and academic skills. It incorporates the product view that an adequate understanding of present conditions, as well as general human behavior, comes about with knowledge of historical facts.

Hernandez (1989) also stated that a diverse educational environment has two primary goals; first development of students' knowledge skills and attitudes necessary for living in ethnically (culturally) diverse environments and second by application by educators of insights regarding the impact of socio cultural factors on teaching and learning to maximizing academic achievements and personal and social development of students.

Multicultural educators seek to substantially educational reform schools to give these diverse students an equal chance in school and in contributing to building healthy communities. Banks (1995), one of the leaders in the field of multicultural education, describes these dimensions of multicultural education; (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture and social structure.

2.2 Basic Concepts Related To Minority Group

Different explanations are given for the origin of minority groups. The first explanation asserts that minority groups are the remains of an earlier ethnic group where the newer ones combine their own values with their ancestors and come to better advancement. On the contrary, minority groups stick to the older value and tradition hence, become back ward (Freeman ,2001 as cited in Ahmed ,2009).The other explanation states that people give different social status based on ones occupation and therefore people engaged in certain occupation are found at bottom position in their status as a result of their occupation.

From the above explanations it could be clearly seen that term 'minority' dose not necessarily refer to being small in number. It could be viewed from different angles. This means, minority group in a given situation may refer to a group with less power compared to the majority. In other place, a minority group may mean a group with low social status.

2.3 Occupational specialization, or other connection with type of work or functional role

In each case, the marginalized status and associated discrimination is strongly associated with the occupations (or traditional occupational roles) of the groups concerned. Those occupations (or traditional occupational roles) are typically regarded by other members of the society as dirty and/or menial. The effect is sometimes residual, since the members of the marginalized groups may not in fact continue to carry out those particular kinds of work. In some cases the marginalization/ discrimination is associated with a (past) ritual or religious role involving dangerous occult "power". Even where the original occupational roles no longer exist, the marginalization caused by association with stigmatized traditional occupations may lead - as a consequence - to members of the affected groups being relegated to the most menial jobs, whether or not those jobs are related to the original occupational roles.

2.3.1 Pollution/purity

The notion of pollution (if not always of its polar opposite, purity) is a very common feature of attitudes towards the communities concerned. This is often associated with beliefs regarding the physical dirtiness and/or ritually polluting nature of the ascribed functional roles of these communities (and hence can be seen as a consequence as well as a cause of this form of discrimination). The members of such communities are generally regarded as themselves being sources of potential pollution to others. In other cases, the attitude is related instead to beliefs regarding the potential danger to others of the occult "power" wielded by members of the communities concerned, especially where their ascribed roles have ritual or religious significance (particularly when associated with death and burial).

2.3.2 Segregation in housing/residence

As a consequence of the endogamous and social isolation of the affected communities, segregation in housing and residence is relatively common in the cases described, at least in rural or traditional communities. The areas and

housing conditions of the affected groups are typically among the poorest and least well serviced. In some cases, segregation in housing and residence may also be seen as a causal factor. In the case of the Burakumin, for example, residence in one of the prescribed Buraku areas is a key criterion for identifying (and hence for discriminating against) Burakumin.

2.3.3 Other forms of social segregation -especially in intermarriage, commensality, and access to public places and services

Other forms of segregation are obvious and very common expressions of the discrimination against members of the groups described. The social prohibition against intermarriage with members of these groups is an obvious form of social segregation which is closely associated with the endogamous isolation described above as a causal factor. Restrictions/prohibitions on commensality are also common, with social avoidance of sharing food, drink and utensils with members of the marginalized groups being closely associated with perceptions of the pollution of such groups (and their propensity to pollute). For the same reason, segregation commonly takes place in terms of access to public places and services, including public wells and other water sources, public eating places, and places of worship.

2.4 Caste' in Arica: The Evidence from South-Western Ethiopia Reconsideration

In the Ethiopian context the concept 'caste' has been widely used. Even described 'caste' groups as a 'pan-Ethiopian social phenomenon'. Concerning southern Ethiopia, was the major proponent of the 'caste' concept for specific societies, though the term continues to be used in recent works on artisans in Ethiopia. (Silverman, 1999).

Rather than treating isolated cases of particular ethnic groups assumed to be bounded and discrete entities, the relevance of the 'caste' concept can be addressed more interestingly by considering different categories of objections to the concept in relation to the ethnographic evidence within a geographical region, such

as south-western Ethiopia, where histories of migration, conquest and inter-ethnic relations have influenced conceptions of inequality and marginalization.

2.4.1 Mythical considerations

The representation of the marginalized groups in mythology, in cases where it exists, varies from situations where they are portrayed as sharing kinship with the rest of society to instances where they are seen more as associated with nature and the wild, and even, in extreme cases, as being descended from unions with animals. Where kinship is posited, the marginalized group is often described as a sibling with a lower status. Thus in Wolayta the despised status of the potters is explained in terms of the loss of primogeniture of an elder to a younger brother (Tsehai, 1994: 342-3). In Sidama jealousy between brothers led to the descendants of the Hadicho potters losing their land rights. A common mythical theme is the idea that the marginalized groups were formerly more important and had either 'fallen from a higher state' or were 'put in their place' by sources of authority, including fathers, councils of elders, kings or even God, often the mechanism mentioned being a curse. Thus a Gurage myth relates that a father cursed his son from whom the Fuga craftsmen were descended for having suggested that his father's body smelt (Nahu, 1997: 32 as cited in Freeman). An Amaro myth relates that a hungry king cursed the descendants of a Mana tanner who had nothing to offer him but bad meat from skins.

A Kambata myth suggests that the Fuga potters' ancestor was cursed by God, who came as a traveler and died in a village where the Fuga's ancestor had become governor and refused land to bury him (Wolde-Sellassie, 1997; p.60 as cited in Freeman). Another myth in Kambata also relates to burial in biblical times. A person who sold land for the grave of Jesus at an exorbitant price is cursed and his ancestors become the Fuga (Braukamper, 1983: 37-8). The idea of a fall from a higher status is aptly illustrated in a myth told by migrant Gurage smiths, according to which God had initially made them superior but they cut the ladder which He used to climb down to earth, incurring his wrath (Mesfin, 1997: 12 as cited in Freeman).

In many cases myths blame the victims. In Sidama the loss of land by the ancestors of the Awacho tanners is justified on the grounds that, upon division of the territory, they asked for merely enough land 'to stretch a skin' (Haileyesus, 1997: 18). In a Kambata myth the son of a rich man chose as his inheritance clay rather than land or cattle and became the ancestor of the Fuga (Braukamper, 1983: 38). According to a Wolayta myth, God offered the ancestor of the Fuga two cups and the potters' ancestor selected the one full of ashes rather than the one full of grain; from then on his clan was condemned to sit on the ground and work with clay (Chiatti, 1984: 235).

The origin of Kambata ethnic group is cited when seven men from different parts of the country came together to form the Kokata federation. These seven men are called Hambaricho Lamala or the seven men of Mount Ambaricho and they are Effegena, Ebegena, Hinnirra, Tazo, Baza, Saga and Fugicho.

There are a number of cultural traits that differentiate the Fuga from the non-Fuga. Fuga are known for their skill and role as hunters, their distinctive language, and their religious practices. Like all caste groups in Kambata land and in other parts of Ethiopia, Fuga are despised and occupy an inferior social status. Traditionally, they were not allowed to own land, they could not marry into non-Fuga families, and they could not enter shrines associated with Kambata religious institutions. Though the non-fuga despises the Fuga, they also seem to respect their specialized knowledge. This is reflected in the Kambata saying: Fugichi dagano (A Fuga is the one who knows). (Wolde-Sellassie, 1997 p.33 as cited in Freeman)

Fuga beat drums at funeral. Men and women cry enumerating his works; dancing in two lines. Dancing and procession, drumming and telling fame Gega is mainly the work of Fuga. The funeral ceremony of Fuga is attended by another fuga only. Very few womano attend but in case they attend, they do not eat anything prepared by the fuga. The fuga eat and collect the leftovers when they attend the funeral of the womano. (Teclehaimanot, 2003)

2.5 The Dominant Culture In Schools

Carter,(1991) stated that learning to bridge and negotiate contrasting cultural identities is a fundamental concern for ethnic minority youth, especially since they often hold very different cultural values, communication styles, and interpersonal relationship norms from those of the dominant white culture (native born Americans). According Inose & Yeh, (2001) for students of mixed race, developing this competency may be even more difficult because they are likely to embody cultural and social norms of more than one ethnic group. But, regardless of whether an individual claims a single or multiple ethnic heritages, many factors determine identity and sense of self: race, ethnicity, gender, social class, religion, generation, etc. It is essential for school professionals to recognize students who have problems with conflicting identities and to provide appropriate interventions, because unaddressed difficulties may evolve into significant mental health problems, such as depression and low self-esteem; social and relational concerns; academic failure; etc.

Helms, (1990) notified that Youth from culturally diverse backgrounds often face contrasting notions of self because they must function in schools and educational systems that are organized around the values and goals of the "dominant culture." The dominant culture refers to that of the people who are either the greatest in number or who have the most political and economic power. For example, in the United States, the dominant culture has been defined by white European Americans, specifically those very few who have a great amount of power and wealth Students who are not from the dominant culture may be victim to unspoken yet powerful stereotypes and messages about their development and personal identity. Hence, they must learn to negotiate and bridge multiple, and often competing, identities in the schools.

