



**An Investigation of Intercultural Relation through Adult
Education: In the Case Of Enewary and Surrounding
Communities in North Shewa Zone of the Amhara National
Regional State**

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Acronyms

FTC- Farmers Training Center

EHRC- Ethiopian Human Right Council

MoE- Ministry of Education

SNNPR- Southern Nation Nationalities People's Region

ABSTRACT

The research is conducted on intercultural relation through adult education, the case of Enewary and surrounding Communities of North shewa zone of Amhara Regional State. The main objective and purpose of the study is to investigate the role of adult education in intercultural relation of Enewary community and in improving the living condition of peoples within the district. Both qualitative and quantitative paradigm has employed in data analysis and interpretation. Primary sources of data such as interview, focus group discussion and questionnaires were tools to collect data. In addition to these, magazines and written documents have utilized. Purposive and Convenience Sampling were sampling methods during sample selection. The instruments utilized to collect the data were questionnaire, focus group discussion and interview. The respondents involved in the study were craft workers, woreda heads, adult education facilitators, supervisors and religious elders. The findings of the study revealed that intercultural relation in the case of Enewary and surrounding communities in Norh showa zone of Amhara regional National state is that adult education has shown a light of improvement in the societies social life and livelihood of the community in different dimension particularly politically, socially and economically. To improve the living condition of the community their living standard, Adult education experts from national to kebele levels should work hard follow up the implementation of the policies towards adult education and lifelong trainings in farming, family planning, and small enterprises.

CHAPTER ONE: INTRODUCTION

1.1 Background of the study

Intercultural relation and communication as a human activity has been around since human history began. It has been a human concern for millennia. It takes place when culturally diverse people interact. Seen in this light, intercultural communication is not a new phenomenon. However, what is new is (the systemic study of exactly what happens when cross-cultural contacts and interaction takes place –when message producer and message receiver are from different cultures (Samovar and Porter, 1997:1). It investigates the relation among people representing different cultures (Gudykunst and Mody, 2002).

Today the world we live in is a global village where no nation, group or culture can remain anonymous (Samovar and Porter, 1997). There are now an increasing number of intercultural contacts leading to communication between people from diverse linguistic and cultural backgrounds. This communication occurs as a result of intercultural contacts such as in the field of business, mass media, science and education (Allwood, 2003).

It is therefore vital to point out that intercultural communication involves sharing information among representatives of various cultures i.e. communication among separate individuals identifying themselves as being different on the background of communication (Porter and Samovar, 1988). In addition to this, other authors, Rogers and Hart (2002) were emphasizing the importance of culture in communication claim that this sort of communication analyses difficulties of different cross-borders and cultures.

Within a given geography, peoples may inherit descent from different clans. Due to clan difference, socio-cultural beliefs, values and norms develop as a guiding principle of the community. Traditions and beliefs have the power of integrity and disintegrate within a given community. If peoples of a given region work together in cooperation, it is possible to improve the living standard and living condition of the community. To do so, government should develop strategies and programs.

Adult and community education has the objective of improving the living condition of peoples in the domain area of poverty reduction, social life and wellbeing of human being in different dimension. An individual who participated in adult learning may differ from one who does not in terms of prior attitude. It was found (Feinstein et al, 2003) that adult learning is associated with more “*open-minded*” perspectives on race and authority, greater understanding of people from different backgrounds, challenging previously held beliefs and with a sustaining effect on non-extremist views. Especially academic oriented courses are most suited for opening minds and generally link adult learning to increased racial tolerance, a reduction in political cynicism and a higher inclination towards democratic attitudes. The most obvious effect on environmental concern and awareness is through taking vocational courses (Preston and Feinstein, 2005).

Over the last few years, political as well as scientific debates have stressed the growing importance of Adult Education. There prevails a consensus that Adult Education plays a significant role in promoting personal, social and economic well-being, which has recognized by *DVV International*. There is a deep-rooted belief that adult learning has the potential to create personal, economic and social value.

However, until recently, much of the evidence on the benefits of adult learning was anecdotal, even aspirational. While there were serious studies of the benefits of schooling relatively little attention had been paid to the benefits of learning in adult life. Furthermore, there was a well-established tradition of research on the economic returns of education but the idea of social and personal returns from learning was relatively under-researched. The lack of evidence on the benefits of Adult Education, especially those not linked directly to the labour market, is a major obstacle in gaining recognition for a sustainable framework and reliable state support for the sector.

In 2008 the Ministry of Education developed and endorsed a national adult education strategy which mainly intends to provide functional adult literacy programs. The strategy underscores that adult education has huge importance in speeding up Ethiopia’s economic development as efforts of poverty reduction necessitate literate and skilled citizens. This strong association of adult education with the country’s economic development also requires experts who are capable of integrating the adult education with the community development endeavors.

Moreover, adults constitute 50 percent of Ethiopia's population. The majority (58%) of these adults cannot read and write (UNESCO 2006). Creating an environment for developing adults' life skills and various competencies is necessary to develop a sustainable knowledge society. The Ministry of Education, in its national adult education strategy document, also stresses the need to reduce the number of illiterate adults by 50% in 2015 (MOE, 2007, p.13). To meet these objectives, adult education professionals and institutions are indispensable elements.

Following the introduction of the country's development policy, different GOs & NGOs organized various development and training centers like Community Skill Training Center (CSTC), Farmers training Center (FTC), centers working on health and agriculture that support the realization of development goals. Such development organizations are in a dire need of experts who can integrate education and development activities to meet the national development goals. Despite this fact, there are no higher learning institutions that produce qualified personnel in this field of specialization except Jimma University. This calls for the opening up of such programs in other HE to address the demand for qualified experts in adult education & community development (MOE, 2007).

1.2 Statement of the problem

Within Africa, even in highly urbanized and Christianized areas, there exist wide variety of traditional belief systems that focus on casting and combating spells, essentially forms of black and white magic. Traditionally, these areas would be the domain of the "witch doctor" or seer, wizard, shaman, wise man/woman, whatever they may be called. As a rule, the evil eye belief described here comes broadly under the notion of witchcraft, itself—according to one of the greatest scholars of the subject—an organic and hereditary phenomenon, and one often based on envy of material or social standing. In many cases, the ability to cast a malevolent spell is associated directly with artisans, especially those involved in metalworking—this is a universal African theme (Evans-Pritchard, 1937).

Due to different cultural beliefs, the socio-cultural relation among the community is highly guided. From an anthropological perspective, recent research has emphasized the roots of this belief in the breakdown of patron and client relationships; the downtrodden-frequently artisans

being envious of the wealth and possessions of their social superiors whom they serve. It is the social superiors' who may create and perpetuate this myth of the evil eye, often, it is argued, as a means of social control (for example, Galt 1987), turning groups of artisans into untouchable pariahs. The actual spell itself, which may be no more than a covetous glance or a statement praising somebody or something, may have a number of unpleasant side effects. The following have been variously reported by my Ethiopian informants of being symptoms of being struck by an evil eye spell: wasting sickness, domestic accidents, infertility, plain bad luck, sick livestock and blighted crops. In common with elsewhere in the world, these spells may in many cases be combated by the use of counter-magic, such as invocations, exorcism, charms and amulets (Gravel 1995, 11).

Within highland Ethiopia—a predominantly Christian environment although with sizeable Muslim populations—guilds or castes of artisans (weavers, hide workers or metalworkers) are often held to possess magical powers and are known in Amharic as Buda. The notion of the Buda is actually hard to define. It has suggested that they are not simply bearers of the evil eye, but in terms of magical complexity and social standing are rather nearer to witches (Gravel 1995, 19).

On the fringes of the mainly Christian highland plateau, there is plenty of evidence of similar types of belief. Amongst the Oromo pastoralist (cattle-keeping) peoples of the highland flanks, the evil eye is known to afflict herds of cattle. As cattle (as with any pastoralist society) are key guarantors of wealth and social status, such evil spells should be countered swiftly. Arsi Oromo peoples make counter-charms from large frames of wood and the stretched pudenda of ritually slaughtered cattle and place them at crossroads. The symbolism of the crossroads is important. Throughout Africa (and indeed globally) the crossroads are seen as a luminal point, the marking of the zones of life and death (Cavendish 1984, 304; Finneran 2002).

Amongst the Sidamo peoples (Hamer 1966) and those of the eastern Bench (Petros 1994), the evil eye spell is marked by demonic possession of people rather than the harming of livestock. Amongst the Dorze of the Gamo highlands, any minor misfortune attributed to the Ayfe Celo or the look of an eye. It is clear that among the large ethnically and linguistically diverse population of the Ethiopian highlands and their environs, there exist a number of subtle variations of a central belief in the evil eye.

The Ethiopian conception of the evil eye embodies a number of different layers of meaning. Many similar to the evil eye traditions globally, but to understand and contextualize the Ethiopian meanings, we need to consider more deeply the African framework of craft specialization and its linked symbolism. It has stressed that the idea of magical creation underpins the perception of artisans in Ethiopia and in the wider African context. In many cases, these skills have been acquired originally from an elemental source of evil via the paternal lineage, rather like a Faustian pact. It is with the process of metalworking that we find the heaviest symbolic meanings. Traditionally iron itself is regarded as being a material derived from the heavens; early ironworkers often used iron ore derived from meteorites, hence this analogy and mastery over this process of transformation—almost alchemical—from ore to finished product, is akin to a magical operation. (Cavendish 1984, 24),

In doing so, the paper investigated whether the gap is substantially alleviated or not, which in turn, offers indispensable feedback to policy makers, government officials at the different tiers, researchers, human rights and minority right advocates and other stake holders due to the program alleviating these form of attitudes via adult education.

Different research studies reveals that Adult Education has a positive correlation with health (behavior), intergenerational effects as well as the reduction of poverty and crime. It is shown that tolerance; open mindedness as well as civic engagement can be sustained and transformed by adult learning (Douglas, 1972). Therefore, this study attempts to investigate the role of Adult education in intercultural relation of the two different social classes of Enewary particularly Negade sefer and Set debir at North Shewa zone of the Amhara National Regional State.

Lower classes are peoples who belong to the articians group that do not share genetic linkage with the indigenous Amharas. Those peoples are landless and they lead their life via working different types of crafts. They considered as Jewish Israelites and have blood ties with Solomon. Whereas, the local and indigenous Amharas considered as the higher class who has land right, political superiority and high social status within the community.

According to EHRC in Ethiopia, due to the magnificent historic diversity of the country, there has been discrimination between the various ethnic groups in relation to the assumption and exercise of state power. One dimension of discrimination against minorities in Ethiopia is the

case of occupational minorities. These are groups, which are being stigmatized, segregated and discriminated on the basis of the particular professions traditionally assigned to them can be found in many communities in Ethiopia. These include, among others, the artisan communities in southern Amhara (particularly in Enewari Woreda of the North Shewa zone), the Manja and the mana of Keficho and Dawro zones in the Southern Nations, Nationalities and Peoples Region (SNNPR), and the Hadicho and Mana in Wolayita and Sidama zones of SNNPR EHRC (2009).

These caste communities among others are exposed to discrimination based on descent, i.e., a system of discrimination, which stigmatizes individuals belonging to certain communities by the mere virtue of their descent or origination from the groups. Such exclusion of certain groups involved in trades that are essential for the very existence of the communities that discriminate against them has been a significant component of the psychosocial fabric of different communities in Ethiopia (EHRC, 2009).

This paper investigated the intercultural relation of Moretna Jiru woreda community particularly Enewary that consist two different casts who shared different descent, the indigenous communities and the Felashas. The researcher investigated the implementation and impact of Community and Adult education in improving the socio-cultural relation of the community within the district.

1.3 Research Questions

The paper answered the following basic research questions.

- What seems the inter-cultural interaction and relation between the two social classes (artisans and the Rega) of Enewary communities of the Amhara regional state?
- What impact does Adult education has on the socio-cultural relation of Enewary and the surrounding community?
- What is the attitude of the indigenous community (Rega) towards artisans?

1.4 Objectives of the Study

1.4.1 General Objective

The general objective of the study is to investigate the power of Adult education in intercultural relation and in improving productivity, health status, and economic development.

