

Running head: THE SOCIO-CULTURAL IMPACTS ...

**Jimma University**  
**College of Social Sciences and Humanities**  
**School of Social Work**

The Socio-Cultural Impacts of *Tana Beles* Sugar Project Induced Displacement of *Kulisi*  
Agaw Community of Jawi

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A Thesis Submitted to School of Social Work in Partial Fulfillment of the Requirements for  
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**Jimma University**  
**College of Social Sciences and Humanities**  
**Research and Graduate Programs Office**

This is to certify that the thesis conducted by Warlelign Debalke entitled "The Socio-Cultural Impacts of *Tana Beles* Sugar Project Induced Displacement of *Kulisi* Agaw Community of Jaw" and submitted in partial fulfillment of the requirements for the Degree of Master of Social Work. Accordingly, the thesis complies with the regulations of the university and meets the accepted standards concerning originality and quality.

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**Letter of Declaration**

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

Student's name: Walelign Debalke

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Date of Submission: \_\_\_\_\_

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### **Definition of Local Terms**

Fifi : The memorial ceremony of Kulisi Agaw from the face of oppressive leaders

S'xasivi: A sprit supposed to harm people if it does not get tax in the form of honey

Ginafishti: The land inheritance sytem of Kulisi Agaw

Meskal: The cultural and religious commomeration of the finding of the cross of Jesus

Kebele: the lowest level of administration in Ethiopia.

Ikkub: informal saving association

Iddir: traditional support and consolation institution in the time of sorrow and death.

**Acronyms and Abbreviations**

|         |                                     |
|---------|-------------------------------------|
| ADP:    | Asian Development Bank              |
| DID:    | Development induced Displacement    |
| IDP:    | Internally Displaced People         |
| FGD:    | Focus Group Discussion              |
| FGD- 1: | Focus Grop Discussant One           |
| FGD-2:  | Focus Grop Discussant Two           |
| FAO:    | Food and Agricultural Organization  |
| UNDP:   | United Nation Development Program   |
| AMRS:   | Amhara Regional State               |
| BRS:    | Beninshangul Regional State         |
| TBISP:  | Tana Beles Integrated Sugar Project |
| KI:     | Key Informant                       |
| INI:    | Individual Interview                |

### Abstract

The major objective of this study was to investigate the socio-cultural dimensions of Tana Beles Integrated Sugar Project (TBISP) induced displacement of *Kulisi* community in Amhara Regional State (AMRS). The study underpinned by a constructivist paradigm used a qualitative case study with specific data collection techniques such as an in-depth interview, FGD, observation and key informant interview and document review. The study employed purposive participant selection technique and thematic analysis to identify the themes. The participants of this study were key informants from *Jawi* district administration and TBISP and *Kulisi* community members displaced. Precautions were taken to keep the confidentiality and anonymity, and right not to be harmed and exploited. For the purpose of assuring the trustworthiness of the data member checking, peer reviewing, and within method triangulation were employed. The finding of this study showed that TBISP induced displacement has brought both positive and negative consequences but the downsides outweigh the upsides. The major impacts include a harmonious social relationship between *Kulisi* and *Amhara* in the residence area, persistent discordance with *Amhara* and *Gumuz* community in the farm place, inter-household and intra-familial emotional detachment, poor social service, weakening of cultural identity, morality challenges and gender based violence. The finding also demonstrated that the displacement process was high-handedly implemented and indigenous factors were overlooked and there were no an integrated reconstruction efforts. Finally, it has been indicated that this study has numerous implication to social work education, research, policy and practice.

**Key words:** development induced displacement, socio-cultural impacts, and minority

**Table of contents**

## Contents

|  |      |
|--|------|
| Letter of Declaration .....              | ii   |
| Acknowledgement .....                    | xi   |
| Definition of Local Terms .....          | xii  |
| Acronyms and Abbreviations .....         | xiii |
| Abstract .....                           | xiv  |
| Table of contents .....                  | xv   |
| List of Tables, Figures and Photos ..... | xx   |
| Chapter One: Introduction .....          | 1    |
| Background of the Study .....            | 1    |
| Research Questions .....                 | 6    |
| Objectives of the Study .....            | 6    |
| General objectives. ....                 | 6    |
| Specific objectives. ....                | 6    |
| Significance of the Study .....          | 7    |
| Scope of the Study .....                 | 8    |
| Organization of the Thesis .....         | 9    |
| Chapter Two: Literature Review .....     | 10   |
| Introduction .....                       | 10   |
| The Concept of Development .....         | 10   |



|  |    |
|--|----|
| Development Induced Displacement .....                                   | 11 |
| The socio-cultural impacts of development induced displacement.....      | 13 |
| Concerns in DID process.....   | 18 |
| The socio-cultural reconstruction of displaced people.....               | 24 |
| The social in the Impoverishment Risk and Reconstruction/IRR/ model..... | 25 |
| Minorities and Development Induced Displacement in Ethiopia .....        | 25 |
| Current Challenges of Kulisi Agaw .....                                  | 27 |
| Theoretical Framework .....  | 28 |
| Summary .....  | 29 |
| Chapter Three: Research Methods.....                                     | 30 |
| Introduction .....   | 30 |
| Description of the Study Area.....                                       | 30 |
| Research Paradigm.....   | 32 |
| Research Design.....   | 32 |
| Data Collection Methods.....   | 33 |
| In-depth interview.....  | 34 |
| Focus group discussion.....  | 34 |
| Key informant interview.....   | 35 |
| Observation.....   | 35 |
| Document review.....   | 36 |
| Research Participant Selection .....                                     | 36 |

|  |    |
|--|----|
| Participant Selection Criteria .....   | 37 |
| Unit of Analysis .....   | 37 |
| Participants of the Study .....  | 38 |
| Data Sources.....  | 38 |
| Data Collection Tools.....   | 38 |
| Data Analysis Technique .....  | 39 |
| Ethical Consideration .....  | 40 |
| Trustworthiness of the Data .....  | 41 |
| Limitation of the Study .....  | 42 |
| Chapter Four: Finding and Analysis .....   | 43 |
| Introduction .....   | 43 |
| The Socio-cultural Impacts of TBPID on <i>Kulisi</i> Agaw Community .....            | 48 |
| Social relationship impacts.....   | 49 |
| Identity crisis among the youths of Kulisi in the novel social milieu. ....          | 57 |
| Social service and infra-structure. ....   | 58 |
| Social inequality sequels. ....  | 60 |
| The impact of the displacement on the major cultural practices. ....                 | 62 |
| Social insecurity and morality problems .....  | 67 |
| Pitfalls in the Project Process that Determine the Post-displacement Situation ..... | 68 |
| Top-down approach.....   | 69 |
| Disregard for atypical circumstances. ....   | 71 |