As Markus & Kitayama, (1991) discussed that racial and ethnic minority students must learn to operate successfully in the dominant--white--system since they are evaluated based on its norms. This means that children are expected to develop a sense of autonomy and self-reliance and to accept that the individual is seen as the

fundamental, or most important, unit of society. Such understanding of the self as unique has clear implications for how children are treated in school. Generally speaking, students from collectivistic cultures, for examples must learn to be assertive, independent, and confident to succeed in schools, but must also be able to shift back to being relational, modest, passive, and family-oriented in at home. Students from diverse cultural backgrounds learn to adapt to cultural norms in the school context in many ways. For example, (Tobin, Wu, & Davidson, 1989) said that teachers help them identify internal, personal attributes that make each student different and independent from another. They emphasize positive attributes in students (intelligence, control, and maturity, success) in order to build self-esteem. Teachers also help orient children to the future by asking them to consider the questions of what will be, or what they could become (future self). This developed sense of individuality, uniqueness, and freedom of choice can be seen in children as early as preschool.

Chloe (2005) stated that minority groups are regularly excluded and marginalized, and the dominant culture is reinforced as the norm. As a result, not only does the audience believe that minorities are bad people, minorities themselves feel excluded from their Canadian identity and believe that they are indeed inferior people. "Negative depictions of minorities teach minorities in Canada that they are threatening, deviant, and irrelevant to nation-building; they effectively serve to instill inferiority complexes among minorities; there are few positive role models," says Mahtani.

2.6 Educational Institutions

As Constatas (1997) explains that the implementation of *apartheid* in South Africa institutionalized separate and unequal development by racial groups with respect to education. Starting with the Bantu Education Act of 1953, educational policies, curriculum and pedagogical practices were designed specifically to ensure the political, economic and social domination of the White population over other racial groups (Consequently, Black children have been provided with limited educational opportunities, and a separate education system with lower quality. For example,

Zungu (1997) and Moll (1996) found that Blacks started school later, they had much lower enrollment rates, and most of those who attended did. In South Africa, for each racial group, primary school took seven years (substandard A and B, standards 1-5) beginning at the age of six or seven and secondary schooling five years (standards 6-10). Minority group children have more difficulty internalizing these aspects of the dominant culture. They show poorer school achievement and have substantially higher dropout rates than majority children, at least in part because of the incongruent expectations, motives, social behaviors, language, and cognitive patterns that teachers and majority students may have.

In recent years, as stated in (Maharaj et al. ,2000) the government has attempted to alleviate the shortage of skilled Black labor through an expansion of Black education. This effort has led to a major increase in Black primary school enrollment, but the increase has not been extended to the secondary level. Only as recently as 1995 was education made compulsory for Blacks between age seven and sixteen, which is not yet achieved in South Africa (Nkabinde,1997).Although enrollment rates have somewhat improved, the quality of Black schools remains a problem, reflected in uneven distribution of educational resources favoring Whites and low teacher-pupil ratios.

2.7 Social adjustment

2.7.1 Social Relationship

2.7.1.1 Social Rejection

According to Karen (2003) explained that, most children who are rejected by their peers display one or more of the following behavior patterns; low rates of pro-social behavior, e.g. talking turns, sharing, high rates of aggressive or disruptive behavior, high rates of social anxiety, depression, loneliness.. Depending on the norms of the peer group, sometimes even minor differences among children lead to rejection or neglect. For example the tribal children (the most disadvantaged groups in India) fail to maintain better friendship not only with the children of own groups, but also with the non- tribal group of children. The major problem that

tribal children face in forming friendships is that their interaction opportunities are constrained.

According to Coie (1990) and La Greca et al; (1988) children who are rejected by their peers experience more adjustment problems than their will-accepted peers. Their interpretation of specific rejection experiences, children also differ in the extent to which they are accurate in the assessment of their more global social status. This self- awareness may moderate the relation between poor status and adjustment such that children who characteristically dwell on negative peer interactions experience more emotional suffering, than children who employ a more 'Teflon- like' approach to daily rejection experiences. Results from Kister et.al;(1999) indicated that although increased depression over time perceived rejection did perceived rejection moderated the relation between initial peer rejection and depression such that an increase in peer rejection was associated with depression only for children with high levels of perceived rejection. Children who did not view themselves as rejected did not become depressed despite the negative views their peers held of them.

A large body of literature like Asher (1990) and Rubin (1988) supports the premise that peer rejection is stressful, and that rejected children experience their social worlds as less satisfying than their better accepted classmates. Some researches like Asher and Cassidy, (1992) suggested that children who are rejected and actively disliked by their peers in school report significantly more loneliness and distress in their social interactions at school than average accepted and popular children.

2.7.1.1.1 Loneliness

Medora and Woodward (1986) defined it as a response to the absence of an adequate positive relationship to persons, places, or things. Peplau and Perlman(1982) referred to loneliness is one of the most pervasive of human experiences, yet it is very difficult to loneliness as the psychological state that results from discrepancies between one's desire and one's actual relationships.

According to Rook (1984), loneliness is defined as an enduring condition of emotional distress that arises when a person feels estranged from, misunderstood, or rejected by others and/or lacks appropriate social partners for desired activities, particularly activities that provide a sense of social integration and opportunities for emotional intimacy. By highlighting the absence of meaningful interaction. Once a specific relationship has been established or repaired, loneliness vanishes, although the lonely individual may not in fact be in a position to establish the wished for relationship through his or her own efforts.

The experience of loneliness is often accompanied by boredom and aimlessness. Everyday tasks and routines may lose their meaning and the lonely individual may blame him-self or herself for his or her "weakness." Moreover, the lonely individual may find that others respond to his or her loneliness with irritation and a lack of empathy, a situation which may then lead to further isolation. In order to acquire a more direct assessment of loneliness them to report no their feelings. These subjective experiences provide information about how children feel about themselves and their relationships with peers.

Asher et al.(1984) developed a 24 item self report measure of loneliness which has been tested on populations of children from third through sixth grade. Children responded on a 5- point scale to such statements as, "it's easy for me to make new friends at school," "I have nobody to talk to," "I feel left out of things," and "I don't have any friends." More than 10% of the children indicated feelings of loneliness and dissatisfaction in social situations.

Lu ftig (1987) tested the scale on second, fourth-fifth, and sixth grad students and found mean loneliness rates ranging from approximately 10% to 18%. Lower grade children (second andfourth) had higher levels of loneliness. On individual items ("I feel alone," "I feel left out of things," "I am lonely," and "I don't have any one to play with") he found that approximately 22% of second graders, 20% of fourth graders, and 22% of sixth graders indicated strong agreement. Difference in the mean scores might be attributed to differences in the sample population. Nevertheless, the rates of loneliness in children suggest the critical importance of this topic.

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Children who are rejected by their peers in school report some of the highest degrees of loneliness. Children are rejected for a variety of reasons ranging from being aggressive with peers, having difficulty communicating their needs and desires, misinterpreting intentions and cues of other children, rejecting areas on, and ignoring other, to being disruptive. Children who are rejected by their peers are at a greater risk for personal and school adjustment, and report low levels of self-esteem. Some children may benefit by receiving direct intervention within the school setting.

Ramsey, (1991) stated that Children who feel lonely often experience poor peer relationships and therefore express more loneliness than peers with friends. They often feel excluded a feeling that can be damaging to their self-esteem.

Thus, in the present study, loneliness is construed as a human response to having had and lost a certain type of relationship. It is a situation in which the need for contact and tenderness are frustrated (Fromm-Reichmann, 1959). It can be such a frightening and painful experience that an individual may feel driven to reestablish communication with others without concern for the interpersonal consequences.

2.7.1.1.2 Depression

Is a serious health problem that can affect people of all ages, including children and adolescents. It is generally defined as a persistent experience of a sad or irritable mood as well as a loss of the ability to experience pleasure in nearly all activities. It can also include a range of other symptoms such as change in appetite, disrupted sleep patterns, increased or diminished activity level, impaired attention and concentration, and markedly decreased feelings of self-worth.

Children and youth with depression cannot just snap out of it on their own. If left untreated, depression can lead to school failure, conduct disorder and delinquency, or even suicide. Research indicates that the onset of depression is occurring earlier in life than in past decades and often coexists with other mental health problems such as chronic anxiety and disruptive behavior disorders. (NASP, 2000).

The number of people with depression is hard to estimate for many reasons e.g. because many do not seek help or are not formally diagnosed. Some perspective at this point may be useful. Many, if not most of the 4,000 suicides committed each year in England are linked, directly or indirectly, to depression. On average, 15% of people with recurrent depression (repeated attacks) have an increased risk of suicide. There is some debate about whether it is common in or to every culture across the world, although it now seems likely that depression is a universal human condition can be interrupted by social activity but not alleviated by it.

As U.S (2000) stated that depression affects people in many different ways and can cause a wide variety of physical, psychological and social symptoms these are; mild, in which there is some impact on daily life moderate, in which there is significant impact on daily life and Severe, in which activities of daily life are nearly impossible.