1.4.2 Specific objectives of the study

The study expected to attain the following specific objectives:

- ✓ To investigate the inter-cultural relation of the artisans and indigenous community of enewary
- ✓ To assess the major causes and areas of discrimination that exists within the diverse sections of the Enewary communities of the Amhara regional state.
- ✓ To scrutinize the role of adult education in transforming the outlooks of communities regarding the minorities
- ✓ To identify the internal and external outlooks towards artisans within the community

1.5 Significance of the Study

The researcher believes that, this study has the following significances in different dimensions.

- It can help as an input for policy awareness, training plan; inform certain factors that contribute for socio-cultural solidarity and wellbeing of communities within a given district.
- It provides insights about the socio cultural relation of Enewary community and their surrounding communities in the past and the post-1991 regimes in comparison with the current FDRE government policies.
- Its findings are very indispensable by offering remedial measures for the alleviation of stereotype and social inequalities among communities of North Shewa Zone in general and Enewari communities in particular. In this regard, the study is vital for examining the role of Adult education in eradicating social illness in the context of Enewary surroundings, which in turn, helps to reduce misconception between the lower and higher class within the community of Enewary and the surrounding districts.

- It can serve as a footstep for other researchers who aspire to engage in relation with the issue under discussion.

1.6 Limitation of the study

During researching period, the researcher faced many challenges. These were Lack of transportation, lack of organized written materials, and unwillingness of interviewee to give information, time constraint, budget deficit, and inability of some respondents to fulfill the questionnaire by their own in written form. To overcome these challenges, the researcher took the following measures: for the areas not accessible to transport, the researcher used the market day to interview. Even though there is absence of written materials on the issue investigated in the district, the researcher collected important information from primary sources and some national documents. The researcher used elderly, Peoples as kebele administrators who have higher status within the community to reduce unwillingness of interviewees to raise awareness about the study. Minimizing cost of transportation daily consumption and using maximum hours per a day to shorten number of days in a research during the process of data collection. For the illiterate interviewees, data has been collected orally and has written on researcher's notebook.

1.7 Delimitation or Scope of the study

The paper focused on an investigation of Intercultural relation through Adult Education in the case of Enewary and surrounding communities of North shewa Zone of Amhara Regional state. The researcher collected data directly related with the area of the study, particularly intercultural relation within the community, adult education program and its implementation in the area of Moret and Jiru Woreda kebeles. The focus of the study emphasized on assessing the socio-cultural relation of communities and the power of Intercultural relation on Adult education in improving productivity, and solidarity with in the study area and surroundings.

1.8 Definition of terms

Adult education --- Adult education is education with children youth, adults and seniors. It contains the following reality everybody students and teachers participates in its everybody educational process and everybody is asked to educating oneself, to learn by learning, to learn to

be, to learn to undertake and prepare challenges in each historical moment (UNESCO 33rd General Conference).

Intercultural education---- Intercultural education promotes the understanding of different people and cultures. It includes teachings that accept and respect the normality of diversity in all areas of life.

Lifelong learning----- Lifelong learning may be broadly defined as learning that is pursued throughout life.

Vocational Education--- Vocational education is education within vocational schools that prepares people for a specific trade. It directly develops expertise in techniques related to technology, skill and scientific technique to span all aspects of the trade. Vocational education is classified as using procedural knowledge.

Felasha --- Known as House of Israel or community of Israel known as Ethiopian Jews (www.Servage.net).

Tayb or Buda --- the term derived from Tibeb which means craftsman. It is also associated with an idea which means to be wise or to be very clever. Also have evil eye. It designated the power to curse and destroy and reincarnate, harnessing the labor of the dead for one's own ends (Doglas, 1970).

CHAPTER TWO: LITERATURE REVIEW

2.1 Intercultural perspectives of adult education

2.1.1 The Constructivist/cognitive perspective

The constructivist learning approach emerged from the experience of Behaviorism and Gestalt. Behaviorists believe that reality exists externally and needs to be learned. Their approach views knowledge as the process of acquisition of such external reality, and teachers are considered the transmitters of such pre-existing knowledge.

Constructivism shifted away from the assumption that people are empty boxes, a *tabula rasa*, that are eager to be filled by instructors with fixed samples of an externally existing world. It affirms that reality is not extrinsic to learners, who instead use motivation to actively and collaboratively construct their knowledge and meaning from their personal experience. Therefore learning is seen as the product of self-organization (von Glaserfeld, 2000), and to this end, teachers' role is that of mediators and facilitators.

Constructivism is concerned with learners' ability to construct their own reality. In general, within the three variations of constructivism (cognitive, radical, and social), active interaction between learners and teachers shape the context where learning occurs and knowledge is built. I would emphasize that such interaction must be participatory in nature, and collaborative among learners. Constructivism values social interaction in learning by promoting a learner-oriented environment within the context of each learner's prior experience. Furthermore, in order for learning to occur, the context must be meaningful and must facilitate invention. (Jaeger; Lauritzen, 2000)

In Constructivism meaning is found in the learner's ability to construct his/her own reality based on mediated information and social negotiations. Since learners are at center stage with regard to their experience, the content of their learning must be relevant to the individual. Doolittle identifies eight tenets that would ensure that learners retain a central position in their own learning. (Doolittle, 2005)

People interpret reality through a process of intersecting, interconnected and self-improving stages of learning. These will include, and are not limited to information acquisition, mental representation, schemata, accretion (Winn & Snyder, 2007), mapping, adaptation. Meaning is arrived at through the interaction of such processes. This appears similar to Marton's theory of variations. (Marton, 2000)

Within Constructivism, experience may play different roles. Cognitive constructivism, for instance, does not include the subjective nature of knowledge, as learning is based on information processing through which knowledge is arrived at as an extrapolation of an external reality. Nevertheless, in spite of some ontological differences, personal experience and its social dimension maintain a pivotal role in each individual's learning process, as it provides the background against which new knowledge is measured, understood, and internalized.

2.1.1.1 Cognitive constructivism

Cognitive constructivism is based on psychologist's Jean Piaget's work and views learning as a personal experience through which a learner accurately internalizes and re-construct external reality. (Doolittle, 2005)

Learners create mental structures called schemas to make sense of reality and symbols through an ongoing process of assimilation and accommodation. In short, cognitive constructivism "emphasizes accurate mental constructions of reality" through active mental processing. (Doolittle, 2005)

2.1.1.2 Social Constructivism

Unlike Cognitive Constructivism, Social Constructivism recognizes the social nature of knowledge. This way, a person is not considered as the depository of truth, as truth is arrived at through dialogic interaction and is "socially constructed and agreed upon" through the learners' engagement in "co-participation in cultural practices." (Doolittle, p. 4) Compared to Cognitive constructivism, this type of Constructivism appears to be more concerned with meaning than with structure.

2.1.1.3 Radical Constructivism

Radical constructivism affirms the internal, individual nature of knowledge, which is viewed not as an objective truth, but as an effective and personal way to experience reality. (Doolittle, p. 4) Accordingly, every learner constructs his or her own reality subjectively, and knowledge becomes entrenched in each individual experience.

2.1.1.4 Contextual Constructivism

Cobern defined this additional approach to Constructivism. In his view, “construction takes place in a context – a cultural context created by, for example, social and economic class, religion, geographical location, ethnicity, and language.” (Cobern p.1) It appears that even though all constructivist approaches recognize the importance of social interaction, only the latter three consider the role of such interaction as a pivotal aspect of learning (Cobern, 2004).

2.1.2 Phenomenographic perspective

The phenomenographic perspective does not recognize the dichotomy between a subjectively experienced world and an outer objective reality. The phenomenographic context is therefore the environment in which a learner experiences learning through several stages of variations in the learner’s perceived level of knowledge of a certain subject. (Marton and Trigwell, 2000)

Phenomenographic analysis points out the existing conflict between the personal and institutional aspects of the learning context. It has been noted that students’ perceptions of curricular constraints have an impact on their learning (Paul Ramsden, in Marton et al., 1984, p. 198).

In Phenomenography meaning derives from the relationship between a learner and the world. Unlike Constructivism, where the mind constructs its understanding of reality, Phenomenography views knowledge as the result of a relational connection between a learner and the world (Hales & Watkins, 2004, p.4, p.6). Meaning is arrived at individually by each learner within their own learning environment.

According to Hales and Watkins meaning varies among individuals and within each learner on three levels: 1) The meaningful combination of the components of an experience; 2) How awareness organizes them; 3) “How the phenomenon is delimited from other phenomena.” (2004, p.6) This approach emphasizes the very personal nature of each learner’s experience, where meaning is postulated as a process linked to subjective awareness. This differs greatly from the social nature of learning found in Constructivism and also from the collaborative learning approach outlined in the socio-cultural perspective.

2.1.3 The Socio-cultural perspective

In the Socio-cultural perspective communities of practice are the context in which learning occurs. The environment is highly socialized and contextualized, as it results from the stratification of experience over time. Even though the three approaches do not properly address the influence of cultural issues on the learning experience, the Socio-cultural perspective presents a fairly detailed description of how a community of practice is constantly constructing and revising its own cultural patterns. In this sense, Wenger’s approach implicitly recognizes the formative relevance of *high-context* within the process of community building. (Hall, 1976)

“Practice is about meaning as an experience in everyday life.” (Wenger, 1999, p.52) In other words, this perspective views meaning as a direct derivation of daily experiential practice. Meaning entails both interpretation and action, and stems from both active personal participation in a social enterprise and the relevant production of artifacts called reification. The actual source of meaning is the ongoing interplay between these two dynamics within the context of a community of practice. The two aspects complement and support one another.

Compared with the other two perspectives, this one appears to recognize that meaning is contextualized within each community experience and that the level of variation found in human enterprises will ensure an ever-changing, refreshing evolvement in human cultures, personal experience and stages of learning, and ultimately in the acquisition and elaboration of knowledge.

Experience lies at the core of this perspective and informs each individual’s process of learning within the context of a community enterprise. In the Socio-cultural perspective experience

transcends the role assigned to it in Constructivism and Phenomenography, where it is considered a means towards knowledge acquisition. Experience becomes the *conditio sine qua non* without which learning would not be possible. It is more than a means; it is part of learning itself.

2.2 Adult Development Theories and Their Implications for Practice

2.2.1. The Behavioral / Mechanistic Approach

According to the mechanistic approach, people are machines whose response to external forces results in development (Miller, 1993). This approach asserts that past behavior predicts future behavior and that people's machine-like minds do not construct knowledge but instead absorb existing knowledge (Miller, 1993). Development can therefore be measured quantitatively (Wrightsmann, 1994).

Behaviorism exemplifies the mechanistic approach. It is a science interested in predicting and controlling human behavior (Watson, 1930). People learn behaviors by responding to stimuli and by receiving positive or negative reinforcement or punishment. Positive reinforcement increases the likelihood that the immediately preceding behavior will be repeated (Shaffer, 1994). For example, if a girl receives praise (an example of positive reinforcement) for helping her sister, she is likely to repeat the action. In contrast, negative reinforcement occurs when a desired action results in the cessation of an unpleasant stimulus. When a woman buckles her seatbelt to turn off the seatbelt alarm, she receives negative reinforcement (Shaffer, 1994). Punishment is a third kind of reinforcement. Instead of preceding the response as in the case of negative reinforcement, it follows the response and decreases the chance of the behavior recurring (Taber, Glaser et al., 1965). Scolding is an example of punishment.

Watson (1930), the father of behaviorism, believed that people were "an assembled organic machine ready to run" (p. 269) and that their personalities were a collection of complex habits. For example, he said that a deeply religious Christian develops a religious habit system of praying, attending church, and reading the Bible. Habits change, he believed, and develops most during the teen years and are set by age 30. Watson noted, "A gossiping, neighbor spying,

disaster enjoying [person] of 30 will be, unless a miracle happens, the same at 40 and still the same at 60" (p. 278).

Instructors who favor the behavioral / mechanistic perspective provide students with plenty of opportunity for drills and practice. Using praise, grades, or some small prizes for their efforts positively reinforces learners. Students learn the appropriate response through reinforcement.

Programmed learning is one method of instruction used by teachers who champion the behavioral/mechanistic approach to development. This instructional technique, which was especially popular in the 1960s and 1970s (Green, 1963; Skinner, 1968; Taber et al., 1965), remains popular in the computer age (Kelly & Crosbie, 1997; Munson & Crosbie, 1998). Programmed learning involves assessing a student's prior knowledge about a topic, then basing individual programs of instruction on the student's level of expertise, and leading a student through a program of instruction via a book, slides, or a computer program.