|  |    |
|--|----|
| A displacement process without empowerment. ....   | 74 |
| The Ways through which Stakeholders cooperate for the Socio-cultural Reconstruction of<br>Kulisi ..... | 76 |
| Cultural-reconstruction. ....  | 76 |
| Social re-construction strategies. ....  | 80 |
| Summary .....  | 81 |
| Chapter Five: Discussion .....   | 84 |
| Introduction .....   | 84 |
| The Socio-Cultural Impacts of TBISP Induced Displacement on <i>Kulisi Agaw</i> .....                   | 84 |
| Pitfalls in the Project Process that Determine the Post-displacement Situation .....                   | 87 |
| The Ways through which Stakeholders cooperate for the Socio-cultural Reconstruction of<br>Kulisi ..... | 90 |
| Summary .....  | 92 |
| Chapter Six: Conclusion and Social Work Implication.....   | 93 |
| Introduction .....   | 93 |
| Conclusion.....  | 93 |
| Social Work Implication .....  | 95 |
| <i>Implication to research</i> .....   | 95 |
| Implication to policy.....   | 96 |
| Implication to Education. ....   | 96 |
| Implication to Practice.....   | 97 |
| Reference .....  | 99 |

|   |     |
|---|-----|
| Appendixes .....  | 108 |
| Demographic Information of Participants.....                          | 108 |
| Table 1: Demographic Information of In-depth Interviewees.....        | 108 |
| Table 2: Demographic Information of Key Informants.....               | 109 |
| Table 3: Demographic Information of FGD-1. ....                       | 109 |
| Table 4: Demographic Information of FGD-2. ....                       | 110 |
| Consent Form for Research Participants.....                           | 111 |
| Interview Guidelines .....  | 112 |
| In-depth Interview Guide for Participants from Kulisi Community. .... | 112 |
| Key Informant Interview Guide for Jawi Woreda and TBISP agents.....   | 114 |
| FGD guide questions. ....   | 116 |
| Observation Checklist.....  | 117 |
| Document review Checklist.....  | 117 |
| Amharic Translation of Interview Guides.....                          | 117 |

**List of Tables, Figures and Photos**

|   |    |
|---|----|
| Table 1: Background Information of Individual In-depth Interviewees                     |    |
| .....   | 48 |
| Table 2: Background Information of Key Informants                                       |    |
| .....   | 49 |
| Table 3: Background Information of FGD-1  |    |
| .....   | 50 |
| Table 4: Background Information of FGD-2  |    |
| .....   | 50 |
| Table 5: Major Themes and Subthemes of the Finding                                      |    |
| .....   | 51 |
| Figure 1. Map of the Study Area (Jawi District)   |    |
| .....   | 34 |
| Photo 1. <i>Kulisi</i> and <i>Amhara</i> Community at the Official <i>Fifi</i> Ceremony |    |
| .....   | 54 |
| Photo 2. <i>Kulisi</i> Youths Playing <i>Fifi</i>                                       |    |
| .....   | 65 |
| <i>Photo 3. Kulisi Elders in the Fifi Day</i>   |    |
| .....   | 81 |

## Chapter One: Introduction

### Background of the Study

Historically, the concept of development has been narrowly ascribed to economic development. Consequently, the socio-cultural dimensions of development have been considered as secondary to economic development and the rights of people displaced by development endeavors were imagined as subservient to national economic development aspirations (Cernea, 1997; Robinson, 2003; Maitra, 2009, Barua, 2010; Ahsan, Hamdan, & Ahmed, 2016).

Michael Cernea (1997) the big shot in introducing the socio-cultural dimensions of DID to the World Bank state that, if displacement is unavoidable people ousted by development should be get adequate compensation . This is not only in economic terms alone but also socio-cultural reconstruction of people ousted by development is fundamental (Cernea, 1999).The socio-cultural reconstruction of people displaced has unique implication for indigenous minority communities for whom everything is cultural since they had special attachment to their land(Cernea,1997;Rajagopal;Robinson, 2003).

Studies usually indicate, however; there have not been well-designed systems to pay off the socio-cultural costs which are usually unreasonably taken on by susceptible groups such as minorities (Cernea, 1997; Robinson, 2003). According to Bikila (2019) social sequels of displacement are usually remained uncompensated due to flawed justifications .As a result these costs are unduly externalized to be borne by the displaced community based on objectionable rationalization that the aggregate cost benefit analysis showed profit not cost. But this is morally vice and methodologically flawed.

Recently, there is agrowing alteration of understanding that development should be beyond a mere economic growth or the socio cultural aspects of a particular community shall be evenly valued with the gross national product dream (United nation, 2013; Robinson,

## THE SOCIO-CULTURAL IMPACTS ...

2003). Despite this paradigm shift from 1960's onward on the conception of development, compulsory displacement with the disguise of national development is ever-increasing (Naika, 2016; Rajagopal, 2001). Globally "...Most large forced dislocations of people do not occur in conditions of armed conflict or genocide but in routine, everyday evictions to make way for development projects" (Rajagopal, 2001 para., 2).

According to estimations more than 15 million people are directly affected by development induced displacement annually (Terminski, 2013). Millions of people usually from among poorest and marginalized sections of the society are grudgingly displaced from their home (Rajagopal, 2001). Most of the time, people that wrestle with the repercussions of dislocation and resettlement are from racial and ethnic minorities. For example, Smith (2001) argued that India aiming to achieve speedy economic growth has committed a lot in industrial projects roads, dams, mines, power plants and urban development. The available reports estimated that more than 21 million internally displaced people (IDP) in India are due to development projects. Though the tribal communities only make up eight percent of the total population, more than 40 percent of the development induced displaced are tribal peoples in India.

African countries also supposed the implementation of Mega development projects as an important apparatus of economic development (Terminski, 2013). The number of people displaced by these projects has been high and the livelihood impact was dreadful. In Nigeria when the Kainji dam was constructed over 40,000 people were displaced in 1960's. Even though, development oustees were resettled, the household units given did not consider the household size and their socio-cultural lifestyles. In Democratic Republic of Congo people displaced by Inga dams in 1970 despite the original promise have not been duly compensated for more than 40 years (Adeola, 2017). Makoloo (2005) also stated that minorities in Kenya are comparatively in a worse condition than non minorities in terms of

## THE SOCIO-CULTURAL IMPACTS ...

poverty, violation of rights and participation in different planning processes and exclusion in development.

The situation in Ethiopia could not be an offbeat regarding the above global reality. For example, close to 220, 000 IDP has been ousted in the past 10 years owing to development projects such as dams, industries and industrial parks, rail, roads and, urban renewal programs ways and most of them were relocated in other places by the federal, regional or district authorities (Mehari Taddele, 2017).

I used to work in *Tana Beles* Integrated Sugar project (TBISP) for three months. Study on the socio-cultural dimensions of DID on intra-unit minority community in Ethiopia as far as my reading concerned, is non-existent. While there might be a need to study the issue in other areas too , this personal exposure has partly driven me the chance to ponder about pursuing my master's thesis on the TBISP induced displacement of *Kulisi Agaw*, a minority group in *Jawi Woreda* of *Awı Special Zone* ,ARS.