2.7.2 Stereotypes

A stereotype is a generalization about a person/group of persons. We develop stereotypes when we are unable or unwilling to obtain all of the information we would need to make fair judgments about people or situations. In the absence of the "total" picture stereotypes in many cases allow us to fill in the blanks. Our society often innocently creates and perpetuates stereo types, but these stereotypes often lead to unfair discrimination and persecution when the stereotype is unfavorable.

Stereotyping is the process of describing a certain segment of society using general descriptions and labels, without assessing the merits of the individual within that segment. Examples of stereotypes include the idea that all blondes are dumb or all English people like tea. These sorts of value judgments are never helpful as they result in misconceptions and prejudice. Stereotyping amongst teens in schools is especially detrimental as it can force developing individuals into the wrong social conformity or career path as they attempt to achieve what society expects for them.

Stereotypes also evolve out of fear of persons from minority groups. For example, many people have the view of a person with mental illness as some one who is violence-prone this conflicts with statistical data, which indicate that persons with mental illness tend to be no more prone to violate than the general population perhaps the few but well-publicized, isolated cases of mentally in persons going on rampages have mentally in persons going on rampages have planted the seed of this myth a bout these persons This ma be how some stereotypes developed in the first place a series of is loafed behavior by a member of a group which was un fairly generalized to be viewed as a character of all members of that group.

Stereotyping causes real harm to people. It harms the physical and mental well-being of the minorities being labeled. It should be obvious that wrongly labeling people is harmful. Anyone who's ever been called a "dunce," "weakling," or "slut" can attest to that. The hurt feelings last long after the source is gone. People often remember the pain of name-calling all their lives in (Linville et, al.1986). If you're called something often enough, you tend to internalize feelings of worthlessness. That mental anguish can cause physical impairment is extremely well-documented. You also tend to "act out" to defy your tormentors, which can lead to rejection or punishment. So bad "feelings" can have both physical and social consequent.

2.7.3 Peer Acceptance

Indeed, research documents the ramifications of peer acceptance children who obtain acceptance from classmates tend to have higher grades and achievement

,better school adjustment, and less self reported loneliness) than rejected children as seen in(Asher and weeler, 1985). Furthermore, prolonged rejection tends to be associated with a variety of negative out comes like dropping out of school thus given the know ledge of the far-reaching consequences of peer rejection, it would make sense to learn more about its early correlates. For example, researchers know that children who are rejected early in the schooling process tend to have poor grades many years later in school as stated by (Green, et,al,1980).

To be accepted by peers, children must be noticed by them. Researchers have noted that some children fade into relative obscurity among their classmates these children are not disliked; they just do not attract their classmate's attentions researchers label these children as "neglected" occupying positions on the periphery of social activity neglected children do not appear to have the some opportunities that accepted children do. However the experiences of neglected children have them selves largely been neglected in educational research as seen from (Morris et,al. 1995)

Some researchers like Comb et,al (1993) have founded that neglected children face the same adjustment and intellectual problem as rejected children. As Leary & Downs, (1995) generally defined, peer acceptance refers to the degree to which a child is liked by members of the group, usually classmates. Peer acceptance is a measure of the collective tendency of the group to include or exclude a particular child, any one child's opinion of another focal child is not of particular interest. Children who are accepted are regarded positively by most members of that group. Poorly accepted children, on the other hand, are disliked by a majority of their peers and are excluded.

Peer acceptance and relationships are important to children's social and emotional development and to their development of self-esteem. Peer acceptance, especially friendships, provides a wide range of learning and development opportunities for children. These include companionship, recreation, social skills, participating in group problem solving, and managing competition and conflict. They also allow for self-exploration, emotional growth, and moral and ethical development

2.8. Psychological Adjustment

2.8.1 Self-esteem

As Copper (2009) describes self-esteem is the way individuals think and feel about themselves and how well they do things that are important to them. In children, self-esteem is shaped by what they think and feel about themselves. Their self-esteem is highest when they see themselves as approximating their "ideal" self, the person they would like to be. Children who have high self-esteem have an easier time handling conflicts, resisting negative pressures, and making friends. They laugh and smile more and have a generally optimistic view of the world and their life.

Children with low self-esteem have a difficult time dealing with problems, are overly self-critical, and can become passive, withdrawn, and depressed. They may hesitate to try new things, may speak negatively about themselves, are easily frustrated, and often see temporary problems as permanent conditions. They are Pessimistic about themselves and their life.

Leary (1995) defines that Self esteem is the individuals think and feel about themselves and how well they do things that are important to them. In children self esteem is shaped by what they think and feel about themselves. Their self-esteem is highest when they see themselves as approximating their "ideal" self. of wake forest university has suggested that the main purpose of self-esteem is to monitor social relations and defect social rejection.

Gvindo (2002) has formulated a definition of self-esteem as the attitudinal, evaluative component of the self: the affective judgment placed on the self-concept consisting of feelings of worth and acceptance, which are developed and maintained as a consequence of awareness of competence, sense of achievement, and feedback form the external world. According to self esteem in turn may be dispelled through the individual's confidence levels, overall contentment, and motivations for new experiences and challenges, In the context of education

therefore, the student's construct of the self may have important implications on the learning experience.

The study by (Lawrence, 1996) stated that low self-esteem may be exhibited through several operations by the child for example avoidance, i.e. a student with low self-esteem may adopt the attitude that with no attempt there can be no failure, compensation, i.e. a student with low self esteem may exhibit boastful and arrogant behavior to cover an underlying inferiority complex resistance i.e. the student will try to maintain the self concept and resist change even if this may be benefit. Increasingly, students of low self-esteem are likely to offer the greatest resistance, so as to minimize risk.

2.9 SUMMARY

Powerful multicultural schools help students from diverse racial, cultural, ethnic and language groups to experience academic success. Academic knowledge and skills are essential in today's global Internet society. However, they are not sufficient. Students must also develop the knowledge, attitudes, and skills needed to interact positively

with people from diverse groups and to participate in the nation's civic life). Students must be competent in intergroup and civic skills to function effectively in today's complex and ethnically polarized nation and world. Diversity in the nation's schools is both an opportunity and a challenge.

The nation is enriched by the ethnic, cultural, and language diversity among its citizens and within its schools. However, whenever diverse groups interact, intergroup tension, stereotypes, and institutionalized discrimination develop. Schools must find ways to respect the diversity of their students as well as help to create a unified nation-state to which all of the nation's citizens have allegiance. Structural inclusion into the nation-state and power sharing will engender feelings of allegiance among diverse groups. Diversity within unity—is the delicate goal toward which our nation and its schools should strive. We offer these design principles with the hope that they will help educational practitioners realize this elusive and difficult but essential goal of a democratic and pluralistic society.

CHAPTER THREE

RESEARCH METHODS

3.1 Study Design

This study was conducted using cross-sectional study design using both quantitative and qualitative methods.

3.2 Study Area

The study was conducted at Hadiya zone. Hadiya or rather Hadiyya is a Zone in the Ethiopian Southern Nations, Nationalities and Peoples Region SNNPR. This zone is named after the Hadiya of the Hadiya kingdom, whose homeland covers part of the administrative division. Hadiya is bordered on the south by Kembata Alaba and Tembaro KAT, on the west by the Omo River which separates it from Oromia Region and the Yem Special Woreda, on the north by Gurage, and on the east by the Oromia Region.

(http://www.museumstuff.com/learn/topics/Hadiya_Zone)

Hosanna is the capital city of Haddiya zone which is located about 230k.ms Addis from Ababa and 164k.ms to the North West of the regional capital (Hawassa). There are around one million peoples. The language is Hadiyigna, which had 923, 958 native speakers in the region, 93% of whom live in rural areas (Ethnologue: language of the world, 2000).

The zone has 10 woredas. Sorro is one of the woredas which is found some 30k.ms away from Hosanna. And it consists of 49 kebeles. Even if the numbers of potter communities are not known, most of them are living in Bennara kebele than other kebeles in Sorro weredas. Pottery workers are the people who live by making pots and other pot products for economic survival. They are detached (marginalized) groups among other communities or societies. They are also called caste groups (pottery workers). They have no equal chance to share or contribute any resources due to domination by other communities within this area. They only serve the dominant community with their skill and they struggle by themselves for survival.

Now a day, with assistance of few NGO'S and government policy about minority rights, they have got a chance to contribute (share) their right or justice among the community and improving their production skill. They are the poorest class society among the communities; they accept by themselves as of being the lower class (caste group), they also believe that it is natural (Demeke, 2009).

3.3 Study Population

The target populations of this study were children of potters' and non-potters' who are attending their education in secondary cycle of primary education (grade 5-8) at Abuna elementary school. Initially, the researcher had planned to incorporate all students of potters' from 1-8. However, the researcher deliberately gave more emphasis for grades from 5-8 considering that they may give better information than the lower grade students (1-4). Moreover, teachers, the school director and potters' community members were also included in the study.

3.4 Sample Size

The total sample size for the present study was 75. For quantitative part of the study 60, i.e. 30 potters' and 30 non-potters' school children and for qualitative study 15 participants that is (eight for interview part and seven for FGD) were selected.