2.2.2. The Psychological / Cognitive Approach

The psychological / cognitive perspective focuses on an individual's "internal developmental processes" in interaction with the environment (Clark & Caffarella, 1999, p. 5). Clark and Caffarella differentiate between sequential models of development and models based on life events or transitions (p. 5). Sequential models, also called stage or phase models, assume that development is unidirectional in nature, that present development is build on past development, and that there is an endpoint (Miller, 1993). In this view, humans are active participants in their development, actively constructing knowledge rather than simply absorbing it.

Gould's (1978) model is an example of a stage / phase model. In his theory of transformation, he discusses four major false assumptions that people must overcome in order to move successfully from childhood to adult consciousness and become more fully functioning adults. He maintains that identity formation occurs between the ages of 16 and 22, when people are challenging the false assumption "I will always belong to my parents and believe in their world" (p. 6). The false assumption to be overcome between 22 and 28 is: "Doing things my parents' way with willpower and perseverance will bring results. But if I become too frustrated, confused or tired or am simply unable to cope, they will step in and show me the right way" (p. 71). From the ages of

28 to 34, people confront the false assumption: "Life is simple and controllable. There are no significant co-existing contradictory forces within me," and from 35 to 45, people grapple with: "There is no evil or death in the world. The sinister has been destroyed" (p. 6).

The second psychological / cognitive approach examines life events and transitions. Pearlin's (1982) model notes that anticipated life course role changes, such as getting married and having children, cause less psychological distress than unscheduled changes such as car accidents or the loss of employment. Pearlin maintains that social class, a person's coping skills, the social support networks available to a person, and the type of stress all have an impact on the individual route that a person's life course follows (Bee & Bjorkland, 2000).

The psychological / cognitive approach to development asserts that people reach more complex, integrated levels of development through active participation with their environment. Furthermore, individuals construct knowledge as opposed to responding to existing knowledge. In essence, adult development is a continuous journey toward increasingly complex levels of development. Hence, teachers taking this perspective favor ideas found in the transformational learning literature, such as critical reflection and discussion (Daloiz, 1999; Mezirow, 1991).

Mezirow (1990) asserts that through reflection, individuals often arrive at an "a more inclusive, differentiated, permeable and integrated perspective" (p. 14). To encourage critical reflection, instructors may have people engage in role plays. Role reversal activities help learners to explore and express views other than their own, which could encourage them to broaden their perspectives (Cranton, 1994). Another technique involves a method of journal writing, in which learners use one side of the page for observation and descriptions and the other side for thoughts, feelings, related experiences, or images provoked by the description (Cranton, 1994, p. 179).

Mezirow (1991) maintains that discussion with others is integral to adult learning and development. Instructors who champion the psychological / cognitive view provide discussion guidelines (Cranton, 1994) that ensure an atmosphere of trust, safety, and respect in which learners felt comfortable expressing their ideas. Instructors also allow for quiet time in the discussion groups.

2.2.3. Contextual / Socio-cultural

The contextual / socio-cultural perspective on development works from the point of view that adult development cannot be understood apart from the socio-historical context in which it occurs (Miller, 1993). Vygotsky (1978), a well-known proponent of the contextual approach, believed that people are not separated from the contexts in which they live, but are part of them. Vygotsky (1978) called this the child-in-activity-in-context. This developmental stance also asserts that culture influences what people think about, what skills they obtain, when they can participate in certain activities, and who is allowed to do which activities (Miller, 1993). Miller (1993) writes, "Different cultures emphasize different kinds of tools (for example verbal or nonverbal), skills (reading, mathematics, or spatial memory), and social interaction (formal schooling or informal apprenticeships) because of different cultural needs and values" (p. 390).

Socio-cultural elements such as race, class, gender, ethnicity, and sexual orientation influence adult development (Chavez & Guido-DiBrito, 1999; Cross, 1995; Kroger, 1997; Merriam & Caffarella, 1999). These factors position people in relation to each other and in relation to a society that rewards those who fit the US "mythical norm," which Audre Lorde (1984/1995) defines as "*white, thin, male, young, heterosexual, Christian, and financially secure*" (p. 285) (italics in the original). US society devalues those outside this mythical norm.

It is the intersection of these factors rather than a single factor that affects adult development and learning (Baumgartner & Merriam, 2000; Etter-Lewis & Foster, 1996; Johnson-Bailey, 2001). For example, Johnson-Bailey (2001) examined the common experiences shaping the persistence in higher education of African-American women who enrolled at a non-traditional age. Through these women's stories, she poignantly demonstrates how discrimination based on race, class, and gender affects their educational journeys. Speaking about the influence of racism and sexism in their lives, Johnson-Bailey notes, "Racism and sexism impact the educational experiences of Black women in many ways. As Blacks, they are thought to be intellectually and morally inferior. As women, they are held to task for the alleged inadequacy of their gender's intellect" (p. 91). The contextual / sociocultural approach views individuals as inextricable from the society in which they live; they develop in ways intrinsic to themselves but molded by the discriminatory forces of society within which they function.

Teachers who adopt a contextual / sociocultural approach to adult development also focus on how social inequities based on various attributes including race, class, and gender affect adult development and learning. Like their colleagues who work within the psychological / cognitive paradigm, the instructors who believe in the sociocultural context are interested in having their students gain increasingly integrated and higher levels of understanding through critical reflection and discussion. However, they may take an approach that focuses on social justice, encouraging students to question critically why social inequities exist and how these inequalities remain part of the educational experience. For example, they may ask students to reflect on how school policies, procedures, and curriculum continue to privilege some while discriminating against others (Apple, 1996; Apple & King, 1983).

Educators who ascribe to the contextual / sociocultural view of adult development also recognize the importance of increasing students' cultural awareness. Sleeter and Grant (1988) write, "The ideology of multicultural education is one of social change - not simply integrating those who have been left out of society but changing that very fabric of society" (p. 139). Furthermore, these educators strive to introduce the idea of cultural pluralism, defined as "maintenance of diversity, respect for differences, and the right to participate actively in all aspects of society without having to give up one's unique identity" (p. 140).

2.2.4. Integrated Approach

The integrated approach to adult development takes a holistic view of adult development. This perspective is focused on how the intersections of mind, body, and sociocultural influences affect development (Clark & Caffarella, 1999). Spirituality is also sometimes included in the integrated approach (Dirkx, 1997; Tisdell, 1999).

Perun and Bielby's (1980) proposed integrated model of development suggests that the life course is composed of changes on several levels across time. Changes in each area follow their own timetables. Different types of changes include physical changes, changes in the family life cycle such as being married and having children, changes in work roles, and in emotional tasks (Perun & Bielby, 1980, p. 102). Stress results when the timetables are asynchronous (Perun & Bielby, 1980).

Those believing in the integrative approach recognize the intersection between mind, body, spirit, and sociocultural factors. They recognize the importance of connecting students to course content in a variety of ways to promote growth on several levels. Writing stories, discussion, drawing, other artwork, and engaging in visualization and meditation may be techniques used to encourage this development.

2.3. History of crafts men and peoples attitude towards crafts In Africa

Andrea Trimarchi and Simone Farresin (Ferrsin,2009) have developed a project inspired by both the history and culture of one Sicilian city. The result is a unique collection of traditionally inspired, hand-crafted vessels that comment on current prejudice towards recent immigrants, who have in fact been a part of the area's history for centuries.

Caltagirone is a small city in Sicily, famous for its ceramics and its purported local tradition. Three hundred craftsmen are working in the city. In Caltagirone, craft it is not rare. Different historical ages, styles and forms are mixed together into the world of tradition: a non-historical magma where objects lose their original meaning to become traditional (Ferresin, 2009).

Artisans are working, making vases with African features referring to the history of 10 centuries ago, the same people that once occupied Sicily, bringing their culture and the material Majolica, are returning not as conquerors, but as immigrants. Every day during the summer, 500 clandestine travellers from Africa are debarking in Lampedusa, a small Sicilian island in the middle of Mediterranean Sea (op.cit)

Mwiti Mugambi (1998) makes the statement that: Colonisation and westernisation have brought a permanent and irreversible change in Africa. As long as we continue talking of Africanisation and 'going back to our roots' yet we remain quiet on the reality of modern society, we will sound foolish, out-dated and out of touch with reality. What African writers and scholars should do is dealing with the issues that are afflicting our society such as violence, corruption and rising costs of basic needs, rather than wasting time on the issue of 'Africanness'. The effects of

Westernisation are here to stay and the faster we adapt to living with them the better for us and the generations to come" (Mugambi,1998).

A similar sentiment is Kenyan philosopher Masolo (1995). Philosophers who are seeking to revive and reinstate the traditional African philosophy as the appropriate philosophy for Africa today are doing disservice to Africa in trying to pretend that that philosophy is still sufficient, useful, or applicable to Africa's needs. It is able to cope with the new and modern problems and issues facing Africa today as brought in with encroaching modernization. And because this encroachment requires new methods of investigation and analysis, which must be diversified due to the complexity of the situation, ethno philosophy just has no place in it" (Masolo,1995).

Within Africa, even in highly urbanised and Christianised areas, there exists a wide variety of traditional belief systems that focus on casting and combating spells, essentially forms of black and white magic. Traditionally, these areas would be the domain of the "witch doctor" or seer, wizard, shaman, wise man/woman, whatever they may be called. As a rule, the evil eye belief described here comes broadly under the notion of witchcraft, itself—according to one of the greatest scholars of the subject—an organic and hereditary phenomenon, and one often based on envy of material or social standing (Evans-Pritchard 1937, 100). In many cases, the ability to cast a malevolent spell is associated directly with artisans, especially those involved in metalworking; this is a universal African theme.

2.4 History and prevalence of crafts men and peoples attitude towards crafts in Ethiopia

Within highland Ethiopia predominantly Christian environment although with sizeable Muslim populations—guilds or castes of artisans (be they weavers, hide workers or metalworkers) are often held to possess magical powers and are known in Amharic as Buda. The notion of the Buda is actually hard to define; it has been suggested that they are not simply bearers of the evil eye, but in terms of magical complexity and social standing are rather nearer to witches (Gravel 1995, 19). On the fringes of the mainly Christian highland plateau, there is plenty of evidence of similar types of belief. Amongst the Oromo pastoralist (cattle-keeping) peoples of the highland flanks, the evil eye is known to afflict herds of cattle. As cattle (as with any pastoralist society)

are key guarantors of wealth and social status, such evil spells should be countered swiftly. Oromo Arussi peoples make counter-charms from large frames of wood and the stretched pudenda of ritually slaughtered cattle and place them at crossroads. The symbolism of the crossroads is important; throughout Africa (and indeed globally) the crossroads are seen as a liminal point, the marking of the zones of life and death (Cavendish 1984, 304; Finneran 2002, 178).

The Ethiopian conception of the evil eye embodies a number of different layers of meaning, many similar to the evil eye traditions globally, but to understand and contextualize the Ethiopian meanings, we need to consider more deeply the African framework of craft specialization and its linked symbolism. It has been stressed that the idea of magical creation underpins the perception of artisans in Ethiopia and in the wider African context. In many cases these skills have been acquired originally from an elemental source of evil via the paternal lineage, rather like a Faustian pact. It is with the process of metalworking that find the heaviest symbolic meanings. Traditionally iron itself is regarded as being a material derived from the heavens; early ironworkers often used iron ore derived from meteorites, hence this analogy and mastery over this process of transformation—almost alchemical—from ore to finished product, is akin to a magical operation (Cavendish 1984, 24).

The beautiful craftsmanship of the buda's work is one sign of his status. The finely made, well-proportioned water pots with their black finish are unmatched by any Amhara peasant who would deign to make one in the first place. Fashioning tools from iron takes considerably more skill and is not practiced by anyone but the tayb people (foster, 1972).

Although weaving is associated with the tayb people who have spiritual power to kill and kill, many Manze peasants have also taken up the skill, not as a trade but to accumulate needed cash. Yet the peasants say the tayb know a special form of weaving that the Amhara cannot learn. There is, though, a critical distinction made by the Amhara peasant that frees him from the stigma of the craft, viz, that he did not inherit the trade from his father. There are, then, two major social categories. The rega are those people whose ancestry are nisu atint, of "clean bone," unblemished by social stigma or

bodily catastrophe, such as leprosy. They are the "noble people." Most Amhara trace their lineages to a near relative or ancestor who had wealth and status and who was patron of many who worked the land of their estates. A rega person is known by his community; his relatives and ancestors are known, and hence he cannot be suspected of being "impure." The buda person, on the other hand, is one who has inherited through his line the lower status. One may inherit status through either the mother's or the father's line, or both. One cannot avoid the status of buda. It is his destiny to be born into the tradition (Foster Douglas, 1972, 1970).