### **Statement of the Problem**

Globally few studies has been conducted on the social impacts of DID .For example Ahsan and Ahmad(2016) undertake a research to understand the social sustainability challenges of Bakum dam in Sarawak .The project has induced challenges on the indigenous minority groups of Orang Ulu and Orang Penan in the form of social sustainability upshots. Those communities were closely connected to their land.When they had disconnected from their indigenous milieu they faced social injustice and disintegrations of social structure.

Azhar (2016) also analyze the impacts of changing environment on the displaced communities of the Tarbela Dam. The construction of the Dam has negatively affected the community by disorienting the stable socio-cultural fabric and eliminating local traditions and values of the community. In addition the government failed to fulfill the original promise



## THE SOCIO-CULTURAL IMPACTS ...

to reconstruct the community as a result people displaced were dispersed and resettled on their own at different places in the districts of KPK and Punjab Provinces.

Likewise, Milgroom and Ribot (2019) explored access realignment and differentiation process owing to Limpopo National Park in Mozambique. The finding of their study showed that the disbanding and reconstruction of authority through which people gain, maintain, and control access to essential resources in response to changes in the material conditions led to social disarticulation. The social disarticulation is came as a result of new pattern of authority of resource control which brought subordination of some by others or exclusion from resource enjoyment. The researchers argued that the social is the upshot of new power dynamics reconfigured around the material change.

In Ethiopia there have been a number of studies conducted hitherto on the impacts of development projects. These studies focus on urban resettlement and the socio-economic impacts of DID on households and most of these are conducted in Addis Ababa. For example, Gezahegn and Hesselberg (2013) conducted a research on the implications of urban development-induced resettlement on poor households. The study tries to assess the socio-economic advantages and disadvantages of slum resettlement project on ousted poor households in Addis Ababa. In the finding, it was pointed out that despite the constructive upshots of the urban project in terms of enhanced quality of new housing, households were suffered from health related quandary and loss of savings and harmfully affected by discrepancy in excellence of housing and a heightened cost of rent, income loss and saddle of shiftings schools for children.

Similarly, Abduselam and Belay (2018) investigated the perceived effects of development-induced displacement on low-income households in Addis Ababa. The finding shows that poor households has faced psycho-social aftermaths after they have been ousted to the outskirts of the city due to privatization, slum area clearance, construction of condominium

## THE SOCIO-CULTURAL IMPACTS ...

houses, and conversion of agricultural fields in the suburbs to urban .Low income households has been debilitated by social predicaments because of social breakdowns and incapacitation to find authentic and warm companionship. On the other hand, psychologically settlers have suffered from low self-esteem, lack of confidence and malfunction to earn living because of dispossession of enthusiasm.

On the other hand, in a community level Study by Andinet (2017) in *Wagimra Zone* development induced displacement and its socio-economic impacts on displaced people in *Tekeze Dam* and found out that the surrounding community has been affected by all impoverishment risks listed in Impoverishment Risks Reconstruction (IRR) Model.

In the sugar project context Jibril(2016) conducted his master's thesis to investigate socioeconomic effect of *Tendaho Sugar Cane Plantation* on the pastoral livelihood of Afar National Regional State and founded that government led sugar project expansion in the dry season grazing area of Lower Awash Basin with the nonexistence of reimbursement to the loss have brought dire impacts on the livelihood of the pastoralists in the form of the shrinking of pastoral areas and pastoralist were estranged and incapable to access water .In addition, the project has caused intra-community discordances and clashes among pastoralist and *Tendaho* sugar estate.

Finally, Seblewongiel and Asfaw (2017) conducted research to explore the challenges and survival strategies of people displaced by *Tana Beles* sugar factory in *Benishangul Gumuz* region *Bambajhua* site. In this study it is found study found that the process of the relocation was highly chaotic. People dislocated have not been given pre-displacement notice. They were told to leave their domicile without any shelter in the re- location site and were living in trees till they build their shelter. On the other hand, the host community and government administrators were unwelcoming and uncooperative for them. After they resettled the reparation procedure was full of partiality and unpredictability. In addition,

## THE SOCIO-CULTURAL IMPACTS ...

social services were unavailable with the exception of school, health center and police office with inadequately planned service.

Generally, while there is an obvious dearth of studies on DID in Ethiopia, the available works more or less omitted the socio-cultural dimension of DID on minorities. In addition, there is no any local study on this topic. As far as my reading is concerned, there is an unequivocal empirical lacuna which calls for further research. Thus, this qualitative case study was undertaken to investigate the socio-cultural dimension TBISP with particular reference to *Kulisi Agaw of Jawi* as an Intra-unit minority.

### Research Questions

For the purpose of fulfilling the purpose of this study the following research questions were addressed.

- What are the socio-cultural consequences of TBISP induced displacement on *Kulisi Agaw* community of *Jawi*?
- What are the pitfalls in the the project process that undermined the indiginious factors and negatively influenced the post-displacement socio-cultural situation of *Kulisi*?
- How different parties cooperate to bring socio-cultural reconstruction of *Kulisi Agaw* by tackling the negative impacts of TBISP?

### Objectives of the Study

#### General objectives.

The general objective of this research is to investigate the socio- cultural dimensions of *Tana Belessugar* project-induced displacement of *Kulisi Agaw* community of *Jawi*.

#### Specific objectives.

The specific objectives of this study are:

## THE SOCIO-CULTURAL IMPACTS ...

- to explore the socio-cultural impacts of TBISP induced displacement on *Kulisi Agaw* community of *Jawi*.
- to find out the mistakes in the displacement process that overlook the eccentric situation of *Kulisi* and negatively impacted their post-displacement socio-cultural situation.
- to know the ways through which different parties cooperate to bring socio-cultural reconstruction of *Kulisi Agaw* by tackling the downsides of TBISP.

### **Significance of the Study**

As it has been shown in the preceding sections, the socio-cultural dimensions of DID has been de-emphasized aspect of the development research .As far as my reading is concerned, Social work research on the socio cultural dimensions of DID indeed is totally non-existent. Therefore; this research will be valuable in this regard in the sense that it can be used as a spring board for future research works.

Secondly, this research will be a valuable guide for policy makers; decision maker's on development and local administrators so that, they will make minority friendly policy. This research will be valuable resource for decision makers on development to plan and act by taking the interest of not only the dominant but also those on the margin of the development landscape .In addition; it will guide them to focus on the socio-cultural dimensions of development irrespective of its national economic repercussion.

Thirdly, social work is well-known for its focus on social justice ideals and pro-marginalized groups practice. However; economic development impacts on the minorities has been rarely studied in social work researches. As a result, in social work education the socio-cultural dimensions of economic development induced displacement remain barely unstudied. Research in other fields such as economics, anthropology and sociology has colonized studies on DID. Therefore; this research will inform social work education by studying untouched

## THE SOCIO-CULTURAL IMPACTS ...

aspect of economic development project: bringing new lens of understanding of the issue  
 \_\_\_\_a social work lens.