3.5 Sampling Procedure

3.5.1 Quantitative Part

As far as the selection of students is concerned, since students of potters' group have a strong sense of group solidarity due to the continuous social stigma and discrimination, they have identified themselves (the in- group) with others (the out group) hence, had formed a strong network of friendship among them which was not easy for penetrating into the group. Therefore, snowballing or chain-sampling was found to be the appropriate sampling procedure to select the potters children and convenient (availability) sampling procedure for the non-potters' children. In doing so, the researcher had asked the first interviewee to identify other potters'

students who fulfill the selection criteria. The criteria were; willingness to participate on the study, year of schooling, having enough time and capability to express ideas clearly. Concerning the criteria of identifying appropriate participants, as (Denzin and Lincoln, 2003) stated out, a good participant is the one who has knowledge and experience. The researcher required participants who have, has the ability to reflect, the time to be interviewed and willingness to participate in the study.

3.5.2 Qualitative Study Part

The school director was selected using purposive sampling method. In other words the researcher purposively chose the director as he was relevant to the study not with a particular procedure. Here the important criterion of choice was only considering the respondent's knowledge as relevant and suitable for the research questions.

According to the information obtained from teachers' record, there were 30 Bennarra elementary school teachers from grade one to eight. Out of this number, twenty (66.7%) teachers taught from grade five to eight. This was obtained with purposive sampling procedure. For the study, out of twenty teachers, seven teachers were taken conveniently. For focus group discussion, the participants were taken from an organization called "Love in Action". This organization assists the potters' community members in the area. The principal investigator went to this non-governmental organization and took seven participants purposively. The criterion is that ; the participants should be from the potters community members (this include adults and be in the age level of 30- 65, who can write and read and stayed at least six months in the organization the new comers may not develop sociability and may not have reach information on different issues. Organization started the project for this community in 2000E.C and still functioning.

3.6 Instruments

The instrument used for quantitative part of the study were scales (self-esteem, depression and loneliness). Thus, the collection of items for measure of psychosocial adjustment were made to cover the components of psychological

adjustment namely, like self-esteem and social adjustment. Social rejection is which expressed with its out comes depression and loneliness self-esteem was measured by Rosenberg's self-esteem scale (10 items) taken from Rosenberg's (1965) self-esteem scale which asks respondents to indicate their perception of themselves in positive or negative ways. The scale answered on four point scales from strongly agree to strongly disagree (SA=3, A=2, D=1, SD=0). Scoring was calculated as; for items 1,3,4,7,9 and 10 (positive statement) SA=3, A=2, D=1, SD=0. The rest items 2,3,5,6 and 8 were reversed in valence (SA=0, A=1, D=2, SD=3). The scale ranges from 0-30. So scores between 15 and 25 were within normal ranges, scores below 15 were low self-esteem. This scale range was used in the result parts to make comparison between self-esteem of the two groups. The RSE Scale showed adequate internal consistency with an alpha coefficient of 0.83. (<http://www.springerlink.com/content/c1gp4y1ayx41atdc/>)

Depression was measured by Beck Depression Inventory II (BDI-II) 21 items were designed in the form of a multiple choice questionnaire which assessed aggressive symptoms on likart scale accompanied by four answers to choose from, 0-3. In a study with both white Mexican American subjects, an internal consistency coefficient of 0.80 was computed for the BDI-II. No significant differences were found between participants from the two cultural backgrounds therefore supporting the test's reliability across ethnic groups and aging populations (Ames et al, 1989). The BDI-II yields a coefficient alpha of 0.92 for the outpatient (n =500). The coefficient alpha for the college students (n=120) in the sample was 0.93. ([www. real depression help. Com/beck](http://www.realdepressionhelp.com/beck)).

Scoring of depression items

People taking BDI-II have to select only one answer from four possible options given and, based on the option selected, scores will assigned, "zero" scores will be awarded to options that describe maximum severity. Therefore, the total score are directly proportional to the intensity and degree of depression experienced by the person taking the test.

- * Scores between 0 and 13 are indicative of people experiencing minimum symptoms of depression
- * Scores between 14 and 19 are indicative of people experiencing minor symptoms of depression.
- * Scores between 20 and 28 are indicative of people experiencing average levels of symptoms of Depression.
- * Scores between 29 and 63 are indicative of people experiencing major or severe form of depression. (www.cps.nova.edu/~epphelp/BDI.html).

The final measure of psychosocial variable, loneliness, was measured by the UCLA-R obtained from (Russell et al, 1980), which consists 20 items that assess subjects feelings of loneliness or social isolation. In the development of the test, items referring to impaired performance (particularly to BDI-II scales) were excluded deliberately. The exclusion was made on the basis of their relevance to theoretical descriptions of the study. Results indicated that the measure was highly reliable, both in terms of internal consistency (coefficient α ranging from .89 to .94) and test-retest reliability over a 1-year period ($r = .73$). The total scores for loneliness items were starting from 20-80. Scores between 20-40 no loneliness symptom, 40-60 mild loneliness level and 60-80 there is moderate level of loneliness. (<http://link.aps.org/doi/10.1103/PhysRevLett.45>.)

All of these scales were psychometrically sound and information pertaining to their operating characteristics are presented in (Becketal, 1996) for depression scale, in (Rosenberg, 1965) for self-esteem and (Russell et al., 1980) for loneliness scale. As a whole, these three scales provided a pool of 50 items.

Semi structured interview and FGD were data collecting instruments for qualitative part of the study. The preparation of the seven semi structured interview and three FGD guidelines for school director, school teachers and key informants were done by the researcher personal experience. Once the guideline was prepared, it was commented by the advisor. After the researcher had revised, the interview and FGD guide inline with the objective of the study; it was made ready to be used in the fieldwork.

3.7 Test try-out

The selected 51 items; 20 loneliness related items, 21 depression related items and 10 self-esteem related items were translated in to the regional language Hadiyigna and tried on 30 students (15 from potters' and 15 from non-potters) who have been learning in Bennara elementary school. No time limit was made for the completion of the questionnaire. Thus, based on the response of the pilot group, the reliability of the instruments was assessed by computing Cronbach alpha. The three measures proved to be reliable with $\alpha=0.77$, $\alpha=0.84$, 0.83 for depression, loneliness and self-esteem scales respectively.

After examining the indices of item consistency items that were found to have a p-value less than 0.70 were discarded (one depression item).

3.8 Data Collection Procedure

3.8.1 Quantitative part

-Getting permission from the school administrator.

-Finding volunteer data collectors (these are teachers who can read and interpret Hadiyegna appropriately from lower grades. Accordingly the researcher took five teachers.

-Giving orientation for data collectors for an hour.

Selecting participants using snowball sample procedure.

-Getting subjects and introducing the purpose of the study.

-Assuring the willingness of respondents.

-Proceeding gathering the data for 30 minutes for each participant.

-Making sure that all the questions are answered and giving thanks.

3.8.2 Data collection procedure for Interview part

- Selecting teachers who taught from grade 5 to 8 using purposive sampling procedure.

- Choosing seven teachers using convenient sampling procedure (the base is recorded fill)
- Getting subjects and introducing the objective of the research.
- Obtaining the subjects willingness to participate in the study.
- The interviews totally took 1 hour (15 minute for each participant)

3.8.3 Data collection for FGD

-Getting permission from the administration office of 'Love in Action'

-the investigator selected the participants using purposive sampling procedure.

-appropriate rapport was established with the groups.

-The respondents were assured that their responses are kept in absolute confidentiality.

-the researcher has asked predetermined semi- structured questions that appeal to be logical to members of each group, finally the researcher appreciate their patience and thank them.

Generally the researcher used five data collectors for the present study. These were three for quantitative part of study (the principal investigator and one of her colliqu) asked the seven school teacher, the director and the key informants. The remaining three were asked.

3.9. Data Analysis

3.9.1. Quantitative Data

This data entry and analysis were performed using the statistical package for social science (SPSS) 15.0. The result obtained via the scales were computed using descriptive statistic that is the mean and standard deviation to compare self-

esteem, depression and loneliness of potters' and non-potters' school children. In addition to mean and standard deviation, percent was used to compare the potters' and the non-potters' GPA (grade point average).

3.9.2. Qualitative Data

For the qualitative data the meanings of certain ideas and concepts were made to take shapes. It was recorded on separate analysis note book which also helped in the revision and refinement of the questions. As the study procured, each tape recorder interview (took two cassettes) was transcribed (totally there was seven pages of transcript but not all transcription were done to get over all sense of the data).

During analysis, attempts were made to see how informant stories and opinion were shaped by their social position or conceptions and how the narrative situated. In the broader physical and social –cultural environment in which information live excepting and minority opinions were also identified and tracked to get important insights and better understanding of the research questions.

The analysis primarily focused field notes and transcripts of recorded interviews, images and sound such as facial expression, promptness or reluctance in responding to questions emphatic nature of the responses, and frustration in addressing certain issues were systematically integrated issues.

The process of analysis started by reading and re-reading the text and notes. Reading and re reading the text helped the investigator to remember the situation during the interview and to internalize the general and specific issues that were raised during those encounters. Data reductions were performed to get the overall sense of the data, to distinguish essential from the non-essential. Finally an overall interpretation was made by showing how thematic areas related to one another and explaining how the various related concepts responded to the original study questions.

CHAPTER FOUR
ANALYSIS

The major objective of the present study was to examine the psychosocial adjustment of potters' school children at Abuna elementary school in Hadiya zone.

In order to properly meet the objective, the collected data on both potters' and non-potters' school children were presented on the specific research questions raised in chapter one.