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

2.5 Prevalence of prejudice, stereotype and discrimination based on social class

Numerous surveys have asked African Americans and other racial minorities about their experiences with discrimination in the workplace, in their search for housing, and in other everyday social settings (Schuman et al. 2001). One startling conclusion from this line of research is the frequency with which discrimination is reported. A 2001 survey, for example, found that more than one-third of blacks and nearly 20% of Hispanics and Asians reported that they had personally been passed over for a job or promotion because of their race or ethnicity (Schiller 2004). A 1997 Gallup poll found that nearly half of all black respondents reported having experienced discrimination at least once in one of five common situations in the past month (Gallup Organ. 1997). Further, the frequency with which discrimination is reported does not decline among those higher in the social hierarchy; in fact, middle-class blacks are as likely

to perceive discrimination as are working-class blacks, if not more (Feagin & Sikes 1994, Kessler et al. 1990). Patterns of perceived discrimination are important findings in their own right, as research shows that those who perceive high levels of discrimination are more likely to experience depression, anxiety, and other negative health outcomes (Kessler et al. 1990). Furthermore, perceived discrimination may lead to diminished effort or performance in education or the labor market, which itself gives rise to negative outcomes (Ogbu 1991; Steele 1997; Loury 2002, pp. 26–33). What remains unclear from this line of research, however, is to what extent perceptions of discrimination correspond to some reliable depiction of reality. Because events may be misperceived or overlooked, perceptions of discrimination may over- or underestimate the actual incidence of discrimination.

Experimental audit studies focusing on hiring decisions have consistently found strong evidence of racial discrimination, with estimates of white preference ranging from 50% to 240% (Cross et al. 1989, Turner et al. 1991, Fix & Struyk 1993, Bendick et al. 1994; see Pager 2007a for a review). For example, in a study by Bertrand & Mullainathan (2004), the researchers mailed equivalent resumes to employers in Boston and Chicago using racially identifiable names to signal race (for example, names like Jamal and Lakisha signaled African Americans, while Brad and Emily were associated with whites). White names triggered a callback rate that was 50% higher than that of equally qualified black applicants. Further, their study indicated that improving the qualifications of applicants benefited white applicants but not blacks, thus leading to a wider racial gap in response rates for those with higher skill.

Statistical studies of employment outcomes likewise reveal large racial disparities unaccounted for by observed human capital characteristics. Tomaskovic-Devey et al. (2005) present evidence from a fixed-effects model indicating that black men spend significantly more time searching for work, acquire less work experience, and experience less stable employment than do whites with otherwise equivalent characteristics. Wilson et al. (1995) find that, controlling for age, education, urban location, and occupation, black male high school graduates are 70% more likely to experience involuntary unemployment than whites with similar characteristics and that this disparity increases among those with higher levels of education. At more aggregate levels, research points to the persistence of occupational segregation, with racial minorities concentrated in jobs with lower levels of stability and authority and with fewer opportunities for advancement

(Parcel & Mueller 1983, Smith 2002). Of course, these residual estimates cannot control for all relevant factors, such as motivation, effort, access to useful social networks, and other factors that may produce disparities in the absence of direct discrimination. Nevertheless, these estimates suggest that blacks and whites with observably similar human capital characteristics experience markedly different employment outcomes.

Unlike the cases of hiring and employment, research on wage disparities comes to more mixed conclusions. An audit study by Bendick et al. (1994) finds that, among those testers who were given job offers, whites were offered wages that were on average 15 cents/hour higher than their equally qualified black test partners; audit studies in general, however, provide limited information on wages, as many testers never make it to the wage setting stage of the employment process. Some statistical evidence comes to similar conclusions. Cancio et al. (1996), for example, find that, controlling for parental background, education, work experience, tenure, and training, white men earn roughly 15% more than comparable blacks (white women earned 6% more than comparable black women). Farkas & Vicknair (1996), however, using a different dataset, find that the addition of controls for cognitive ability eliminates the racial wage gap for young black and white full-time workers. According to the authors, these findings suggest that racial differences in labor market outcomes are due more to factors that precede labor market entry (e.g., skill acquisition) rather than discrimination within the labor market (see also Neal & Johnson 1996).

Residential segregation by race remains a salient feature of contemporary American cities. Indeed, African Americans were as segregated from whites in 1990 as they had been at the start of the twentieth century, and levels of segregation appear unaffected by rising socioeconomic status (Massey & Denton 1993). Although segregation appears to have modestly decreased between 1980 and 2000 (Logan et al. 2004), blacks (and to a lesser extent other minority groups) continue to experience patterns of residential placement markedly different from whites. The degree to which discrimination contributes to racial disparities in housing has been a major preoccupation of social scientists and federal housing agents (Charles 2003).

The vast majority of the work on discrimination in housing utilizes experimental audit data. For example, between 2000 and 2002 the Department of Housing and Urban Development

conducted an extensive series of audits measuring housing discrimination against blacks, Latinos, Asians, and Native Americans, including nearly 5500 paired tests in nearly 30 metropolitan areas [see Turner et al. (2002), Turner & Ross (2003a); see also Hakken (1979), Feins & Bratt (1983), Yinger (1986), Roychoudhury & Goodman (1992, 1996) for additional, single-city audits of housing discrimination]. The study results reveal bias across multiple dimensions, with blacks experiencing consistent adverse treatment in roughly one in five housing searches and Hispanics experiencing consistent adverse treatment in roughly one out of four housing searches (both rental and sales). Measured discrimination took the form of less information offered about units, fewer opportunities to view units, and, in the case of home buyers, less assistance with financing and steering into less wealthy communities and neighborhoods with a higher proportion of minority residents.

Moving beyond evidence of exclusionary treatment, Roscigno and colleagues (2007) provide evidence of the various forms of housing discrimination that can extend well beyond the point of purchase (or rental agreement). Examples from a sample of discrimination claims filed with the Civil Rights Commission of Ohio point to the failure of landlords to provide adequate maintenance for housing units, to harassment or physical threats by managers or neighbors, and to the unequal enforcement of a residential association's rules.

Overall, the available evidence suggests that discrimination in rental and housing markets remains pervasive. Although there are some promising signs of change, the frequency with which racial minorities experience differential treatment in housing searches suggests that discrimination remains an important barrier to residential opportunities.

2.6 Prevalence of discrimination based on social class In Africa

Caste systems are a form of social and economic governance that is based on principles and customary rules: Caste systems involve the division of people into social groups (castes) where assignments of rights are **determined by birth**, are **fixed** and **hereditary**. The assignment of basic rights among various castes is both **unequal and hierarchical**, with those at the top enjoying most rights coupled with least duties and those at the bottom performing most duties coupled with no rights.

The system is maintained through the rigid enforcement of social ostracism (a system of social and economic penalties) in case of any deviations. Those who fall outside the caste system are considered “*lesser human beings*”, “*impure*” and thus “*polluting*” to other caste groups. They are known to be “untouchable” and subjected to so-called “untouchability practices” in both public and private spheres. “Untouchables” are often forcibly assigned the most dirty, menial and hazardous jobs, such as cleaning human waste (Galt, 1987). The work they do adds to the **stigmatization** they face from the surrounding society. The exclusion of ‘caste-affected communities’ by other groups in society and the inherent structural inequality in these social relationships lead to high levels of poverty among affected population groups and exclusion from, or reduced benefits from development processes, and generally precludes their involvement in decision making and meaningful participation in public and civil life (Barndon 1996)

The division of a society into castes is a global phenomenon not exclusively practiced within any particular religion or belief system. Caste discrimination involves massive violations of civil, political, economic, social and cultural rights. It is often outlawed in countries affected by it, but a lack of implementation of legislation and caste-bias within the justice systems largely leave Dalits without protection (ibid)

In Togo, West Africa, amongst the Bassar, the furnace is prepared with great ceremony including the giving of libations. The actual wall of the furnace incorporates plants and animal matter and these living elements are gathered by the smith whilst naked (Collett 1993).

There are a number of obvious symbolic overtones here; offerings to confirm a successful outcome, the fixing of organic elements within the furnace to breathe life into it and transform it into a living structure, and nakedness as part of the preparation—akin to the Graeco-Roman magical operation—where removing clothes unimpeded and maximizes the flow of energy from the body and concentrates its magical power (for example, Cavendish 1984, 235).

The sexual reproductive element is highly important too. The Fipa of Tanzania decorate the actual furnace in the manner of a human bride in order to become “marriageable,” and the smelter dons red clay in the role of a Fipa bridegroom (Barndon 1996). In this sense the smelter

is engaging in a magical union or marriage with the furnace to symbolically produce offspring; around Lake Victoria iron workers have embroidered the process with a rich wealth of sexual taboos and abstain from all sexual contact until the smelt is completed (Schmidt 1996)

2.7 Prevalence of discrimination based on social class In Ethiopia

There is considerable evidence of forms of discrimination based on descent in the south-western area of Ethiopia. There is debate as to what degree this represents “caste” discrimination, and it has been reported that occupational specialization among these groups has been declining. However, it is unarguable that marginalization of these descent groups still exists.

These groups in Ethiopia have been described as “occupational caste characterized by endogamy and also by specialization in one or more occupations considered unclean or degrading, they have been excluded from ordinary interaction with members of the host community. The occupational specializations share much in common with similar caste groups in West and Central Africa, with the main jobs being tanning, potting, blacksmithing and weaving. The concept of pollution is present, with mythical backing based on stories of food transgressions of the caste people’s ancestors, used to enforce restrictions. There are also myths suggesting caste people’s descent is from a human animal union, and tales of a “fall from grace”. These myths have been characterized as “an ideological legitimating of oppression” The concept of the impurity of the castes is used to regulate the social distance between caste and non-caste people (Cavendish, 1984).

Forms of discrimination based on these concepts of impurity and distaste for the occupational role of the caste people vary. For the main part, caste people have restricted access to land due to their status, an extreme example being the ban on Awacho tanners and Smiths owning any land. They also suffer from segregation within villages, often severe enough to warrant their settling on the very outskirts of villages, such as the tanners among the Kafa people. The castes rarely have any political or judicial rights. Instead, they are forced into entering client-patron relationships with non-caste people. They are denied a place in councils, assemblies and religious rites and are not allowed to act as legal witnesses. They are offered different seats at weddings, buried in different cemeteries and are barred from entering a farmer’s compound.

Endogamy is the norm. It is fair to say “there was and remains clear marginalization of the non-farming occupational groups in political, economic and social terms” (van halterin, Bart 1996)

In recent years, changes have been reported in the relationship between castes and farming groups, with a slight restriction on commensality and occupational specialization. Once again, the effects of migration, urbanization, education and secular and religious ideology have had their affect. However, endogamy and ascription of position in a social hierarchy is still strong. The concepts of pollution and myths vary according to locality, but are still used to enforce discrimination against caste people on the basis of their work and descent. “The social position of marginalised groups is still largely ascribed by birth”. The continued existence of marginalisation and discrimination against these groups on the basis of their descent prevents them for gaining equal rights within their community and country. Variations of the belief in the evil eye are known throughout much of the world, yet surprisingly little attention has been given to explaining the dynamics of this aspect of culture (d. Spooner 1970; Foster 1972; Douglas, 1970).

The Amhara of Ethiopia hold to this belief. Data for this study were gathered among the Manze Amhara of the central highlands of Shoa Province, Ethiopia. Their habitat is a rolling plateau ranging in altitude from 9,500 to 13,000 feet. The seasons vary from temperate and dry to wet and cold. The Amhara are settled agriculturists raising primarily barley, wheat, and a variety of beans and importing teff grain, cotton, and spices from the lower and warmer regions in the gorges and valleys nearby. Amhara technology is simple, involving the bull-drawn plow, crop rotation, soil furrowing for drainage, and some irrigation where streams are accessible. The soil is rich enough to maintain three harvests annually. Other important technological items include the sickle, loom, and the walking and fighting stick for the men; the spindle, large clay water jug, grind- stone, and cooking utensils for the women. The most highly prized item of technology is the rifle, which symbolizes the proud warrior traditions of the Amhara and a man's duty to defend his inherited land (op.cit).