Finally, the finding of this research will serve practical purpose at the local level. This research will provide a detail account of the situation of *KulisiAgaw of Jawi* after the introduction of TBISP. The finding will be contributing in the efforts to attract the attention of concerned bodies so that, social justice ills on *Kulisi Agaw* as result of TBISP induced displacement will be reduced and concerned bodies will lend due weight for the socio-cultural downsides of the project on *Kulisi Agaw of Jawi*.

### **Scope of the Study**

The *Kulisi Agaw* communities are living scattered all over the north and western of Jawi. They live in few areas of *Kuara, Achafar* and *JawiWoreda* in *Amhara* regional state (AMRS) and *Dangurworeda* of *Benishangul* regional state (BRS). But the majority of the *Kulisi* are living in *Jawiworeda* and those who live in *Jawi* are the one who are impacted by sugar projects induced displacement. *Jawiworeda* has twenty eight kebeles. *Alukurand* is one of the twenty eight *kebeles* near to the town *kebele* of *Fendika*. *Alukurand kebele* was my data collection site. My reason for selecting *Alukurand* is that the people displaced by the project are relocated there.

### **Definition of key terms**

The aim of this section is to shed light on the major terms used in this paper by giving their operational meaning to eschew misunderstanding. The key terms defined in this key definition of terms include, development oustees/ displaces, development induced displacement, sugar development project, socio-cultural dimensions of development induced displacement, and intra-unit ethnic minority.

## THE SOCIO-CULTURAL IMPACTS ...

Development oustees: People displaced due to the expansion of development project this might be in the form of social or physical dislocation. Development oustees in this study could be those physically dislocated from their home (Andinet Gizachew, 2017)

Development induced displacement: “Development induced displacement is a situation where people are forced to leave their homes due to development projects...” (Aboda et al, 2019, p.101).

Socio-cultural dimensions of development induced displacement (DID): Non-economic aspects of development projects such as intra and inter relationships, community assets, social justice, social capital or networks and traditional ways of life, social organizations, languages, participation, empowerment, resistance, socio-cultural confusion, loss of identity, family disintegration, cultural activities, discriminatory practices in the participation or compensation process ( Cernea, 1999; Dinku Lemesa, 2005).

Intra- unit ethnic minority: Ethnic minorities within regions and who share boundary with the majority Ethiopian federation states. (Assefa Fiseha, 2017; Melesse Chekol, 2017; Haileeyesus Taye, 2012).

### **Organization of the Thesis**

This thesis is organized in six chapters of which are arranged in the following way: in chapter one : background, statement of the problem, objective of the study, significance of the study, scope of the study, limitation of the study, definition of key terms, organization the study are presented . Chapter two presents the related empirical literature. Chapter three contains the research methods of the study. Chapter four comprises the findings of the study. Chapter five makes discussion of the finding of the study along with the objectives of the study. Finally, chapter six contains conclusion and implication to social work practice, policy, education, research.

## Chapter Two: Literature Review

### Introduction

The purpose of this section is to demonstrate the knowledge hole in the existing literature on the socio-cultural dimensions of DID. Ultimately, the literature review was utilized in the discussion section for the purpose of showing deviations and similarities of the finding with previous findings. In this chapter of the study, the concept of development, development induced displacement, the socio-cultural impacts of development induced displacement, concerns in development induced displacement, the socio-cultural reconstruction of people displaced by development projects, minorities and development induced displacement in Ethiopia and current changes of *Kulisi Agaw* and theoretical framework are discussed.

### The Concept of Development

Questions concerning the meaning of development, ideas about how to measure development and what the true goal of development should have been the nucleus of the development discourse to date. Development is a value laden concept which is a source of widespread dissensions and misunderstandings among interested groups. At some point, it was depicted as an increase in the wealth of nations in other times as an increase in per capital income or transformation to the modernization and still for others development is beyond a narrow economic explanation which is holistic and an inter-disciplinary approach that needs to give equal consideration for all dimensions such as natural, economic, political and socio-cultural aspects. The notion of development is evolving and varying overtime, it is not stagnant (Prabhakar, 2012; Apostoldes, & Moncados, 2013). Development induced displacement has been portrayed by some as a necessary evil (Robinson, 2003). Others condemned it as unethical and unreasonable (Chakrabarti, & Dhar, 2009).

## THE SOCIO-CULTURAL IMPACTS ...

Wohlgemuth (2009) referring to Hettne's (1982, 1995) theory of mainstream-counter point dialectics states that development is a value driven concept which is only understood within the social milieu. In the historical periods of each development discourse, there is always a dominant discourse of development which is leveled as mainstream and skeptics of the predominant view who are at the margin of the development discourse in Gramscian terminology called as organic intellectuals. It is the intellectual battle between the proponents of the mainstream development discourse and organic intellectuals which determine both the discontinuity and evolution of development understanding. If the pre-dominant conception of the concept is deemed as irreconcilable with the counter arguments the mainstream notion will continue or otherwise some elements of skeptics will be incorporated to the predominant view and shape the discourse and alter the path forward of the development discourse. It is for this reason it is usually argued that development is understood within the historical and social context of the time.

### **Development Induced Displacement**

The theoretic-practical evidences show that development is a process through which economic forces and its infrastructure supports are improved through public and private investment (Smith, 2001). However as Hettne (2009) asserts that a critical approach is also indispensable because innumerable harm has been committed to people in the costume of development. According to Aboda, Mugagga, Byakagaba, & Nabanoga (2019). One of the ways through which development can be destructive is through downsides associated with development caused displacement and resettlement processes. Seblewongel & Asfaw (2017:p,2) defines development-induced displacement as "forcing of communities and individuals out of their homes, often also their homelands, for the purposes of economic development." For example, Ray (2000) describes the situation of the development – displacement nexus in India as follows.



## THE SOCIO-CULTURAL IMPACTS ...

Development and displacement may appear contradictory terms, but they are facts of our national life and these facts are more astonishing than any of our fictions. In India, during last 50 years more than 50 million people have been uprooted from their homes and huts, displaced from their farms, jungles and rivers and sacrificed at the altar of 'National Interest'. These millions bear witness to the destruction of their own lives, livelihoods and lifestyles. However, development-induced displacement has largely remained a non-issue for the governments, politicians and policy planners during all these years. This is evident from the fact that the government has no data about the actual number of the people displaced as a consequence of the various development projects (PP., 1).

From time immemorial conflicts and wars and natural disasters have been the drivers of displacement of people. But, the advent of industrial revolution was the major impetus for the emergence of DID as global phenomena. Displacement whatever the driver is a widespread phenomenon and had come to occupy the central position in policy debates and remains in this century. Nevertheless, unlike war or earthquake induced displacement seldom attracts the attentions of the media and development aid agencies. This does not mean however that the aftermath of DID is not as harsh as other drivers of displacement (Robinson 2004 cited in Chakrabarti&Dhar, 2009).