4.1 Is there a significant GPA difference between Potters' and Non-Potters' Children in the school?

Table 1: T-test comparison of the potters' and the non-potters children by GPA

Group	N	Mean	Std. Deviation	Mean difference	t	df	sig.
score potters' children	30	54.93	8.686	-5.333	-2.131	58	0.037
Non-potters' children	30	60.27	10.606				

As Table 1 above revealed that there is a significant GPA differences observed between potters' and non-potters' children (T= -2.131, df= 58, P < 0.05). This indicates that the potters' children educational achievement were less than the non-potters' children (Mp=54.93, Mnp=60.27).In addition interview result indicated that potters' children have lower academic performance than non-potters' children.

To the question “Is there any problem that you face when you teach the potter’s children with others?” Four of the respondents replied that they faced problem in addressing the need of students from different socio-economic backgrounds. In addition, it was challenging to them to create good atmosphere for the potters’ children to be loved and accepted by non-potters’ children. Even, the potters’ school children themselves asked the school administrators to prepare isolated classes. But the rest three said that they did not face any problems.

For the question ‘how the teachers ever tried to do some activities that will assist the potters’ children in the school, three of the participants responded that they arranged suitable conditions for potters’ children to do well different assignments and class activities. Moreover, they engaged themselves in developing ways of treating them. The rest four of them believed that no need of special treatment for potters’ children alone because whatever support provided for them, it can’t bring improvements on their education.

4.2 Is there a significant difference in Loneliness between potters’ and non-potters’ children?

Table 2: t-test for comparison of the potters’ and the non-potters children by Loneliness.

variable	Group	N	Mean	Std.Devia tion	Mean difference	t	df	sig.
loneliness	potters' children	30	55.10	9.136	14.267	4.187	58	.010
	non- potters' children	30	40.83	16.225				

As Table 2 above indicated that there is a statistically a significant differences between potters and non-potters children in terms of loneliness ($T=4.187$, $df = 58$, $p<0.05$) that is the $MP=55.1$ is grater than the $Mnp=40.83$, this implies the potters' children tend to manifest more loneliness symptom compared to the non-potters children. So the mean value indicates that the potters' children were experienced mild loneliness level.

4.3 Is there a significant difference in self-esteem between potters' and non-potters' children?

Table 3: t-test for comparison of the potters' and the non-potters children by self-esteem.

variable	Group	N	Mean	Std. Deviation	Mean difference	t	df	sig.
self-esteem	potters' children	30	19.97	2.371	2.100	2.178	58	.033
	non-potters' children	30	17.87	4.718				

As Table 3 t- test results showed that there is a significant difference between the two groups in terms of self esteem. On the other hand the mean value indicates that they were in the same self-esteem level. This means $Mp=19.97$ and $Mnp=17.87$ this implies both the potters and no-potters children were in normal self-esteem level. This can be improved by observing the standard i.e. the total score of self-esteem is 30. From this if a student scores between 15-23 then they will be considered have normal self-esteem. If it is below 15 then develop low self-esteem and if 26-30 have high self-esteem. So the difference was by chance.

4.4 Is there a significant difference in depression between potters' and non-potters' children?

Table 4: t-test for comparison of the potters' and the non-potters children by depression

Variable	Group	N	Mean	Std. Deviation	Mean difference	t	df	sig.
depression	potters' children	30	30.40	9.012	-3.033	-1.366	58	.177
	non-potters' children	30	33.43	8.165				

According to Table 3, there is no statistically a significant depression differences between the two groups. (T= -1.366, df = 58, P < 0.05). The mean depression value of potters' were (Mp= 30.4) and Mnp=33.4. This indicates both groups manifested sever level depression.

4.5 How is the social interaction of potters' children with the non-potters' children in the school i.e. peer acceptance and peer stereotype?

The result from the school director, for the question "how is the relationship of potters' children with the non-potters' children in the school?" showed that non-potters' children not allow to the potters' children to sit, to play and to go with them. Not only the non-potters' discriminate them but the potters' children themselves did not tried to tackle the problem and create smooth relationship with non-potters' children. In steady they asked the school administrator to arrange separate classes for them. However, the aim of education is not to encourage

classify students based on their social status rather to develop multicultural education notion.

Concerning this the FGD result also showed that all seven respondents said that the potters' children were not accepted by non-potters children. The non-potters children were not volunteer to cooperate in different activities with them.

For the question "Is there a stereotype imposed by the surrounding non-potters' children?", The findings from focus group discussion indicated that all respondents agreed on the existence of stereotype imposed on potters' school children. As four of them mentioned, non-potters' children refused to shake their hands, objected the potters' children to sit with them in classes and not to share materials. The rest three added that labeling them as 'fuga' means the one who eats more, eats unclean food etc.

For the question "how do people learn to make stereotype?" It was believed that there were seven migrating brothers from different areas of the country. These seven brothers were seeking to have a leader (king) from them. Their norm was not to eat food for seven days. By the time all went to hungry where as six abstained, the seventh (fuga ethnic group) ate "bad thing"-unclean meat. So the rest six group began to bother since he ate prohibited food. Then, they leave and hate him. Starting from that time the fuga ethnic group is treated differently from others.

During discussion time the respondents were taking each other as they did not accept the legend and one of the participants raised her hand she is 35 years old and said "actually we could not accept this legend because the reason for being stereotyped is other. This is we are not from kambata or hadiya ethnic group we come from Israel, so we are the "The gafat of Israel". Because of having different ethnic group from this area, every one discriminate us not to cooperate with them in different social services and they labeled as fuga. This name is not our. We are "serrategna"- potters". In addition she discussed that "the other reason for stereotype is the potters' community members were poor socially, economically and politically. So peoples of non-potters' group gave lower status and consider them

capable of fulfilling basic necessities for them and also for their children. Therefore, their children were coming to school without keeping their standards i.e. they do not change and clean their clothes. So their peers discriminate them not to sit together.”

For the question “Are there any activities done with concerned bodies to reduce stereotype and rejection?” if not how can these be solved, all the respondents turn by turn forwarded that they didn’t hear any activities but there was one organization called ‘Love In Action’ that tried to organize some individuals from pottery’s group and assist potters children to participate in different clubs together with the non-potters children.

They also added that regarding the school, the school teachers including the director encouraged the children to come to school continuously. Even after starting their education, the potters’ school children were absent or may dropout from the school. The teachers went to their home and advised to continue their education.

According to the school director, there should be urgent solution to minimize peer rejection and stereotype imposed towards the potters’ children. This can be solved through discussion with both groups of students.

CHAPTER FIVE

DISCUSSION

The result presented in the previous chapter are discussed in relation with the available literature

5.1. Educational comparison

One of the objectives of the present study was to find if there is educational difference between potters' and non-potters' school children. So the findings of the present study indicate that there was statistically significant GPA difference between potters and non-potters children. In addition the result from interview part showed that the potters' children were scored less point than the non-potters children. This is in agreement with past findings like Zungu (1997) and Moll(1996).The result obtained from interview indicated that potters' schoolchildren had not got better academic result i.e scored less point than the non-potters' school children.

5.2 Self -esteem, depression and loneliness comparison

It has been investigated that there was no statistically mean self-esteem difference between potters and non-potters' children; both group were have normal self-esteem. This is in consistent with the study of (Inose and Yen, 2001). The present finding also showed that there is statistically loneliness different between the two groups. This result is parallel with some other findings of (Luftig,1987) and (Ramsey,1991).There is no statistically depression difference between the two groups.

5.3 What did social interactions of potters' children with the non-potters' children in the school?

Result from focus group discussion and the school director indicated that the potters' school children were not accepted by their friends.. The study is concise with the study of Downs, (1995).He stated that children who are accepted are

regarded positively by most members of that group poorly accepted children, on the other hand, are disliked by a majority of their peers and are excluded.

As the participants explained there was a stereotype by non-potters' children towards potters' children in the school. They were labeled and perceived differently. This is parallel with "stereotyping is the process of describing a certain segment of society using general descriptions and labels, without assessing the merits of the individual within that segment; examples of stereotypes include the idea that all blondes are dumb or all English people like tea". According to the respondents the reason behind this negative stereotype was from past experience and economic problems.

According to the result of the present study, the legend and being in a low socioeconomic status were sources of stereotype. This is similar with the past findings of (Mengistu, 1995, Braukamper, 1978, Tsehai, 1994 and Derege, 1997)

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1. Summary

This study was primarily intended to investigate psychosocial adjustment of potters' school children at Abuna elementary school in Hadiya zone.

In accordance with this major goal, the following questions were formulated.

- How is the social interaction of potters' children with the non-potters' children in the school look likes? i.e. peer acceptance and peer stereotype?
- Is there a significant difference in self esteem, loneliness and depression level with the children between the two groups?
- Is there a significant GPA between the two groups?

The participants of the study were 75. This comprises; 30 potter's school children 30 non- potters' school children, one school director, 7 school teachers and 7 key informants from the two community members. In order to secure relevant data that help answer the set questions, the following instruments were used. These were self-esteem, depression, and loneliness scales besides, semi structured interview with school director, school teachers and FGD guidelines for key informants were also made.