In contrast to much of sub-Saharan Africa, evil power is not attributed to a person occupying a status at a point of social disjunction within the structure of social relations. Rather, those people who are believed to have a dangerous power are not a part of Amhara society. The buda or evil eye people are a completely separate category of population of different ethnic origin, with a rather minimum amount of interaction with the Amhara people. The buda own no land and therefore work in handicrafts, making pots from clay, fashioning tools from iron, and weaving cloth from hand-spun cotton and sheep's hair. They are known generally as tayb. The term is derived from the noun *tebib* which means "craftsman." It is also associated with an idea which means "to be wise" or "to be very clever." The terms *tayb* and *buda* are synonymous. To be buda is to have the evil eye. The term "evil eye" is also known as *ayn og* and sometimes *kifuayn*. It designates the power to curse and destroy and reincarnate, harnessing the labor of the dead for one's own ends (Douglas, 1970).

2.8 What is intercultural Relation and communication?

Today the world we live in is a global village where no nation, group or culture can remain anonymous (Samovar and Porter, 1997). There are now an increasing number of intercultural contacts leading to communication between people from diverse linguistic and cultural backgrounds. This communication occurs as a result of intercultural contacts such as in the field of business, mass media, science and education (Allwood, 2003).

It is therefore vital to point out that intercultural communication involves sharing information among representatives of various cultures i.e. communication among separate individuals identifying themselves as being different on the background of communication (Porter and Samovar, 1988). In addition to this, other authors, Rogers and Hart (2002) were emphasizing the importance of culture in communication claim that this sort of communication analyses difficulties of different cross-borders and cultures.

Intercultural communication has an impact on learning process. In fact, an obstacle to effective management and promotion of intercultural communication is leading to triggering effect on

learning and teaching process. Diversity found in classrooms is managed and built upon by using cooperative learning techniques (Slavin, 1995a). Research on the effects of cooperative learning has consistently found that the use of such methods improves academic achievement as well as intergroup relations (Lopez-Reyna, 1997; Slavin, 1995a).

2.9 The role of adult education in improving the intercultural relation/interaction of the communities

Adult education has its own contribution in improving the intercultural relation of communities with in different cultural outlooks. It enables the community to develop cooperation and tolerance respecting, the view and attitude of others (MOE, 2002).

Adult learning and education comprise a powerful way to move towards alleviating poverty, improving health, promoting peace and democracy, fostering inclusion, achieving environmental awareness and helping people to adapt to the rapid advances that our societies are facing.

Basic learning needs for human development are multifarious, complex and constantly changing. They concern all people of all ages, and involve a wide range of competencies, values and experiences that must be further developed. Learning needs and demands cannot be fully met by one type of institution or one particular form of education. Rather, they are addressed through multiple educational modes, diverse learning situations (home, community, workplace, school, place of leisure, and so on) and a variety of media (books, computers, games and others). Consequently, there must be diverse and flexible forms of provision and a strong cooperation among them (UNESCO, 2005).

Adult learning and education are a valuable instrument which brings social benefits by creating more democratic, peaceful, inclusive, productive, healthy and sustainable societies. Significant financial investment is essential to ensure the high-quality provision of adult learning and education. Nonetheless, government investment in adult learning and education remains very low. The growing trend of decentralisation is not matched by an appropriate allocation of resources at all levels. The funding of adult learning and education is seldom based on an adequate needs assessment, research data or cost budgeting (UNESCO, 2005).

Education can reduce poverty and social injustice by providing the underprivileged resources and opportunities for upward social mobility and social inclusion. Yet, until the National Education Policy (NEP) 2009 was unveiled, the budgetary allocation for education in Pakistan was on the decline.

The lack of political commitment of the state has resulted in multiple educational systems which are inherently discriminatory and biased in nature. A large number of students are unable to attend schools. According to the Education For All Global Monitoring Report (2007), almost 6.5 million children in Pakistan do not go to school. Countries like India, Ethiopia, Mozambique, Ghana, Niger, Kenya and Mali are placed in relatively better positions. The only country that has a worse situation than Pakistan's is Nigeria, with more than eight million children out of school.

The reference to socio-economic background is crucial as schools - like social classes - are stratified in terms of social status. So, social exclusion is not only at the access level but also at the quality level. The widening difference between private and public schools is responsible for the gaping chasm between resources and opportunities given to the poor and the rich. Children from elite schools have enhanced chances of employment and social integration whereas children from public schools, no matter how bright they are, are disadvantaged in terms of getting exposure to quality education.

2.10 Evidence of the “*Wider Benefits of Adult Education*”

There is now a growing body of research in the area of wider benefits of adult learning and this article looks individually at the particular “*benefit-themes*”, including economic benefits, health, civic engagement and social cohesion, attitude change, (educational) progression, crime, parenting, poverty reduction and well-being. Key studies were found in Western, Central- and Northern-Europe (United Kingdom, Germany, Austria, Finland and Denmark), Canada and Australia, while further studies were conducted by OECD, CERl and UNESCO.

2.10.1 Economic Benefits of Adult Education

Adult learning can improve employability and income, which is a key pathway to realizing a range of other benefits. For example it enables people to some extent, to choose and shape the

context in which they live and work and even increase their social status. The existing studies focus on the economic return to work-based training and to employer provided training, which indicates that this can have significant impact on earning and the employment situation of individuals, for example reduce the risk of unemployment.

- In the UK (Feinstein et al., 2004) it was found that that work-related training gives a clear wage gain of 5-10 percent.
- A study in Austria (OEIB, 2008) among participants in vocational training found that those who attended a course earned 11 percent more than they did before attending the course.
- Also the German Expert Commission on the Financing of Lifelong Learning (Timmermann, 2010) referred to significant income returns for training participants aged 20 to 44 years in Germany.

In particular, individuals less likely to be in employment (migrants, women from ethnic minorities, etc.) may benefit economically from their participation in Adult Education.

With regard to employment opportunities it was found that adult and further learning significantly reduces the risk of unemployment (Sabates, 2007) Also Jerkins et al. (2003 in Ferrer and Riddell, 2010) analyzed the impact of education on employment and wages and their findings revealed that episodes of Adult Education, in particular vocational training, have positive effects on employment (but limited effects on wages).

2.10.2 Civic and Social Engagement

Many countries share a concern about declining levels of voter participation and about the state of civic participation. It is possible that adult learning might inspire a change in attitude which in turn brings about a change in behaviour. Several studies (OECD 2007; Desjardins and Schuller, 2006; Field, 2009; Preston and Feinstein, 2004; Bynner and Hammond, 2004, etc.) show that learning can promote social cohesion and strengthen citizenship. Adult learning may support the development of shared norms, greater trust towards other individuals and the government and more civic co-operation.

The OECD (2007) suggests that adult learning experiences can foster civic and social engagement in various ways:

- By shaping what people know – the content of education provides knowledge that facilitates CSE
- By developing competencies that help people apply, contribute and develop their knowledge in CSE
- By cultivating values, attitudes, beliefs and motivations to encourage CSE

2.10.3 Attitude Change

An individual who participated in adult learning may differ from one who does not in terms of prior attitude. It was found (Feinstein et al, 2003) that adult learning is associated with more “*open-minded*” perspectives on race and authority, greater understanding of people from different backgrounds, challenging previously held beliefs and with a sustaining effect on non-extremist views. Especially academic oriented courses are most suited for opening minds and generally link adult learning to increased racial tolerance, a reduction in political cynicism and a higher inclination towards democratic attitudes. The most obvious effect on environmental concern and awareness is through taking vocational courses (Preston and Feinstein, 2005).

2.10.4 (Educational) Progression

Progression into other learning is an important outcome of Adult Education. There is clear evidence that (successful) engagement in learning provides an incentive for further learning. Manninen (2010) found that 93 percent of course participants said that their participation has motivated them to learn more.

Furthermore, learners described their progress by referring to the real life activities they could now do in a wide variety of life contexts (every day and leisure practice, work and community and educational practice). Self-confidence, finding voice and opening up to learning were identified by almost all learners and seemed central to their perspective on learning. These outcomes provided improvement in the quality of their lives and became part of their learner identity.

2.10.5 Crime

The Centre for Research on the Wider Benefits of Learning claims that people with no qualifications are more likely to be persistent offenders (Feinstein et al, 2008). It is stated that success or failure in learning is strongly related to propensity to commit crime. Schuller (2009) believes that general education and training reduces the risks of people engaging in criminal activity and re-offending. In the way that Adult Education promotes personal soft skills, such as self-regulation, behavioral management, and social and communication skills, those with such traits are, for example less likely to commit crimes. However, we need better and more analysis of the benefits of Lifelong Learning in relation to crime and imprisonment.

2.10.6 Intergenerational Effects, Parenting

The literature reveals that educational attainment in one generation has positive effects in the next generation (Wolfe and Haveman, 2002). Studies agree that learners become better parents, in that they are more patient, understanding and better at listening to and supporting their children by engaging their children more, serving as role model learners and becoming more involved parents. The findings of Centre for the Research of the Wider benefits of Learning show that the children of parents with no qualifications are already up to a year behind the sons and daughters of graduates by the age of three (Feinstein et al. 2008).

2.10.7 Poverty Reduction

Although inadequately understood, Adult Education has been cited as a key in reducing poverty levels around the world (UNESO-UIL, 2009 in EAEA, 2010) as it has the capacity to positively affect many dimensions of poverty. Results show that Adult Education has a role to play in nurturing the skills and knowledge necessary to both reducing the risk of poverty but also for providing the capacity to withstand poverty-inducing pressures.

EAEA (2010) frees the empowering role that Adult Education can have in times of crisis, providing a stable community, a chance for reorientation, a safe place and social recognition. Also, the UK the Inquiry into the Future of Lifelong Learning (IFLL) (Sabates, 2008) concludes that participating in adult learning can help substantially to reduce poverty through enhancing

employment prospects, improving health levels of poor people and giving better chances of acquiring the tools needed to run their own lives. Therefore it should be a part of any approach to reducing poverty, as multiple initiatives are needed to lift people out of poverty.

2.10.8 Well-being and Happiness

Now a considerable body of recent research has explored the relationship between adult learning and well-being. For example the Bertelsmann Foundation (Schleiter, 2008) conducted a survey asking for their subjective opinion concerning the role of Lifelong Learning in fostering happiness and well-being. In all 35 percent of the participants in this survey saw a strong correlation between Lifelong Learning with happiness and well-being.

The Centre for Research on the Wider Benefits of Learning (Preston and Feinstein, 2004) provides some evidence of effects on subjective well-being and links adult learning to increases in self-confidence and self-worth. Direct effects of adult learning relevant to well-being are, for instance, self-efficacy, confidence or the ability to create support networks. In one study (Field, 2009) four-fifths of learners aged 51- 70 reported a positive impact on areas such as confidence, life satisfaction and their capacity to cope. Feinstein et al.'s longitudinal analysis found that learners were more likely to report gains in self-efficacy and sense of agency than non-learners. (Feinstein et al, 2003).

2.11 Jews Migration to North Shewa /Bet –Abraham /

At the end of 17th century and the first decade of 18th witnessed the raise in Shawa of a new dynasty founded by Ruler Abeteo Negassi (1692 -1703) which based on the district of Menz. He and his immediate successor Ruler Meridazmach Sebaste(1705-1720) and Meridazemach Abbiye (1720-1745) were conquering rulers who expanded their realm first in to Oromo – occupied territories and later in Yefat. This development was followed by the expansion of cultivation and clearing of forests in which the traditionally despised blacksmiths seem to have played a major part (Soleilate,1983).

Confirmation of the above story is found in some of the early 20th century memories of the crafts of Shewa as collected by a student of Falashas affairs, Jacques Faitlovich. Based on what he

learnt from them in 1908, he asserts that “Bet- Abrahams Jews came from the province of Dembiya and appear to have settled in Shewa with Ruler Negasi, who had taken them in to his service, and had given them many pieces of land in the area. They had then, he asserts; gradually lost all contacts with the country from where they had come (Gondar, Dembeya district). Through times by strengthening themselves the Bet- Abraham Jews move to other parts of districts of North Shewa by expanding their territories, like Moret, Addis Amba, Merhabete, Enewari, Selale, etc. The French traveler, Jackos Feslovich had visited villages of the Falashas in Ankober district of North Shewa province. He asserted that these Jews were part of those in Gondar.