As Randell (2016:1) notes “ *The challenge, therefore, lies in implementing projects that achieve national or regional development goals while also generating positive social and economic outcomes for displaced populations*”. The question is, however; how could be this possible? Cernea (1997) argues that socially responsible resettlement with an equity compass which trade-offs the gains and losses of the local people and the national economy is a

## THE SOCIO-CULTURAL IMPACTS ...

practical way of avoiding or at list reducing involuntary resettlement. Each and every proposal of development planners is not justified or inevitable.

### **The socio-cultural impacts of development induced displacement.**

Based on the critical literature review the following socio-cultural impacts of development induced displacements are discussed.

#### ***Social inequality.***

Discussions about forced resettlement tend focus on unfair distribution of project benefits between resettled people and loosely defined larger society or nation as a whole. Moving people as a homogeneous social unit has been recounted as a strategy of reconstituting people dislocated. Unfortunately, most of the time it is for the outsiders that the group seems undifferentiated. Therefore project activities should not discount this relative diversity and conflict of interest with in the seemingly homogeneous group (Koenig, 2016).

Some sub-groups are in a worse condition than others to the risks caused by development induced displacements. For example, women headed families, ethnic minorities, religious minorities and people with HIV Aids are more vulnerable than others in development displacement (FAO, 2014). For example the economic, social and political conditions of minorities may vary between and within minority groups. Groups in better economical condition might face political exclusion and discrimination. Minority women tend to be in a dire condition than minority men in terms of the marginalization they face (UNDP, 2010). Representation at the local or national level is usually very unlikely. Hence, minorities especially minority women rarely influence the governments design, implementation, monitoring and evaluation of development policies and programs (FAO, 2014)

## THE SOCIO-CULTURAL IMPACTS ...

### *Social capital/network.*

According to Ray (2000:5) “*The proponents of development and displacement often argue that the monetary income of the displaced person improves*”. However in social terms, when displacement disrupted important social connections and self-sustaining mechanisms local management systems will be destructed and people lose their capacity to lead themselves. This is because people are not solely individual economic beings but also an element of the socio-cultural setting from which meaning for their life could be derived (Downing 1996 cited in Koenig, 2016). Concerning the social capital consequence of development Ray (2000:pp, .4-5) asserted:

The post-independence development-induced displacement has mostly caused downward “spiral of impoverishments”. The long drawn out, dehumanizing, disempowering and painful process of displacement has led to widespread traumatic psychological and socio-cultural consequences. It causes dismantling of production systems, desecration of ancestral sacred zones or graves and temples, scattering of kinship groups and family systems, disorganization of informal social networks that provided mutual support, weakening of self-management and social control and disruption of trade and market links etc. This also leads to the loss of complex social relationship which used to provide avenues of representation, mediation and conflict resolution. Essentially, the very cultural identity of the displaced community and individual is subjected to massive onslaught leading to very severe physiological stress and psychological trauma.

Unlike loss of land and property the disruption of socio-cultural networks due to involuntary dislocation could not lend itself for quantification or cannot be compensated and it is irreversible once it has gone (Ahzar, 2016).It is impossible to regain social capital amidst

## THE SOCIO-CULTURAL IMPACTS ...

a number of heterogeneous communities in the new relocated area (Ostrom ,1990 cited in Aboda, Mugagga ,Byakagaba,&Nabanoga,2019).The loss land also implies socio-cultural dismantling as Terminski (2013,p.24) stated “*Land should not be viewed solely as a source of economic profit ..., in isolation from its importance as an area of realization of ...social interaction and cultural identification.*”.

The effect of socio-cultural network dismantling is dire, especially, if development oustees are minorities’ .The physical, economic and social security of minorities will be deteriorated among other things cultural livelihoods will be disrupted communal support structure will be broken. In addition, minority identity as a result of unwelcoming host environment and unfitting religious and cultural and language milieu will be eroded (UNDP, 2010).

On the other hand, the mere socio-cultural disruption due to non-material losses such as primordial attachment to the land, cultural practices, and previous social ties might not explain the whole scenario of the socio-cultural disarticulation. Sometimes the material loss alone can result in disruption in authority structures and social bonds. “*Economic marginality can lead in turn to social or psychological marginality, such as a drop in social status or psychological problems*” (Cernea 2000:26 cited in Koenig, 2001). This was also in agreement with what Milgroom and Ribot(2019,.p4) when discussing their access approach referring to (Bourdieu 1977) argued:

These predominant presumptions point to social disarticulation as the result of the loss of social and cultural capitals. While these losses are important, changes in the material resource base from before to after resettlement, are often overlooked—made invisible to planners—when the causes of disarticulation are viewed as entirely social or cultural (e.g. as primordial attachments to the land or a territory). An access approach, however, frames

## THE SOCIO-CULTURAL IMPACTS ...

cultural-social relations as emanating from, integral to, and mutually constituted with material changes. Cultural and social relations reconfigure around changes in material resources, while social and cultural meanings are mobilized to shape patterns of material distribution.

But this does not mean materially and economically well supported displacement necessarily will result in the absence of social disarticulation. Because whatever the process was nice, how much effectively the losses were compensated could not change the social disarticulation which comes from purely the novel social environment. As Ahsan, and Ahmad (2016) founded in their research on people in Sarawak displaced by Bakun dam that though the project was democratic and the compensation was adequate the displaced people were enchanted to the new social aura at the cost of their forefathers' traditional way of life which posed social disarticulation of the most thriving displaced people. This shows that social fabric is not simply dependent on straightforward factors. Rao (2013) asserts that economic, socio-cultural dimensions are not exclusively independent rather facets interwoven each other with an overlapping frontier.

When people displaced are scattered inter-household social ties are apt to dismantled .In one study by Bikila (2019) in Ethiopia it has been founded that development induced displacement disrupts informal social ties such as neighborhood relative ties, debo, ikkub, iddir and mahiber and displaced household were not as functional as before owing to lack of regular contact and scattering of relatives in search of residence. But the coming together sometimes could not guarantee social bond cohesion. In regarding to this Koenig (2001p, 12.) stated that "Social disarticulation is especially common when existing social groups cannot resettle together, but may also occur even when groups stay together, but lose their ability to act effectively in the context of new social and political forces."

## THE SOCIO-CULTURAL IMPACTS ...

Disruption of relative ties and family disruption has differential impact on men and women. Hines & Baletto (2002) asserts that mostly women shoulders additional burden and exposed to newer risks due to the alteration of the family and household structure as well as the consequent change in gender role. Most women displaced therefore faces challenges in developing germane skills and coping mechanisms. However, the leading role of women in developing coping mechanisms and reducing susceptibility of the family should not be downplayed. Therefore, taking this special concern of women in to account, gender approach to assistance and protection strategies should be employed.