Data obtained from document (both students GAP) were intended to compare their educational status. Data obtained from three scales were healed to look the self-esteem, depression and loneliness level of the two group (t-test were used to show educational differences, self-esteem differences, depression differences and loneliness differences between the two groups.)

Data gathered from the qualitative part of study were analyzed using qualitative descriptions of the obtained responses.

Results, regarding loneliness level of the two groups indicated that there existed a significant loneliness difference between potters' and non-potters' children in the school.

The result regarding self-esteem of the two groups indicated that there was no statistically mean self-esteem difference between the two groups. The difference in t-test result was observed by chance. Both groups have normal self-esteem.

Result regarding depression level of the two group showed that there was no a statistically significant depression between potters' and the non-potters' children. Both experienced sever level depression.

Results from educational comparison showed that there is statistically a significant GPA different between potters' and non-potters children.

Interview with seven schools teachers and the school director showed that potters' school children were active participants and had not bad results. In other side, equal number of teachers told that potters' school children had no good results and are passive participants compared with the non-potters' school children.

Results from focus group discussion showed that the existences of stereotypes and peer rejection on potters' school children imposed from non-potters' children. These stereotypes existed because of past experience and having low economical status.

6.2 Conclusions

The following are the major findings of the study:-

There existed a significant loneliness difference between potters' and non-potters' children in the school.

There was no statistically mean self-esteem difference between the two groups. The difference in t-test result was observed by chance. Both groups have normal self-esteem.

There was no statistically significant depression difference between potters' and non-potters' children .Both experienced sever level depression.

There was statistically a significant GPA different between potters' and non-potters children.

There existed stereotype from non-potters' children imposed on potters' children. This is because of past experience and being in low economic status.

6.3 Recommendations

Based on the findings of the study, the present researcher forwarded the following recommendations.

Teachers have to introduce more team approaches in the classroom so that children can work together and receive group rewards. Children might be given rewards that enable them to socialize with their peers, or an individualized activity can be paired with a group reward. In addition, teachers should help students to have personal experiences with other groups, share foods, and learn about different customs and holidays.

Since the findings indicated that potters' children showed less academic result, it is recommended that school director and teachers need to conduct early intervention strategies to bring potters' children to better stages in their education.

The researcher found out that there is a need for urgent counseling service for potters' children to improve their psychological adjustment. Therefore; the school administrator should arrange the conditions.

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Appendices

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
INSTITUTE OF PSYCHOLOGY

Primarily, I would like to express my appreciation and gratefulness to be volunteer to participate in my study.

The primary goal of this study is to examine the psychosocial adjustment of pottery's school children. The study has three parts these are: the Self - esteem measurement scale, second loneliness measurement scale and third the Depression measurement scale. The information you give will be kept confidential and be only applied for the study. Your frank information helps to reach the goals of the study

Part I General Information

1. Age _____
2. Sex M _____ F _____ (put ✓ in open space)
3. Grade _____
4. CAP (Class Average Point) _____

ADDIS ABABA UNIVERSITY
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Instruction: Below is a list of statements dealing with your general feelings about yourself. If you strongly agree, circle **SA**. If you agree with the statement, circle **A**. If you disagree, circle **D**. If you strongly disagree, circle **SD**.

- | | | | | | |
|-----|----------------------------------------------------------------------------|----|---|---|----|
| 1. | On the whole, I am satisfied with myself. | SA | A | D | SD |
| 2. | At times, I think I am no good at all. | SA | A | D | SD |
| 3. | I feel that I have a number of good qualities. | SA | A | D | SD |
| 4. | I am able to do things as well as most other people. | SA | A | D | SD |
| 5. | I feel I do not have much to be proud of. | SA | A | D | SD |
| 6. | I certainly feel useless at times. | SA | A | D | SD |
| 7. | I feel that I'm a person of worth, at least on an equal plane with others. | SA | A | D | SD |
| 8. | I wish I could have more respect for myself. | SA | A | D | SD |
| 9. | All in all, I am inclined to feel that I am a failure. | SA | A | D | SD |
| 10. | I take a positive attitude toward myself. | SA | A | D | SD |

Appendix-2

ADDIS ABABA UNIVERSITY
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Loneliness Scale

Direction: Indicate how often you feel the way described in each of the following statements.

Circle one number for each

<i>Statement</i>	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>
1. I feel in tune with the people around me.	1	2	3	4
2. I lack companionship.	1	2	3	4
3. There is no one I can turn to.	1	2	3	4
4. I do not feel alone.	1	2	3	4
5. I feel part of a group of friends.	1	2	3	4
6. I have a lot in common with the people around me.	1	2	3	4
7. I am no longer close to anyone.	1	2	3	4
8. My interests and ideas are not shared by those around me.	1	2	3	4
9. I am an outgoing person.	1	2	3	4
10. There are people I feel close to .	1	2	3	4
11. I feel left out.	1	2	3	4
12. My social relationships are superficial.	1	2	3	4
13. No one really knows me well.	1	2	3	4
14. I feel isolated from others.	1	2	3	4
15. I can find companionship when I want it.	1	2	3	4
16. There are people who really understand me.	1	2	3	4
17. I am unhappy being so withdrawn.	1	2	3	4
18. People are around me but not with me.	1	2	3	4
19. There are people I can talk to.	1	2	3	4
20. There are people I can turn to .	1	2	3	4

Appendix-3

ADDIS ABABA UNIVERSITY
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DEPARTMENT OF PSYCHOLOGY

Depression scale

Instruction; this questioner consists of 21 group of statements. Please read groups carefully and pick out the statements in each group that best describes the number you have picked. Be sure that you do not choose more than one statement for only group.

1. Sadness

- 0 I do not feel/sad
- 1 I feel sad much of the time
- 2 I am sad all the time
- 3 I am so sad or unhappy that cannot stand it

2. pessimism

- 0 I am not discourage about my future
- 1 I feel more discourage about my future than I used to be
- 2 I do not expected things to work out for me
- 3 I feel my future is hopeless and will not get worse

3. Past failure

- 0 I do not feel like failure
- 1 I have failed more than I should have
- 2 As I look back, I see a lot of failure
- 3 I feel I am a total failure as a person

4. Loss of pleasure

- 0 I get as much pleasure as I ever did from the things I enjoy
- 1 I do not enjoy things as much as I used to
- 2 I get very little pleasure from the things I used to enjoy
- 3 I can not get any pleasure from the things I used to enjoy

5. Guilty feelings

- 0 I do not feel particularly guilty
- 1 I feel guilty over many things I have done or should have done

2 I feel quite guilty most of the time

3 I feel guilty all of the time

6. Self-dislike

0 I feel the same about my self as ever

1 I have lost confidence in my self

2 I am disappointed in my self

3 I dislike my self

7. Crying

0 I do not any more than I used to

1 I cry more than I used to

2 I cry over very little thing

3 I feel like crying, but I can not

8. Loss of interest

0 I have not lost interest in other people or activities

1 I am less interest in other people or thing than I used to be

2 I have lost most of my interest in other people

3 It is hard to interest in any things

9. worthlessness

0 I do not feel I am worthless

1 I do not consider my self as worth while and use as I used to

2 I feel more worthless as compared to other people

3 I feel utterly worthless

10. Irritability

0 I am no more irritable than usual

- 1 I am more irritable than usual
- 2 I am much more irritable than usual
- 3 I am irritable all the time

11. Physical appearance

0. I do not feel that I look any worse than I used to
1. I am worried that I am looking unattractive
2. I feel there are permanent changes in my appearance that make me look in my appearance. That make me look unattractive
3. I believe that I look ugly

12. Punishment feelings

- 0 I don't feel I am being.
- 1 I feel I may be punished.
- 2 I expect to be punished.
- 3 I feel I am being punished

13. Self-criticalness

- 0 I don't criticize or blame myself more than usual.
- 1 I am more critical of myself than I used to be.
- 2 I criticize myself for all of my faults.
- 3 I blame myself for every bad thing that happens.

14. Suicidal thoughts or wishes

- 0 I don't have any thoughts of killing myself.
- 1 I have thoughts of killing myself, but I would not carry them out.
- 2 I would like to kill myself.
- 3 I would kill myself if I had the chance.

15. Agitation

- 0 I am no more restless or wound up than usual.
- 1 I feel more restless or wound up than usual.

- 2 I am so restless or agitated that it's hard to stay still.
- 3 I am so restless or agitated that I have to keep moving or doing some thing.

16. Indecisiveness

- 0 I make decision about as well as ever.
- 1 I find it more difficult to make decision than usual.
- 2 I have much greater difficult in making decision than I used to.
- 3 I have trouble making any decision.

17 .Loss of energy

- 0 I have as much energy as ever.
- 1 I have less energy than I used to have.
- 2 I don't have enough energy to do very much.
- 3 I don't have enough energy to do any thing.

18 .Change in sleeping pattern

- 0 I have not experienced any change in my sleeping pattern.
- 1a I sleep some what more than usual.
- 1b I sleep some what less than usual.
- 2a I sleep a lot more than usual.
- 2b I sleep a lot less than usual.
- 3a I sleep most of the day.
- 3b I wake up 1-2 hours early and can't get back to sleep.

19. Changes in appetite

- 0 I have not experienced any change in my appetite
- 1a my appetite is some what less than usual.
- 1b my appetite is some what greater than usual
- 2a my appetite is much less than before.
- 2b my appetite is much greater than usual.
- 3a my appetite is much less than before.
- 3b my appetite is greater than usual.