In his book entitled History of Ethiopia; the Ethiopian historian Dr. Lapiso De Gelebo explained that Merid Azmach Abiye refused to pay tribute to the government led by Iyassu of Gondar. During this time a war had begun between Abiye of Shewa and Iyassu of Gondar. The Shewan ruler defeated - and captured the soldiers of Iyassu. Dr. Lapiso also expressed that many people from Gondar, specially the Falashas (Bet- Israelites) moved to North Shewa after they had heard that the ruler of Shewa, Abiye, given them a better privilege than were in Gondar (Soleilate, 1983).

2.11.1 Secret Monastery (Synagogue) in Merabete Traveler Paul Soleilate / 1893

Later nineteenth century evidence reveals the existence of craftsmen (Bet- Abraham) secret monasteries (Synagogue) further to the west Shewa district of Marabete. The French Travelers Paul Soleilate traveling from Debre Birhan to Feche (North Shewa) in 1883 , learnt of the existence of two villages namely Morret and Zalla which were “ exclusively inhabited” by blacksmiths who formed a population apart. He subsequently visited a third large village called Addis Amba which was likewise inhabited of Bet- Abraham. The first house he entered was thus occupied by Saddle makers after which he saw blacksmith, goldsmiths and spare maker: he purchased cotton thread spun by women, wove it at his house and then sold it as material. They have two secret synagogue (monasteries) called Quontar and Remiga around district of Merabete, North Shewa Provinces.

2.12 Adult education in Ethiopia

In 2008, the Ministry of Education developed and endorsed a national adult education strategy, which mainly intends to provide functional adult literacy programs. The strategy underscores that adult education has huge importance in speeding up Ethiopia's economic development as efforts of poverty reduction necessitate literate and skilled citizens. This strong association of adult education with the country's economic development also requires experts who are capable of integrating the adult education with the community development endeavors.

Following the introduction of the country's development policy, different GOs & NGOs organized various development and training centers like Community Skill Training Center (CSTC), Farmers Strength Center (FST), centers working on health and agriculture that support the realization of development goals. Such development organizations are in a dire need of experts who can integrate education and development activities to meet the national development goals. Despite this fact, there are no higher learning institutions that produce qualified personnel in this field of specialization except Jimma University. This calls for the opening up of such programs in other HE to address the demand for qualified experts in adult education & community development.

2.13 Adult education and development

The role of adult education in development is multidimensional. Indeed, as one of the building blocks of human development, and not just a basic right, education, including adult education, is a foundation for progress in areas such as human capital, health, nutrition and the development of institutions and democracy. Therefore, the role of adult education in development can be apprehended through the complex relationships existing between all its forms and the economic, political, social and cultural determinant factors of African development. The economic role of adult education in development is apparent in its contribution to human capital formation. It is now well established that, alongside health care, sanitation, and nutrition that improve people's standard of living and productivity by reducing sickness and mortality rates and by increasing life expectancy, adult basic education, by equipping recipients with essential literacy and numeracy skills, yields high rates on investment, thereby enhancing labor productivity. An

educated population also provides a more attractive investment climate. Thus, investment in the development of human capital, through adult education, is crucial for developing a labor force and managerial know-how, able to compete in today's global economy. Formal education alone is not sufficient for playing this role as even those categories of the population who have had formal education and training might need to be updated and re-skilled through adult education, mainly because today's knowledge society tends to render previously acquired knowledge and skills inappropriate and obsolete. Adult education is also instrumental in familiarizing the active population of Africa with Information Communication Technology (ICT), a decisive tool for the smooth integration of African economies in the global economy. The importance of this cannot be overemphasized as the world is rapidly moving towards knowledge-based economic structures and information societies that comprise networks of individuals, firms, and countries linked electronically in interdependent and interactive relationships.

Adult education also plays a major role in social development. It is now widely admitted that growth will not reduce poverty unless poor people are able to actively participate in it. Such participation can become effective to a large extent through adult education. Indeed, the African population will need some kind of formal and non-formal education and training to be able to benefit from basic health care, including sexual and reproductive health services, the development of new medicines, and thus be in a position to free itself from diseases that devastate poor people, such as HIV/AIDS, tuberculosis and malaria and other parasites. Adult education will also be needed to enable the African poor to really take advantage of programs aimed at protecting orphans and vulnerable children or drastically reducing the number of people without access to safe water and basic sanitation in the framework of the Africa Water Vision and the G8 Water Action Plan. Adult education geared towards women is another powerful means to contribute to socio-economic development.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1 Source of data

The researcher used primary and secondary data to meet the objectives of the study. Among selected primary data sources, I utilized direct observations, structured (structured questions only recorded and addressed), semi-structured (The researcher asked his questions and record other information answered by the respondents in his notebook). Unstructured interview, focus group discussions, and questionnaire for adult education program coordinators and teachers in addition to concerned parties such as target individuals, formal government bodies' within the district, informal leaders, religious leaders and different social institutional leaders and organizers. Concerning secondary data, adult education report of Moretna Jiru education office of the district, North Shewa Zone education bureau, prior published researches and other relevant documents including a variety of related written documents were intensively used.

3.2 Research Design

The researcher preferred qualitative approach to describe the existing fact of the communities via employing participant observation; structured and unstructured interview; open-ended questionnaire and close-ended questionnaire implemented practically. In some extent, the data's that gathered from qualitative approach and the sampling products summarized and analyzed statically. In addition, during data collection process, the researcher's approach relies on interviews or observations so that he does not restrict the view of participants.

3.3 Population, Sample size and sampling technique

Within the research, the researcher used non-probability sampling, which is characterizing by selection of samples based on the researcher's judgment and experience. Purposive sampling which is preferable to extract vital information from concerned body employed systematically for the achievement of the researches goal. In this sampling, the researcher intentionally selected individuals and sites to understand more about the

core phenomena of the issue under investigation mainly through getting information from resourceful informants. Besides this, Convenience or Accessibility sample, a method that is convenient or accessible member of the population are selected. I have selected 102 samples from the population. The samples were concerned government bodies and adult education teachers and coordinators, religious leaders, the local community (the 'ragas' and crafts).

3.4 Data gathering Instrument

The researcher used different data gathering instruments; such as Questioners, interviews, focus group discussion, observation and written documents up on the subject area.

3.5 Procedure of data collection

The researcher planed and met the study population in the study area in accordance with the problem stated. The researcher requested the zonal administration office to have a formal letter to the study area, Enewary woreda administration office. The zone accepted the question and sent formal letter to Moretena Jiru woreda Administration office via the researcher. The researcher reached in the following day and submitted his formal letter to the district Administrator. Then the administration of the office also accepted the letter and wrote to all sectors under the study area.

For the next 2 weeks, the researcher distributed his questionnaires and interviewed his interviewee and key informants. I observed the communities in the religious rituals, market place and public holidays and wrote the facts about their social relation on my notebook.

3.6 Methods of Data analysis

The data gathered from primary and secondary sources, analyzed and interpreted descriptively and quantitatively. I used mixed approach to analyze data within my research. Both quantitative and qualitative data analysis employed. The data collected from different sources presented descriptively. On the other hand, tabular data has interpreted and analyzed systematically in tables and figures. Descriptive analysis of the major variables carried out to address the research objectives in line with the role of adult education in improving social and political relation of the communities within the study area.

3.7 Ethical Consideration

Whatever the specific nature of their work, social researchers must take in to account the effects of the research on participant and act in such a way as to preserve their dignity as known beings, responsibility to participants (Cohen, Manion, and Morrison, 2007). In this regard, during the course of this study, the researcher was strongly convinced that, respondents cannot be coerced for responding to a questionnaire, involving in focus group discussion, and participating in an interview.

He believed that, they should be strongly encouraged but the dissection weather to become involved and when to withdraw from the research is entirely theirs as Oliver (2003). Noted, a central feature of social science research emphasizes the principle that participants should get fully informed about a research project before they agree to take part. This principle is usually known as informed consent. Jones, torres, and Arminio (2006) add that, the principle of confidentiality, anonymity, and privacy are typically operationalised in research through the statement of informed consent.

In this regard, the researcher prepared an informed consent to be read by Assistant data collector and the researcher to each respondent before embarking on data collection. The informed consent was prepared based on the ethical principle of confidentiality and privacy are protected, and granted their consents after the data were collected in their way information obtained from subject was not used for other purpose, other than the intended. Besides, the identity of individual subjects was not reveled in any part of the research report.

3.8 Justification for the study area

To select Enewary and surrounding community in North showa Zone of Amhara reginal national state as a study area was the researcher's familiarity with the area and its people. So, that he could obtain the willingness of respondents and the concerned official. Besides, it reduces confusion, which is usually resulted from being new to the area (getting sample, collaborating with the concerned individuals, the culture and tradition of the sample).

On top of this, the researcher has a promise of necessary collaboration and support from coordinators and managers of the area.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Social classes of Enewary community

The community of enewary classified in to two classes based on their cast. Peoples who are engaged in the agricultural and other services including governmental and non-governmental institution considered as “regas” and craft workers (pottery, iron working, weaving, traditional skin processing). The district has both kola and Dega areas. The kola settlers are skilled in crafts and they are landless. The lead their life via different craft works like weaving, pottery, iron working, skin and hide products which used for “kurbet” that used as a mat on a bed or floor.

This is true that language is not the only component of culture. It is also possible for cultural diversity within the same language community. Of course the Enewary community has the same language they have different cultural outlooks particularly the ‘ragas’ and crafts. According to the societies understanding, the crafts have blood ties with Israelites and immigrant for the region.

The social interaction of Enewary community in different social institution is highly guided by their cultural and traditional belief. Within the town of Enewary, Regga people, who are direct descendent of the region perceive themselves as pure and superior race than the cast who belongs to the outsiders.

The villages of the town were classified in two different sections, ‘Set-Debir ‘and ‘Negade Sefer’. ‘Set-Deber’ is a village where the ‘indigenous’ Amhara’s who are not belongs to the artisans are settled. ‘Negade sefer’ is a village where a number of crafts are dwellers for the area. In this area, pottery and weaving are the dominant economic sources. The current government of Ethiopia through the sector of trade and industry particularly small enterprises encourage peoples of ‘negade sefer’ dwellers in facilitating conducive environment to work purposefully and to improve their life style via increasing their productivity.’

‘Egnagn new mayet yeshemane mahber’ is one of well-known institution that are established in corporation with 10 weavers and the help of the towns trade and industry small enterprises in accordance with the law of small enterprises. The sector of the enterprise facilitates weaving work place and shops for the sole of weaving products in the district in corporation with the administration of the district. The adult education program coordinators and trade and industry sector workers work together with corporation in giving training and empowering.

4.2 Proportionate of informants in sex categories

In the selection of key informants, the researcher selected important key informants who have better understanding about the sector of Adult education in different dimension including education and trade and industry office of the district.

4.2.1 Sex proportionate

Table 4.1 Government employees

No	Sex	No of respondent	Percent	Total	Percent
1.	M	6	60%	6	60%
2.	F	4	40%	4	40%
	Total	10	100%	10	100%

Among key informants 60% of them were males, which has greater proportionate as compared to women. Besides this, 40% of the respondents were women, which share a little bit small coverage of total key informant elements. The total number of males is six, which is greater than the females’ ratio that covers four from the total ten elements.

4.2.2 Educational status of informants

Table 4.2 Government employees

No	Certificate	%	Diploma	%	BA/BED/BSC	%	MA/MSc/MED total %	%
1	-	-	2	20%	7	70 %	1	10 %

As indicated in the above table, the educational status of the informants is not the same. Among key informants, 70% of the respondents were degree holders with BA, BSC and BED in different work experiences. Next to the degree holders, 20% of the informants are diploma and the last informant has a master who has the percentage coverage of 20%.

According to the informants, the intercultural communication among the Enewary communities has highly guided by the social norms of the community. The peoples of enewary have their traditional interpretation of each cultural practice. The culture of molding and pottery production, traditional skin processing, iron working and weaving are considered as activity related with spiritual inheritance, which has special talent to do these products. Within the mind of the community, those people engaged in these kind of economic activity perceived as ‘‘buda’’. This attitude creates a barrier for productivity of the sector. To improve this kind of stereotype and discrimination along with peoples, some governmental and non-governmental institutions and individuals pays their own role. Government bodies particularly trade and industry office of the town creates opportunity to develop their skill and improve their productivity particularly for crafts by giving conducive production sites (shopping, weaving) in the town. Training and material supports are also given for the community in both governmental and nongovernmental organizations.