### *Social service impact.*

Social service is one of the many ways through which the success of a particular displacement is measured. But the social service in the post displacement is unavailable and if there is any it is usually with quality problems. Projects officials also rarely implement what they promise from the outset (Seblewongel & Asfaw, 2017).

On the other hand since the economic power of parents show downward movement after displacement children education is usually jeopardized. The finding of one study conducted on poor households in Addis Ababa has founded that reduced income-earning opportunities of relocated families limit their children's schooling options. Parents raised the problem that after displacement they were forced to send their children far away from their locality. Some also noted that the school-related fees involved significantly higher expenses than before (Gezahegn & Hasselberg, 2013).

### *Conflict.*

People displaced projects are always in conflict with the host community (Seblewongel and Asfaw (2017). While the conflict of interest between the displaced community with the host/the nation are the focus of development studies hitherto intra-community discordance are also common. This exclusive focus is emanating from the

## THE SOCIO-CULTURAL IMPACTS ...

delusion that the displaced community is homogeneous in every aspect which of course is untrue. Koenig (2001p,.53) Stated:

Discussions of involuntary resettlement have tended to stress the inequity of access to positive benefits of the larger development project between resettled groups and a relatively undefined larger society or nation as a whole.... Yet this strategy discounts another important factor: the existence of socio-cultural differentiation among the displaced and other affected persons. Those affected by resettlement, even if they seem relatively homogeneous to outsiders, have different needs and interests. The cohesion necessary for organized action is not automatic, but needs to be built, in light of this differentiation.

Despite the existence of conflict with both outsiders and insiders, conflicts with the outside community end up in grim upshots than intra-community discordances. In Ethiopia as the available empirical findings have shown project induced displacement are causes for intra-conflicts and inter-conflicts of displaced people. In Afar region the Tendaho sugar cane plantation has been a source of conflict of interest over grazing land, water points and raiding of livestock. While the tribal conflict between two major pastoral clans has long-lasting aftermaths in the form of resource destruction and human lives inter-clan conflict has been solved easily through traditional conflict resolution mechanisms (Jibril, 2016).

### **Concerns in DID process.**

As the existing literature has shown hitherto disregard toward indigenesness/minority, cost externalization, uncompensated social cost, undemocratic approach are some of the concerns in the DID process. Each of these concerns is discussed as follows:

## THE SOCIO-CULTURAL IMPACTS ...

### *Indigenusness and minority status.*

Most development projects planners and officers' show leniency towards the anomalous concerns and indigenous knowledge of minorities'. For example Atua (2010) conducted research in southeastern Bangladesh and northern Thailand to critically examine the modern development interventions employing the discursive framework of Buddhist oriented people-centered development, cultural knowledge and politics. The finding of the study was that development schemes apart from failing to boost the livelihood of the ethnic minorities has overlooked the socio-cultural situations and undermined the local knowledge and culture of these minorities by employing what he call "trickle-down approach" to development.

Ethnic minorities and indigenous groups might have an informal right to land and left uncompensated since it is legally unregistered. Robinson (2003) argues that people who have no legal title to the land or other resources but have informal customary rights to the land or other resources should be provided with adequate compensation. Those people could be indigenous people, ethnic minorities or pastoralists.

But practically the interest of minorities has been seldom considered. For example, India minorities /tribal people are excluded from the mainstream political system which makes them susceptible to exploitation. Their unique interests were left unrecognized in resettlement plans and policies .when they encounter with the modern economy through displacement, they end up in poverty and face social disintegration ( Rao ,2013).In addition Ethnic minorities displaced along with other need special concern. Ethnic differentiation is essential since they can have different aspirations.Koenig (2001p,.59) augment this idea saying that "*It is important to remember that entire resettled groups are not necessarily 'communities' in any real sense of the word. In particular those of different ethnic groups*



## THE SOCIO-CULTURAL IMPACTS ...

*may consider themselves to be distinctive.*” Thus in addition to community differentiation difference within the community should be considered.

### ***Cost externalization and social injustice.***

Ahzar (2016) stated that *“Loss of land and property is perceptible which can easily be measured but loss of socio-cultural values is impossible to quantify which cannot be compensated once it is lost. Involuntary dislocation involves destruction of socio-cultural network of the displaced people.”* The social costs since they are impossible to quantify are obviously externalized to be shouldered by people displaced. Even the economic costs are unjustly externalized to be taken on by vulnerable groups such as minorities. Meikle and Walker (1998) cited in Koenig (2001, p.3) asserted:

For a long time, it has been clear that those displaced by development initiatives have usually not benefited from them. Instead, they are more often impoverished, as they lose economic, social, and cultural resources while the new benefits go to others. National governments typically have justified these projects by invoking larger goals of national growth and development. They appear to have believed that the greater good could justify losses among a small segment of the population.

### ***Pseudo/non-participation and development resistance.***

Development projects of where the project process is participatory have success story. In democratic DID there are chances that the people displaced would get adequate compensation, employment, housing and other social services than in top down displacements. For example Orang Ulu and Orang Penan indigenous people in Sarawak after displaced by Bakun Dam had gotten relatively good social services such as education and services health and were less jobless. The project has had more success story than failure. This was because the displacement process was democratic (Ahsan, Hamdan

## THE SOCIO-CULTURAL IMPACTS ...

& Ahmed, 2016). But the more often than not displacement processes are bogus or to the worse forceful.

The conventional understanding of participation is an all-inclusive involvement of people in programs and projects in an array of forms. But, an ample partaking of people rarely occurs. Only limited to certain aspects of implementation not full participation concerning the choices projects, mechanism of financing, design, implementation and evaluation is usually observed (Belay, 2009). The nonfeasance of development projects to accomplish the goal of sustainable development and their disempowering approach because of ill articulated and implemented development policies has caused protests in different parts of the world (Maitra, 2009).

In a study conducted in western Kenya by Nyaoro (2018) it has been found that resistance was occurred due to limitations of formal consultation not complete absence of it. Based on data collected in development projects of Yala swamp in Siaya County, in Western Kenya, Nyaoro further points out that, four factors are source of disputes. First, the goal of participation in the mind of project planners and local communities are in dissonance. Secondly, projects are often unexpected and appear all of the sudden. Thirdly, Project developers fail to respect the principles of full disclosure. Finally, initial agreements and expectation are changed by external interests.

Therefore, any mechanism of participation should not be phony and discriminatory rather it should be wide from within the minority community. Development partners should extrapolate sequels of the consultation process and provide opportunities for consultation ahead of decisions. Pseudo participation with community leaders unrepresentative of the whole diversity may be pathological. For instance, Community elders/ spokesperson, as commonly happens; may not mirror the felt need or interest of women and other marginalized

## THE SOCIO-CULTURAL IMPACTS ...

groups in the community. Trade-off can be made, therefore, by extending due recognition for the indigenous leadership structure within the minority community (UNDP, 2010).