20. Concentration difficulty

- 0 I can concentrate as well as ever.
- 1 I can't concentrate as well as usual.
- 2 It's hard to keep my mind on anything for very long.

3 I find I can't concentrate on any thing.

21 .Tiredness of fatigue

0 I am no more tired or fatigued than usual.

1 I get more tires or fatigued more easily than usual.

2 I am too tired or fatigued to do a lot of the things I used to do.

3 I am too tired or fatigued to do most of the things I used to do.

Appendix-4

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF PSYCHOLOGY

Interview quotations for school teachers

Primarily, I would like to express my appreciation and gratefulness for your being volunteer to participate in my study.

The primary goal of this study is to examine the psychosocial adjustment of potters' school children in Abuna elementary school.

1. How do you see the potters' school children participation in the classroom compared with non-potters' students?
2. Is there any problem that you face when you teach the pottery's school children with others?
3. For the question how do teachers ever tried to do some activities that will assist the pottery's children?

Appendix-5

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF PSYCHOLOGY

Interview quotations for school director

Primarily, I would like to express my appreciation and gratefulness to be volunteer to participate in my study.

The primary goal of this study is to examine the psychosocial adjustment of potters' school children in Abuna elementary school.

1. How is the acceptance of the potters' children by the non-potters' children in the classroom?

THANK YOU!!

Appendix-6

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF PSYCHOLOGY

Guidelines for FGD

Primarily, I would like to express my appreciation and grate fullness to be volunteer to participate in my study. the discussion that we are going to have will be secured I will not use real names ; instead I will use pseudo names while I write my reports. There are no risks and discomforts which come along by participating in this discussion.

Part II. Principle and procedure for FGD

1. Participating during discussions on volunteer basis you have the right⁴ to withdraw from participating in this discussion from participating in this discussion at time
2. Information which you give, will belong to you and you have right to modify any time you want.
3. I will use tape recorders only on your permission and good will you have the right to re fuse changes your mind after recording or with draw the recordings
4. The information obtained during the discussion will be used only for this research work.

Part III. Guiding questions for FGD

1. How is the acceptance of the potters' children by the non-potters' children in the classroom?
2. Is there stereotypes imposed from the surrounding non potter's schools children? What are they? Why?
3. How do people develop to make stereotypes? Is there any activities' done through media etc?

THANK YOU!!

ADDIS ABEBA YUNIVEERSTIE
 MAASE'AMAAM LOSSAN MINNE
 IAAYKOLOGE'LOSAN BAXANEHA
 SHIGIGEYYAAX KEENNAACHO

Gaqq bikkina yoo sawwite

Awwonsa; - kannii woroon kigaqqi bikkina kuroo sawwit kitaabamaakko. Lobakata shiinnaatantilas L-SH nne xaaxe shiinnaatantilas odium SH-nne xaaxe, shiinnaatantibeelas s-nne xaaxe, lobakata shiinnaatantibeelas Ls-nne xaaxe

1	I gaqqi bikkina danaamisa liiramaammo	LSH	SH	S	Ls
2	Kaba sawwoommisanne anoom eehaainname	LSH	SH	S	Ls
3	I gaqqi bikkina danamluwwa yoo'sa sawwwaammo	LSH	SH	S	Ls
4	Mullli kee'nnisam lobakat luwwa baxeena xanoommo	LSH	SH	S	Ls
5	Lobakata biramoomm luwwi bee'isa sawwoommo	LSH	SH	S	Ls
6	Mat mat ammane awwadoomm bee'an shummissa sawwoommo	LSH	SH	S	Ls
7	Mull kee nnisam anim awiaadoo luwwa hasoommane	LSH	SH	S	Ls
8	I bikkina danaamisalombi hee'ona mixoommo	LSH	SH	S	Ls
9	Lule'oomam ubimmanne yoommisa sawwoommo	LSH	SH	S	Ls
10	I gaqqi bikkina danaam ogoranne yoommisa sawwoommo	LSH	SH	S	Ls

ADDIS ABEBA YUNIVEERSTIE
 MAASE'AMAAM LOSSAN MINNE
 IAAYKOLOGE LOSAN BAXANEHA
 SHIGIGEYYAAX KEENNAACHO

Ijjao; Awana yoo xuunsa'm sagaluwa gagine macceesa'moo'isinee. Matxigo kulu'lasin doollehe.

		Hore'em	higahiga	matmata	hundiamen
1	I hegeeganne yoomannime kobi'l mixan(hasan) Macceasamoollo				
2	Inni kobi'lokkok (lobokkoka) siideena xanummoyyo				
3	Ayyem dabaseena xanoommoyyo				
4	Muguchchoon macceesamoyyo				
5	Minaadaphphi tuutichchi ihumos macceesamookko				
6	I hegeegome yoo manninne kebiloo luwwuwwi yooko				
7	Ayyenem hinc-hinceena hasomoyyo				
8	I mixannoo sawwitee gadaxonne yoo manni baxxamookeenayyo				
9	I gaqi swwitenne xaie'l awwonoomane				
10	Enisa hincoom manni yookko				
11	Hoffe'n luna macceesamookko				
12	Mateeyoo'm edamichchi hoffane				
13	Ayyim I gagoom la'ooyyo				
14	Mulli manni tochchisamumas/ macceesamookko				
15	Hasoom manna ayi aimmanem siidoommo				
16	Xabbeenne hara'mmoo manni yookko				
17	Gadamum(uunjamum) bikkinaliiramaanchoyyo				
18	I ehgeegonne manni hee'uta'nnim hincaa'amoyyo				
19	Atooraseena xanoom manni yookko				
20	Dabaseena kanoom manni gookko				

ADDIS ABEBA YUNIVEERSTIE
MAASE'AMAAM LOSSAN MINNE
IAAYKOLOGE' LOSAN BAXANEHA
SHIGIGEYYAAX KEENNAACHO

Ku xa'mmichuchuwWI Igaalch xuunbsamm woca amadaakkoohane. Xillaallisa gananaa'kkaa lasageee gaalchuwW woriinse danaamisa caakisookkoka amadu xig doo'lle. Mat gaalchinna matii shigaakkoo doo'lla doo'kkitoobeeisa.

1. Kichechcha

0. Kichehe'oomm bee'ane.
1. Lobakat ammane kichche'oommmane.
2. Hund ammanem kichche'oommmane.
3. Uullixxaa xanoomm bee bikkina kichcheaacho te'im liiramoommbee'ane.

2. Neeyyato'o murimma

0. Illage waaroo luwwina neeyyato'o muroommoyyo
1. Kabadaanniins illage waaroohaann bikkina lobakata neeyyato'o muraa sawwoommo
2. I gagine baxaa siidoommisa sawwoommoyyo.
3. I lasggi hechchanne neeyyato'o muraamoo,e'llookko yaa egeroommoyyo.

3. Ubima

0. Uboommoka labooyyo.
1. Illagee'naannii lobaka kabade ubaammo.
2. Laso daba'llaa sawwoommaa, labakat ubimma moo'ammo.
3. Mach ihummi bikkina horem ubummisa sawwaammo.

4. liirammato hoogimma

0. Liiransoo luwwiins' siidoommi gax liiramimato siidaammo.
1. Gaass liiransoo luwwiliiransoo'isa kaba liiransooyyo.
2. Gaaassi liiransoo luwwiins hoff liirammato siifoommulla.

3. Gaassi liirtansoo luwwiins liirammato horem siidummoyyo.

5. Bi'ishsh sawwite

0. Bi-isaancho yaa I gaga sawwoommoyyo.

1. Baxoommi baxonnee baxummaannonnee labakat bi'is hsh yoo'isa sawwoommo.

2. Lobakat ammane bi'isoommisa sawwoommo.

3. Hund annanem bu'isoommisa sawwoommo.

6. Gago-sabimma

0. Igaqq bikkina hund ammanem mat hager sawwite sawwoommo.

1. I gaaqq bikkina amma'nnato hoogaammo.

2. Igaqq bikkina liirammato hoogaammo.

3. I gaga sabaammo.

7. willimma

0. Gaass issoommisa kaba issoommoyyo.

1. Gasddaannii loboka kaba wi'lloommo.

2. Hoff luwwinam lobakata wi'lloommo.

3. Wi'leena mixummta; nnem wi'lloommooyyo.

8. Mixano Hoogimma

0. Mull keeninne te'im baxinne I mixano Hoogoommoyyo.

1. Mull mannannee te'im muutanne yookk mixan gassannii hoffane.

2. Mull mammima yookk mixing loabakata hoogaammo.

3. Mah luwwannem mixano issimmi kee'mmaalla.

9. Awwaad bee'an ahimma

0. Awwaadoomm bee'an ihummisa sawwoommoyyo.

1. Gaassaannii shigaakko'sa awwaadoommo yaa sawwoommoyyo.

2. Mull keeni moo'oomm ammane lobakata awwaddoom bee;isa sawwoommoyyo.

3. Horem awwaad bee'an ihummisa sawwoommo.

10. Gancarimma

0. Erra'llaannii lobka gancaroommoyyo.
1. Gaassaannii lobola gancaroommo.
2. Gaassaannii horem lobok gancaroommo.
3. Hund ammonem gancaroommo.