Through time, there is a little improvement in the communities’ attitude towards crafts. However, there is a great degree of discrimination based on social class between the craft workers and the ‘‘rega’’ peoples, who considered as the indigenous community of the area.

One of my informants from the local community of Enewary says the following for the question ”what seems social interaction among the crafts and the ‘regas’ including marriage?

“I am from south wollo zone of Amhara. However, I married my husband from the artisans’ blood and he is weaver. Now we have three children. Moreover, we are living in a good condition. Before I married him, the culture of my community has strong and conservative attitude towards crafts. But through time I have shaped my attitude and married him. I am happy to day and never regret by my action. On the other hand, we are discriminated in different ways even our children marginalized in school and they feel sad. Even religious institutions limited their relation with us due to their attitude towards us as ‘buda’.”

My informant for herself has totally changed her attitude. She married weaver who belongs to crafts and considered as ‘taboo’ to make marriage with pure blood with the impure one. She feels sorrow due to her children’s discrimination and stereotype at school. Children do not play together with them. In addition, they warned to limit their interaction with the crafts children.

4.2.3 People’s attitude towards crafts

Table 4.3 Age of respondents

Age	Crafts	Regas	Religious leaders
53-60	15	15	3
61-79	5	10	2

The total number of samples in this research question is 50. Among them 33 of the interviewee were aged between 53 and 60. In addition, 17 of them were aged between 61 and 79. The samples were from craft Workers, Regas and Religious leaders. The reason I preferred aged respondents as interviewee is to show whether there is improvement in people’s attitude towards crafts or not. In addition, those peoples have clear idea and fact about the periods I asked for.

4.3 Interviewee of the study

Table 4.4 Sample of respondents

Category of class	Craft workers (potters, weavers, iron workers And pelt(hide) workers)	Rega peoples	Religious leaders
Number of samples	20(40%)	25(50%)	5(10%)

Totally, fifty interviewees selected based on convenience and purposive sampling method that include craft workers, including potters, weavers, ironworkers and pelt workers, which covers 40% of the total element. Similarly, the local indigenous people share 50% of the elements. On the other hand, based on their religious position three priests and two deacons interviewed.

Based on peoples attitude towards crafts and intercultural relation key informants, answered their own observation and perception for question given in interview as follow:

Q1. Crafts have spiritual power to kill and hill for the non-craft communities and they are ‘buda’.

Q2. There is no problem to led social life in common between the two classes.

Table 4.5 Interviewees response in percent and number

Years	Totally agree	Agree	Partially agree	Disagree
1970	100%(50)	-	-	-
1980	90%(45)	10%(5)	-	-
1985	80%((45)	10%(5)	10%(5)	-
1990	70%(35)	10%(5)	20%(10)	-

Totally agree---absolute truth

Agree-----I agree for myself

Partially agree-----I agree partially

Disagree..... I disagree

As stated above, from the total percent of selected key informants, before 1980s the beliefs community towards crafts is not good. According to their belief and explanation the whole peoples of the town and surrounding area considered them as 'teyb' or 'buda', the belief that they have spirit within their blood that has spiritual power to kill and harm. Due to these, the solidarity and intercultural communication among the community was highly restricted. However, after the periods of Emperor Haile Selassie, during Dergue regime there was a political ideology shift in some extent. However, whose belief and intercultural communication and relation of the community were under the circle of stereotype and discrimination.

In Ethiopian militaristic period, Dergue regime, Adult education program in the whole regions has widely spreaded throughout the district. The program included social life, working together and other multidimensional learning. In late 1985, 80% of the respondents response shows the crafts has spiritual power within their blood which can kill or injured peoples belongs to the indigenous community and they answered "totally agree". The remaining 10% answered "agree" and the other 10% answered "partially agree."

In 1990, there was a significant change from number of respondents who answered 80% of totally agree to 70% and growing percentage of "partially agree" from 10% to 20%. From the above table, we understand, as here is a little change in people's attitudinal perception, which is too slow.

One of my informant aged around 70, from Enewary town narrated one family history in 1980's.

"my neighbors child severed by unexpected serious illness after he came back from the school. His family tried to treat him by traditional herbalists in their locality. However, he never recovered from his illness rather he severed more and more. His families suspected as he attacked by evil eye at school. Similarly, he called the name of a girl around his village belongs to the cast group of Hasabat at jiru woreda. Some hours later, he has passed away from this material world. Unfortunately, his family asked a name of a girl called by their child and they found a girl in the name called before by died child. The father of the child entered to the crafts home and killed her by five bullets in front of her families. This is unforgotten history in my life. There is no cleared evidence whether her spirit killed the boy or not. However, she killed in illegal and immoral way with respect to traditional beliefs."

According to my key informants, the communities' attitude towards crafts was so worse as compared to the current perception peoples upon crafts. There is attitudinal change in some extent. Now a day, the governmental and non-governmental institutions are working to empower this community in different ways to enable them self-reliant and to avoid discrimination based on class difference among the communities.

Table 4.6 After 1995 Similar question for the same respondents

Year	Totally agree	Agree	Partially agree	Disagree
1995	60%(30)	30%(15)	10%(5)	-
1999	50%(25)	30%(15)	10%(5)	10%(5)
2003	40%(20)	30%(15)	20%(10)	10%(5)
2007	20%(10)	30%(15)	30%(30)	20%(10)

As compared to table 4.5, there is, progression in the improvement of peoples' attitude towards crafts. During the period of 1995, there is observable change in the shift of people's attitude from 70% of totally agree to 60% of totally agree. This means there is an increase improvement in the lives and social interaction of communities within a district. From the years 1995 to 2007, there are gradual changes in the response of respondents who represent the total population in their recent past and current situational facts.

In contrast with above table there is decrease from 60% to 50%, from 50% to 40% and the last from 40% to 20%. In the periods from 1970 to 1990, the response of "agree" in the question of above covered only ten percent for several decades, which means it is true for myself and my belief but may not true our others. However, from 1995 to 2007, there is an attitudinal shift from very agree-to-agree.

In 1970, 30% of the population perceives as they have extra power on the crafts and they believed for themselves and restricted their interaction with crafts in different socio-cultural issues. There is amazing shift in ideology from the year 1995 to 2007. From the year 1995 to 2007 the belief of "partially agree" increased from former 0 to 30%. From the year 1999 to 2007 the response "disagree" increased from zero to 20%.

4.4 Adult education and Development

According to the Ministry of Education, Adult Education has wide area and vital social and economic significances. Its major area includes, farming including use of pesticides, insecticides, and fertilizers to improve productivity (MOE, 2005).

According to one of my informants' response, who are working in the trade and industry office of the town, peoples within the district gained lifelong training in the organized groups in different enterprises in collaboration with trade and industry and education office of the district.

“Egnan naw mayet yeshemanewoch mahiber,” is one of the most popular association supported by the towns trade and industry and education office and, Adult education coordinators. It has 11 members permanently. The Mahiber has a processing site and shops to sell their product.

I have made focus group discussion with two groups namely traditional cloth makers (weavers), potteries, and workers. According to receive from the members of the “Egnan naw mayet Yeshemanewoch mahiber” the association receives material and immaterial support from administration of the district via trade and industry and an Education office. According to their view, they have extra training for crafts in the district. Different traditional textiles processed in their association and distributed in different market areas, and develop their market network with their surrounding woredas and markets



Fig: 1 Egnan naw Mayet Yeshemane Mahiber, Jiru

4.5 Social status and relation of communities in Enewary

The following statement has taken from one of my informant from ‘Negade sefer’ Enewary town based on their socio-cultural relation among the two communities of Enewary, Set Debir and Negade sefer:

‘peoples who belong to Negade Sefer were highly discriminated especially in the history. Even religious leaders did not respect our choice and interest on spiritual and spiritual practices. Due to the current government policies of Ethiopia, there is an improvement in the degree of discrimination. We can pray at church with other classes, like Set-Debir community in the town. Though there is a policy towards discrimination related with cast, still there is stereotype and discrimination among peoples of the district in different kebeles’.

The informant is from Negade-Sefer, where crafts are living in the town. Of course, the informants from the cast explained their relation with Set-Debir community, who considered as

indigenous Amharas. The interaction of the community has an improvement in the cultural attitude of the community even if it is not satisfactory. I asked one of my informant to told me the reason why they are discriminated and how it shows improvement in the attitude of the community? He answered that:

‘we have Solomonic blood and Israelites ancestor. In these reason we are skilled in different technologies. The peoples of the district who are not belongs to our cast cannot survive out of our technology. They use our pottery products, farming tools prepared from metals, traditional cloths like ‘Gabbi’, ‘Nettela’, and other traditional textile products. The people out of our class perceives as ‘buda’ who have spiritual power to kill peoples that do not share blood ties with the casts of artisans. however the current government policy developed policies on the forms of discrimination to eliminate that form of stigma and discrimination via using different sectors in teaching the community in non-formal direction of lifelong learning’.

According to my informant’s response, they have ancestral ties with Israelites. The whole peoples belong to their cast engaged in the sector of Crafts. Some of them are weavers, the others are potters, metal and skin workers. Their metal tools used for farming activity of the local ‘rega’ peoples, traditional cotton products are also used for clothing purpose particularly for holidays, cultural ceremony, and churches especially for Orthodox Christians.

Table 4.7 Questioner 1 Facilitators, FTC coordinators, teachers of adult education

SEX		
M	F	TOTAL
22	20	42

From questions given for interview, the following were the general spirit (gist) of the questions. The table shows the total number of answers for the general content of the questions.

Table 4.8 Responses of interviewee in number and percentage

Variables	Yes	%	partly	%	No	%
Crafts are buda	25	59.5	17	40.5	-	-
I work together with	-	-	5	11.9	37	88
My attitude changes totally	-	-	5	11.9	37	88
Are you benefited from AE	12	28.5	30	71.4	-	-
Do crafts have special skill to hill or kill	35	83.3	5	11.4	2	4.7
Is AE important for economic benefit	35	83.3	7	16.6	-	-

I have converted the given number of samples in to percent as indicated above. Example in the first variables 25 respondents out of 42 answered the statement ‘crafts are buda’ ‘yes’. It became 59.2%. That mean:

$$25 \times 100 / 42$$

$$2500 / 42$$

$$= 59.5\%$$

The remaining 17 respondents answered as partly and it became 40.5%. that mean:

$$= 17 \times 100 / 42$$

$$= 1700 / 42$$

$$= 40.5\%$$

Similarly, I have converted whole numbers of respondents’ response in the same manner and changed in to percentage.

According to the response of interviewee, majority of the interviewee which represented 25 or 59.2% answered as crafts have a spirit of evil eye and 40% answered partly. From the total population 88% of the interviewee answered as they are not volunteer to work together with the craft peoples and they have poor socio-cultural interaction and the remaining 11.9% of respondent answered as partly. The same 88% of respondents also responded as their attitude towards crafts do not changed. From the total population 83.3% of the population elements respond as adult education benefited them in economical and health dimensions. However, 83.3% of the population believed that as they have harsh spirit in their blood.

As we understand from the given information's above, even if Adult education has a major role in economic and social development it is impossible to attain its maximum benefit from the sector.

4.6 Areas of Adult Education

Table 4.9: Areas of adult education

	Highly improved	improving	No change	decreased
Family planning	-	42	-	-
Beef farming	40	2	-	-
Use of fertilizers	20	22	-	-
Different small enterprises	20	22	-	-

The above variables include both craft workers and the raga peoples. In the small enterprises, weavers make their weaving products in well-organized way and pattern and distribute their products for their market and shops. Family planning applied for both classes in equal manner. Most ragas improve their habit in the use of fertilizer, and improve their productivity. According to communication office report of the district, beef farming sector is the most successful sector of agriculture in the district and well known by the surrounding communities.

As I indicated above the responses of interviewee in the above question converted in to percentage as follows.

Family planning is in the way of improving. 42 of the whole respondents answered as it is on the way of improvement, which represents 100%.

$$=42*100/42$$

$$=4200/42$$

$$=100\%$$

Improvement of beef farming shows as follows in percentage, highly improved

$$=40*100/42$$

$$=4000/42$$

$$=95.2\%$$

As the table shows, beef farming, use of fertilizers and different small enterprises highly improved by 95%, 47.6% for both respectively. The remaining all areas of Adult education are on the way of improving. It shows hopeful change for the economic change social solidarity among the peoples of a given town.