Participation is also extremely important since there is no an all fitting standard of compensation modalities rather it is dependent to local conditions. The wide participation of people displaced in determining the modalities of reparation would help to adapt standard formulas to indigenous conditions (Koenig ,2001).Unfortunately, most participations are bogus and divorced from local concerns (Robinson, 2003; Jibril,2016).

Development when implemented without undue regard for peoples basic entitlements results in additional social problems unavoidable hardship and pain, an increase in cost social resistance, project delay and serious political unrest (Cernea, 1995). According to Asian Development Bank (ADB) (1998) consultation with people affected by the project will transform resistance to a constructive force. In addition Koenig (2001) notes that projects which disregarded the local peoples interest may resulted in resistance at various levels of development induced displacement resettlement initiatives. Resistance may be for example a response for a project that caused displacement to discontinue or to stop the project activity that leads to resettlement. According to Rao (2013:3) *“Protest indicates demonstration or expression of disapproval / dissent / discontent on some issue”*.

Mild resistance or the absence of it, however; should not be taken as a sign of giving consent because sometimes as UNDP (2010) stipulates minorities might be silent since they are not able to oppose displacement or demand consultation in the resettlement decision making and request adequate compensation.

### ***Compensation related problems.***

ADB(1998) stipulates that people impacted by development projects should be rehabilitated to be as well off as their previous or before the introduction of a particular projects .If the market shows trustable information about prices and availability of the

## THE SOCIO-CULTURAL IMPACTS ...

available alternatives to asset lost replacement should include costs plus costs of transaction

Unfortunately, a compensation cost given for development oustees is rarely adequate. Even economic costs are externalized to be shouldered by development oustees (Cernea, 1991, 1995, 1999). Beyond cost externalization in economic terms, the costs in the form of socio-cultural disadvantages were disproportionately burdened on minorities (Robinson, 2003). Favoritism in the compensation process /including discrimination based on gender, age, and economic status are common social issues (Chakrabarti & Dhar, 2009); Seblewongel Aynalem, & Asfaw Muket, 2017).

More importantly, the socio-cultural costs incurred by development caused displaces are totally uncompensated since there is still no clearly articulated mechanism of compensating these qualitative costs (Cernea, 1999). Koenig stated:

In the best of times, many governments are uneasy about those who use common property or open-access resources. The boundaries of this property are not always clearly demarcated and there is no single owner to approach for taxes or compensation. These resources are often used by people who central governments find problematic: non-sedentary pastoralists or fisher folk, ethnic minorities, etc. (2016:p., 45).

Koenig is arguing that since common properties are not individual assets that could be compensated they are left unrecognized and one of those people highly affected the non recognition are ethnic minorities.

In India, for example loss of access to common property such as places of firewood and for grazing animals and burial grounds were the most unrecognized dimensions resettlement projects but by the world bank these customary rights has been to be treated as the same as those full legal but the practice is not as such (Mahapatra, 1999b cited in Koenig, 2016). Both men and women are affected by loss of common property resources but

## THE SOCIO-CULTURAL IMPACTS ...

the effect on women due to division of labor are harsher (Cernea 2006; Adusah Kari-Kari 2012 cited in in Aboda Mugagga ,Byakagaba, &Nabanoga, 2019).

In addition, Compensation is not mostly awarded for people with disputable entitlements such as tenants ,sharecroppers ,wage laborers ,artisans and encroachers .This people are in reality however the most vulnerable and in need of support (Koenig, 2016).

### **The socio-cultural reconstruction of displaced people.**

Social science researchers are so obsessed with dark sides of displacement alone which leads to dearth of information on the reconstructive aspects of displacement. Though success is infrequent than failure describing analyzing and disseminating success stories will be nonetheless essential for practical and policy purposes( Cernea,1997).Cernea for the first time has introduced the socio-cultural cost to the World Bank. In his Risk and Reconstruction model he gives specifications beyond mere compensation which includes the socio-cultural reconstructions. According to the model compensation of losses is not enough. The major strength of the model is that the identification of risks with corresponding reconstruction mechanisms beyond financial reparations.

Multidimensional efforts by different social actors in lieu of narrow economic compensation of losses and risk mitigation is at the core of the model. The concerted efforts of the state, triggers of the displacement and people displaced, host community, local leaders, and non-governmental organizations are crucial.The reconstruction should not be top –down approach.

The risks according to the model include landlessness, joblessness, homelessness, food insecurity, increased morbidity and mortality, marginalization, loss of access to community property and social disarticulation (Cernea, 1999).The Impoverishment Risk and Reconstruction model of Cernea has also risk reversal recommendations.

## THE SOCIO-CULTURAL IMPACTS ...

### **The social in the Impoverishment Risk and Reconstruction/IRR/ model.**

The model while has both economic and social reconstruction components. The economic aspects include from landlessness land based re-establishment, from joblessness job based re-construction, from homelessness to home based reconstruction while the social dimensions are from social disarticulation to community reconstruction, from marginalization to social inclusion, and from expropriation restoration of community assets. The focus of this study is the social aspect.

Michael Cernea underline that these social or non economic reconstruction aspects are disregarded. Planners rarely involved in reimbursing community assets or facilitating community re-integration. But addressing these partly distinct but overlapping in some aspect of livelihood re-establishment can achieve remarkable benefit. According to

Cernea community reconstruction refers to group structures, such as informal and formal institutions, while marginalization refers chiefly to the individual or household level .Reconstruction strategies are also different based on whether new neighborhoods are created or people displaced are inserted in pre-existing communities (Cernea, 1997, and 1999)

### **Minorities and Development Induced Displacement in Ethiopia**

In Africa the foundation of the foundation for some groups to hold minority status is believed to be laid in the European colonization. As Makki & Geisler (2011) asserts Ethiopian society didn't face the whole aftermaths of the colonial capitalism at the end of the 19<sup>th</sup> century, because Ethiopia was able to defeat Italy. In lieu of that the sustained expansion of the Ethiopian imperial state triggered by the European territorial encroachment put the various smaller polities, in a marginalized and servile status. As a consequence of this process, the 20<sup>th</sup> century Ethiopia was characterized by complex socio-cultural and spatial hierarchy. However this account is only true for the southern people of contemporary Ethiopia. Therefore, what could be said about the northern ethnic minority of Ethiopia?

## THE SOCIO-CULTURAL IMPACTS ...

For the northern ethnic minorities such as the *KulisiAgaw* of *Jawi* the Ethnic federalism starting from 1991 has been relatively good opportunity in some aspects though it legitimates enormous predicaments in the form of state-led mega projects and resettlement programs (Desalegn, 2014, 2016a, 2016b).