11. Uulliche gooccooma

0. I gaqqi bikkina gaasaanm'I annann luww bee'e yaa sawwoommo.
1. I gaga shigigaa'oomman issaa moo'oomm billina kichche'oommo
2. Hund ammane I gagenne yoo daba'llanch. I fafa shigigaa'oomman issaa moo'oommisa Issaakko.
3. An shigigaa'oommisa amma'nnoommo.

12. Sawwixxi hawwojja

0. Sawwitne hawwodamoommoka labisoommoyyo.
1. Sawwitne hawwodamoommisa ee'nnoommulla.
2. Sawwitinne hawwodamoommo yea egeroommo.
3. Sawwitiee hawwodooll yaa awwoommo.

13. mashka yoo sawwite sawwimma

0. Losamukkaannii shiqaakkoo isinne I gaga gudisummoyyo.
1. Baxoommaannii I gaga hund ammanem shuqunoommo.
2. I huushanchina Igaga hund ammanem shuqunoommo.
3. Jor luwwi qooccamoo ammane igaga duumoommo .

14. Foove bi'isimmi mixano(sawmite)

0. I gaga bi'iseena mixoommoyyo.
1. I gaga bi'iseena sawwoommo ihutainnem issoommoyyo.
2. I gaga bi'iseena hasoommo
3. I gaga Sheena mixumta'nnem;lehimmi gada'a aiidummoyyo.

15. Mikmikaachcha

0. Eraa'llisii aragam mikmikoommoyyu .
1. Eraa'llisii loboka mikmikoommulla yaa sawwoommulla.
2. Ishitigga affuurechaxanoommoyyo us hoogemma
3. Mat luwwa baximmina usheexxato hoogaammo.

16. Oogatimma hoogimma

0. Xanumm gaxinne oogato uwwoomma.

1. Hundiammannisam ogato'o uwwoomma hoooommulla.
2. Gaasaanii oogatimma horem hoogaammo.
3. Matsawwite oogata uwwimmina baddoommo .

17. Malaayye hoogimmo

0. Eraa'llisamiina malaayy yooka.
1. Eraa'llisiinse I malaayyi hoogoommulla.
2. Araqa baximmina malaayye hoogaammo.
3. maham baxeena malaayye hoogaammo.

18. Insechch ogora annann issimma

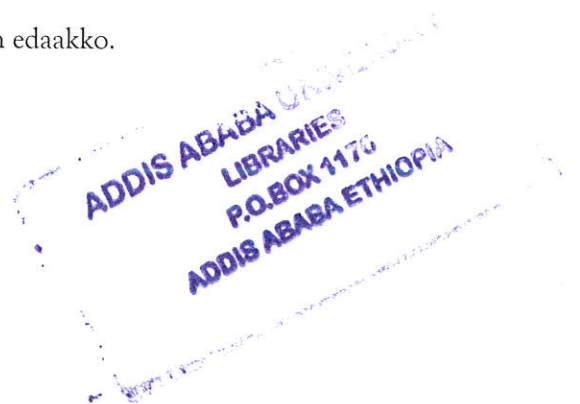
0. I insechch ogoranne eraa'llaannii.
- 1a) Eraa'llisii loboka iinse'oommo.
- 1b) Iinse'ommok eraa'llaannii hoffaneme.
- 2a) Eraa'llaanni horem lob ammane iinse'oommo.
- 2b) Eraa'llaanni horem hoff ammane iinse'oommo.
- 3a) balliinse lophoo ammane iinse'oommo.
- 3b) diriichchii ki'oommok 1-2 sa'aata gaassaateette daba'llaodim iinse'oommoyyo.

19. Hurbaaxx hasan daba'llancha

0. Iikki hurbaaxx hasan maham daba'llamukkoyyo.
- 1a) I hurbaaxx hasan hund amma'nnaanni hoffe'aakko.
- 1b) I hurbaaxx hasan hund amma'nnaanni edaakko.
- 2a) Illagee'nnaannii Ihurbaaxxi hasan horem hoff'aakko.
- 2b) Illagee'nnaannii Ihurbaaxxi hasan horem edaakko.
- 3a) Iina hurbaaxx hasan horeiomam bee'e.
- 3b) hund ammanem hurbaata hasoommo.

20. Xillaallisa sawwimmi hawwo

0. Hundammanem xillaallisa sawwoommo.



1. Losamukkisa xillaallisa sawwimma uraammo.
2. Mat luwwane xale'e tiiro isseena xanoommoyyo.
3. Moo'oommisanne mat huwwanne xillaallisa sawwimma xanoommoyyo.

21. Hoonge

0. Ka illage'nnaannii loboka hoogummoyyo.
1. Ka illage'nnaannii loboka hoffi luwwannem hoogoommo.
2. Baximme hasisoo lwowuwwa baxoommi beeisa hoogoommo.
3. Lobakata baximmi hasisoo luwwa baxoommbee'isa hoogoommo.

Appendix 6

Piloting Result of Self esteem

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded ^a	0	.0
	Total	40	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.825	10

Item Statistics

	Mean	Std. Deviation	N
Self-esteem 1	2.4667	.86037	40
Self-esteem 2	2.2667	.63968	40
Self-esteem 3	2.3000	.65126	40
Self-esteem 4	2.6667	.54667	40
Self-esteem 5	2.3333	.75810	40
Self-esteem 6	2.1333	.50742	40
Self-esteem 7	2.6333	.55605	40
Self-esteem 8	2.3667	.76489	40
Self-esteem 9	2.3000	.59596	40
Self-esteem10	2.4000	.62146	40

Appendix 7

Piloting Result of Depression scale

Case Processing Summary

		N	%
Cases	Valid	30	96.8
	Excluded(a)	1	3.2
	Total	31	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.768	20

Item Statistics

	Mean	Std. Deviation	N
Sadness	1.6000	1.13259	40
pessimism	1.4667	1.19578	40
Past failure	1.4333	1.22287	40
Loss of pleasure	1.5000	1.10641	40
Guilty feelings	1.3000	1.08755	40
Self-dislike	1.1667	1.17688	40
Crying	1.7000	1.29055	40
Loss of interest	1.4333	1.22287	40
Worthlessness	1.2000	1.06350	40
Irritability	1.5667	1.19434	40
Physical appearance	1.7667	1.13512	40
Punishment feelings	1.7333	1.01483	40
Self-criticalness	1.7667	1.00630	40
Suicidal thoughts or wishes	1.4667	1.00801	40
Agitation	1.5667	1.04000	40
Indecisiveness	1.3667	.96431	40
Loss of energy	1.8000	1.09545	40
Change in sleeping pattern	1.6333	.96431	40
Concentration difficulty	1.6667	1.02833	40
Tiredness of fatigue	1.9333	.98027	40

Appendix 8

Piloting Result of Loneliness

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded ^a	0	.0
	Total	40	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.843	20

Item Statistics

	Mean	Std. Deviation	N
Loneliness1	2.3667	.96431	40
Loneliness2	2.3000	.91539	40
Loneliness3	3.1333	.73030	40
Loneliness4	3.0000	.87099	40
Loneliness5	3.0000	.90972	40
Loneliness6	2.7000	.98786	40
Loneliness7	2.3000	.95231	40
Loneliness8	3.0667	.82768	40
Loneliness9	2.6333	1.06620	40
Loneliness10	2.3333	.92227	40
Loneliness11	3.2333	.72793	40
Loneliness12	2.7000	1.02217	40
Loneliness13	2.5000	.97379	40
Loneliness14	2.7000	.79438	40
Loneliness15	3.0333	.80872	40
Loneliness16	2.7667	.77385	40
Loneliness17	2.8667	.93710	40
Loneliness18	2.5333	1.16658	40
Loneliness19	2.9333	.94443	40
Loneliness20	3.0000	.78784	40

Appendix 9

First Semester Mean Average Academic Result of Potters and Non-potters Children in Abuna Elementary School

Student	Potters' Children Score	Student	Non-potters' Children Score
01	40	S ₁	43
02	44	S ₂	40
03	42	S ₃	50
04	43	S ₄	50
05	45	S ₅	48
06	50	S ₆	47
07	45	S ₇	49
08	51	S ₈	54
09	55	S ₉	56
010	55	S ₁₀	57
011	52	S ₁₁	58
012	57	S ₁₂	60
013	54	S ₁₃	59
014	59	S ₁₄	51
015	52	S ₁₅	52
016	55	S ₁₆	54
017	57	S ₁₇	62
018	53	S ₁₈	69
019	52	S ₁₉	61
020	51	S ₂₀	58
021	56	S ₂₁	62
022	59	S ₂₂	65
023	51	S ₂₃	60
024	65	S ₂₄	65
025	62	S ₂₅	68
026	67	S ₂₆	71
027	68	S ₂₇	70
028	74	S ₂₈	78
029	73	S ₂₉	80
030	61	S ₃₀	76

P.O. BOX 1170
ADDIS ABABA ETHIOPIA

Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university and that all sources of material used for the thesis have been fully acknowledged.

Candidate name

Signature _____

Place: Institution of Psychology

Addis Ababa University

School of Graduate Studies

Date of Submission: August 20, 2010

This thesis has been submitted with my approval as a thesis advisor.

Name _____

Signature _____

Date _____