4.7 Farmers training center

There is an informal education site called 'Gomata', the center where agricultural training give for the town and surrounding agriculturalists and other related agricultural branches like beef farming, dairy farming, irrigation, fertilizer and pesticide utilization, terracing etc.

Nevertheless, the agriculturalists of the community did not get the opportunity and professional support from adult education experts and other concerned bodies. From the general view of informants, although adult education has positive impact for the development of a country a number of factors hindered its objectives in different ways. Similarly, the living standards of the community and their intercultural interaction are on improving. According to trade and industry and communication office report the district is more preferable and popular sources of the market for the surrounding and far market centers. Within three years interval, the price of beef products

per one item increased from 5000 to 30,000 birr for a single item. The farmers developed and improved their income and living standard due to these improvement.



Fig: 2 Traditional products of hides in Jirru, Enewary

4.8 Challenges of Adult education

One of my informant who is working in the districts educational office, states that, even though there is structured programs in written form, there is negligence in the implementation of policies particularly adult education. Of course, there are programs to teach adults in different domain areas. However, there are lacks of professionals who help how the problems and the challenges solved.

One of the town's education office expert of Enewary says, the program by itself has forgotten since the last some years particularly with in the town. Through the line of trade and industry sector, some poor adults organized together and received financial and capacity building supports via facilitating loan and other facilities.

According to Enewary town trade and industry experts and educational experts', the domain area of adult education has ignored and well addressed. There are financial and well-trained professional problems to coup up its challenges. According to the informants general view, the rules and principles including the domain area of Adult education is unclear.

According to one of educational expert in the district, there is no clear demarcation or boundary for the area of adult education including governmental and non-governmental organizations. According to MOE integrated adult education program has broad area in agriculture, gender issues, social life, critical thinking etc. this areas need professional to change attitudinal difficulties, and living standard of communities.

From the collected information, even though there are a number of gender related problems, poor living of standard, there is no conducive environment for adults who are unable to learn in regular program.

Ethiopia is a poor country that aimed for development and targeting by 2020 to became a middle economy country. To achieve this big goal the government is committed in many aspects and there is glorious hope. To achieve this big goal it is vital to focus on working force population

that is what the government put clearly in its policy, sustained development to build capacity, active human power, the youth and adult to increase productivity. However, In terms of Ault Education there are some challenges that mentioned to be taking a serious action and needs improvement.

To achieve these and other related goals of Ethiopian development goal, multi-dimensional activities have carried on. According to coordinator of adult education officer in the town, in the previous period the town has received recognition by its active activity in the sector of adult education. Nevertheless, it did not continue in its previous track and it lacks continuity. This is because of the absence of professional and accurate policy to improve productivity. The domain areas of adult education by itself are open for both governmental and nongovernmental organizations.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The general objective of the study is to investigate the power of Adult education in intercultural relation and in improving productivity, health status, and economic development. The study expected to attain the following specific objectives:

- ✓ To investigate the inter-cultural relation of the artisans and indigenous community of enewary
- ✓ To assess the major areas of discrimination that existed within the diverse sections of the Enewary communities of the Amhara regional state.
- ✓ To extract the internal and external outlook and perspectives of peoples towards artisans

The researcher preferred qualitative approach to describe the existing fact of the communities via employing direct observation structured and unstructured interview; open-ended questionnaire and close-ended questionnaire implemented practically. For years, Adult Education was ignored and not gets attention by the government. As the development could be archived through skilled man power it is a good opportunity to focus on Adult Education through cooperation of different partners.

Data collected in structured interview from government bodies and key informants. I have collected data in unstructured interview and documented what I observed in social interaction of community.

The social interaction of Enewary community in different social institution is highly guided by their cultural and traditional belief. Within the town of Enewary, Regga people, who are directing descendent of the region, perceive themselves as pure and superior race than the cast who belongs to the outsiders, crafts.

The villages of the town classified in two different sections, ‘Set-Debir ‘and ‘Negade Sefer’. ‘Set-Deber’ is a village where the ‘indigenous’ Amhara’s who are not belongs to the artisans are settled. ‘Negade sefer’ is a village where a number of crafts are dwellers for the area. In this area,

pottery and weaving are the dominant economic sources. The current government of Ethiopia through the sector of trade and industry particularly small enterprises encourage peoples of ‘negade sefer’ dwellers in facilitating conducive environment to work purposefully and to improve their life style via increasing their productivity.’

According to their belief and explanation the whole peoples of the town and surrounding area considered them as ‘teyb’ or ‘buda’ ,the belief that they have spirit with in their blood that has spiritual power to kill and hill. Due to these, the solidarity and intercultural communication among the community was highly restricted. However, after the periods of Emperor Haileslasie, during Derge regime there was a political ideology shift in some extent. However, their belief and intercultural communication and relation of the community were under the circle of stereotype and discrimination.

The results of focus group discussion showed that the peoples of cast group belong to artisans did not believe as they have spiritual power to kill and hill others. They believed that they have not evil spirit as others perception and they dot see themselves as ‘buda’.

Nevertheless, the agriculturalists of the community did not get the opportunity and professional support from adult education experts and other concerned bodies. From the general view of informants, although adult education has positive impact and philosophy for the development of a country a number of factors hindered its objectives in different ways. Similarly, the living standards of the community and their intercultural interaction are on improving.

5.2 Conclusions

Ethiopia is a poor country that aimed for development and targeting by 2020 to became a middle economy country. To achieve this big goal the government is committed in many aspects and there is glorious hope. To achieve this big goal it is vital to focus on working force population that is what the government put clearly in its policy, sustained development to build capacity, active human power, the youth and adult to increase productivity. However, In terms of Ault Education there are some challenges that mentioned to be taking seriously and should word its improvement. To do so experts of adult education, should have play their role in investigating and implementing adult education programs. Gender related discriminations, traditional out

looks and attitudes, lack of industriousness should avoid by addressing clear and detail understanding in the holistic dimension of human life.

Ethiopian government deduced to improve the living situation of the citizens and poverty reduction. Country's development goal and strategies, it is not achievable without a need skilled human. For years, Adult Education was ignored and not gets attention by the government. As the development could be archived through skilled man power it is a good opportunity to focus on Adult Education through cooperation of different partners. Currently Ethiopian government dedicated for expansion of education in Ethiopia.

The purpose of Education is to promote democracy and knowledge. These showed through establishment of different higher education especially universities. Those universities are potential resources for Adult education expansion. Universities besides training human power and fill the gap of resources they can play a big role conduct doing for a research.

The peoples of Enewary have two classes and social stratification. 'set-debir' and 'Negade sefer' are well known communities. 'Set-debir' is a community where the indigenous Amhara are settled. Whereas, 'Negade-sefer' is an area where crafts and artisans are settled.

The socio cultural relation of Enewary commuty is highly guided by culture. The cultural outlook of communities within the district towards crafts and artisans is poor. Their cultural perception towards the interaction of communities of different casts has negative shadow. They believe that making social interaction with artisans for the 'rega' peoples have problems related with death, leprosy and other evil spirit diseases.

However, adult education tries to reduce the degree of these perception and people's attitude towards crafts in social interaction with the rega peoples. After the development of adult education and its implementation in the district of Enewary, the society's attitude is ongoing in improvement. Moreover, there is economic change in classes, artisans and ragas.

Adult education is working together with trade and industry, agriculture and health sectors. In trade and industry artisans organized in-group named 'egnan new mayet yeshemanewoch mahiber'' and produced decorated traditional textile products. Different craft workers organized in group and get financial and technical support. To able read and write adult education centers

also established in different areas in the district. Family planning program is also successful program via adult education within the district and have dramatic improvement. Besides agricultural sector, the use of fertilizer has improved to increase productivity.

Craft products developed and produced in organized way supplied for markets of surrounding areas. Beef farming is also one of the agricultural sector improved recently and successful economic activity. According to the districts communication office report this sector is the most successful and highly improved economic activity. The district is well known by beef bulls with high price and quality among the other regions. The name “Jiru Senga” is popular and known for the surrounding communities and market centers.

5.3 Recommendations

Studies that conducted by educational experts international showed that Ethiopia is not benefited much from the opportunities that are available in international level. However, there are different opportunities that we can explore worldwide, across the globe. North-South which is between developed and developing countries, South-South which is between developing countries, Sub Regional, with in East Africa countries, with and from different Development Cooperation.

To improve the living standards of the peoples of the community and government and other concerned bodies have to work together. Besides that, I would like to recommend that:

- Professional individuals should work in the position area of Adult Education sector in woreda levels
- Ministry of education should make clear the area demarcation of adult education and other development sectors
- The program of non-formal education should include whole economic aspects as well as social aspect
- Some discriminated and ignored parts of community should gain empowerment in economical as well as socio-cultural problems
- Undeveloped sectors of economy should gain special attention
- The administration of Moretna Jiru should do more and work hard to improve cruel types of discrimination and stereotype within the community
- The sector of adult education should give much more attention to:

- Social interaction and cultural values
 - Health related issues
 - Civic and ethical aspects
 - Economic disparities
- The sector of Adult education should cover wide range in social interaction, health, political, and economical dimensions to speed up the expected economic outcomes

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Written Consent to Participant

Hello, my name is Assefa Moltote and I am conducting a research on the “an investigation of intercultural relation through adult education in the case of Enewary and surrounding communities in North showa zone of Amhara regional National state”. The main purpose of this questionnaire is to collect a data to investigate intercultural relation of the communities of the casted group and major groups.

Therefore, this questionnaire comprise question to measure the observed change in terms of your interaction in social, cultural and political state co. I would very much appreciate your participation in this data gathering. Whatever, information you provide will be kept strictly confidentially, and will not be shared with anyone else. I guarantee that, I will not use any resource and address in the final report. I therefore, request that you feel free to provide frank and honest answers as your guenon response are key ingredients for this research. Participating in this survey is voluntarily, and if the data collector comes to any question you do not want to answer, you can stop the interview at any time. However, I hope you will participate in the data collection process since your views are important. At this time, do you want to ask me anything about these activities?

May I begin interview

Participant's signature ----- Date -----

Data collector -----

Addis Ababa University
School of graduate studies
College of education and behavioral studies
Department of curriculum and teachers professional development studies
(Adult and lifelong learning unit)

Appendex I

Questionnaire

Dear respondent, my name is Assefa Moltote currently I am attending my master degree in adult and lifelong learning in Addis Ababa university and doing my research on : an investigation of intercultural relation through adult education: in the case of Enewary and surrounding communities in North showa zone of Amhara regional national state. The main purpose of this questionnaire is to collect pertinent and appropriate data to investigate the interaction and relation of the selected communities.

The information you are going to provide is used purely for the research purpose. Your answers are completely confidential and your name will not be written on this form. Therefore, your assistance and guenon response are highly required for the success of the study. I cordially request your collaboration in responding to this questioner.

Thank you in Advance.

1. Would you tell me your Social class group

a. Casted

b. Major

2. Would you tell me your Educational statues

a. Literate

B. illiterate

Table I

	Questioner	Absolutely agree	Absolutel y disagree	I agree	I disagree
1	The social interaction of casted groups within the social community has its own negative impact on the life of societies				
2	Casted groups are really have evil spirit with in their blood				
3	Casted groups of Ethiopia inherited special talent and skill from their assister genetically				
4	Individual belong to the casted group has spiritual power to kill and hill peoples or individuals				
5	Adult education reduces the degree of stereotyping within the community				
6					

Appendix II (semi-structured interview)

3. Does social class difference affect socio-cultural interaction among the communities
4. What seems the social relation of different social class with in the communities of enewary?
5. Does casted group of enewary participated in religious, rituals and different practices inclusively?
6. Do the cased groups have special talent and skill? How?
7. What happen, if the casted group married the one that does not belongs to their cast?
8. Do you think, adult education improve the social life of communities, if so, how?
9. What is your attitude towards casted group in your locality? You can explain your prior and current attitude separately?

10. Does the present attitude of the major/indigenous/ group towards cased groups changed?

A. Yes B. No, if your answer is yes

how?_____

11. As compared to their history and the present fact, did the social ties of this two social group changed?

A. Yes

B. No, if your answer is yes how?_____

Thank you for your time and cooperation