From the above accounts one can understand that unlike the other African countries, the creation and continuity of socio-cultural predicaments of ethnic minorities in Ethiopia is not attributable to exogenous colonial factors than internal factors related to the making and re-making of the Ethiopian state (Melesechekol, 2017; Assefa Fisseha, 2017). The pre-1991 Ethiopia was responsible for creating discontents among different ethnic groups and the current government has had its own share in creating minority-majority dichotomy which puts the minority in a deprived position( Desalegn ,2014;AssefaFisseha,2017).This minority deprivation however should not be deemed as characteristics of some regional states alone. In most of the states there are ethnic minorities relatively deprived in all aspects (Melesechekol, 2017; Assefa, 2017).

Despite these claims that Ethiopia has not been colonized is not free of the colonization legacy in terms of the developmental models followed.Makki&Geisler(2011) asserts that though the current regime in Ethiopia is not pro-large corporation being pro-development is committed to the classical understanding of development which was promoted by post colonial newly independent states. The regime prioritizes the industrialization of the agriculture and transfer of technology and improved inputs is at the center of the development notion. Moreover, since the highland peasantry is untouchable political base people in the periphery of the country are facing the predicament as a result of the development notion of the current regime.

## THE SOCIO-CULTURAL IMPACTS ...

### Current Challenges of Kulisi Agaw

Desalegn Amsalu who has a number of anthropological research on the Agaw in general and Kulisi Agaw community in particular who himself a Highlander Agaw and nearly at home asserted:

Results of the implementation of Ethiopian ethnic federalism are remarkably anomalous even after this political order has been in place for more than two decades. Among others, the anomaly is evident within the range of ethnic groups existing at the local level. In particular minorities that share a federal state within majorities have not obtained equitable positive change from the federal system. Investigation of the impact on their social, economic, and political life shows that indeed they are inadequately accommodated to the extent they are promised at the level of constitutional promulgation. For some, the era of federalism has become even the era of old and/ or new predicaments (Desalegn, 2014 p.1).

These predicaments are quite true for *Kulis Agaw*. Desalegn (2014, 2016a, 2016b) notes that the newly emerging predicament on the intra-unit ethnic minorities in the context of the current Ethiopian federalism is undeniable. Whether it is owing to an inherent problem of the current constitution or the failure of the government to fulfill the “god-sent” promise of the constitution is beyond the scope and purpose this social work research but the reality is that the minority sharing with border with the majority or a minority living in the territorial border of majorities are facing multifaceted oppression, among others in the form of state sponsored largescale sugar development projects. An epitome of this anomalous predicament are the *Kulisi Agaw* of *Jawi* who are in the way to extinction as a social –cultural identity and facing multi faceted socio-cultural challenges due to the *Tana Beles* Sugar development



## THE SOCIO-CULTURAL IMPACTS ...

project and its subsequent three sugar factories and the project induced displacement(Desalegn ,2014,2016a, 2016b).

### **Theoretical Framework**

The socio-cultural dimensions of DID has been described through social capital and multiplicity theory.Both these theories are at the core of the contemporary development scholarly debate.These theories become prominent following the intellectual wind of 1980's that development should be multi-dimensional and as a result socio-cultural dimensions shall be valued evenly with the material achievements of development projects (Claridge, 2004; Bhandari and Yasunobu, 2009; Etana, 2014).

Wohlgemuth(2009) divided the historical evolution of the development discourse of in to three periods .As he depicts the period from 1945-1960's represent the period of the modernization theory period ,and from the 1960s -1980's was the era of the dependency theorists and finally from 1980's to the present represents was depicted as the Multiplicity theory period.

Multiplicity theory has been described as enormous emphasis for the elements of development which implies a more normative approach. It emphasis on socio-cultural factors elements such as, the felt needs of the people ,cultural identity gender equality and favors the empowerment of the oppressed and people pushed to the margin of development and participation ( Etana ,2014) .

On the other hand, Bhandari and Yasunobu (2009) stated that the theory of social capital to integrate socio-cultural elements to elucidate development consequences. Theses scholars define social capital theory as a notion about multidimensional occurrence which consists a stock of social norms, values, beliefs, trusts, obligations, relationships, networks, friends, memberships, civic engagement, information flows, and institutions that advance collaboration and common activities for common advantages and contribute to economic

## THE SOCIO-CULTURAL IMPACTS ...

and social development Claridge (2004) citing Dekker and Uslaner (2001) noted that social theory is an explanation about norm of reciprocity and importance of social relationships, intra-community bonding and bridging of people from different groups .

While both multiplicity and social capital theory are focusing on socio-cultural aspect of development outcomes multiplicity theory emphasis the inclusion of marginalized groups and social capital theory focuses on the social relationship aspect. These theories are integrated and used as a guideline to understand the socio-cultural impact of TBISP induced displacement on Kulisi minority group in Jawi Woreda of ARS.

### **Summary**

In this section it has been shown that a socio-cultural dimension of development has received insignificant consideration in the theoretic-practical works of the previous times. Having said this however, the development of the development debate has shown a progressive shift of attention to this historically belittled dimension of development. Despite, the progressive paradigm shifts from 1960 on; however, still there is significant gap .Development projects to date romanticized the macroeconomic benefit taking an erroneous cost benefit analysis at the expense of the socio-cultural impact of the project on the surrounding community specially on minorities. In addition ,development projects has been less participatory and commonly disregard for the idiosyncratic situation of people displaced and the socio-cultural reconstruction of people displaced has been considered as less relevant. Finally, theoretical framework is provided.

### Chapter Three: Research Methods

#### Introduction

In this section of the paper description of the study area ,the paradigm of followed in this study, data collection methods ,participant selection techniques,sources of data ,unit of analysis,data analysis technique ,ethical precautions ,and strategies followed to assure trustworthiness of data are provided.Each of them will be discussed accordingly.

#### Description of the Study Area

The majority of *Kulisi Agaw* are living in *Jawi* lowlands (ZelalemLiyew, n.d).They are called *Kulisi Agaw*(or lowlanders, relating to their living in the lowland areas (Abrham 2019).Now days, there is a continuous influx of people who co-reside with *Kulisi* people. *Fendika* the capital town of *Jawi* district is 210 km far from the *Enjibara*, the capital of *Awi* Zone in AMRS and 67 km away from *Dangila*, the former district of *Jawi*.It is found in the *Enjibara –chagni-BeninshangulGumuz* route turning to north entering pocket road after crossing Beles river (Awi Zone Finance and Economic Development Department, 2007 cited in Abrham Genet, 2019).

**Figure 1.**Map of the study area (Jawi district)

**Source:** Abraham Genet (2019)

The total population of *Jawi* counts 79,090, of whom 37,683 are women and 41,407; among whom 7, 7722 or 9.76% lives in the urban area while the rest of the population inhabits the rural area. The major religion in the area is orthodox Christianity which comprises 93.1%, and Islam comprises 4.85 % the population ((CSA, 2007 cited in Abrham Genet, 2019). The *Kulisi* however has not been counted in separate census. They are counted together with the *Amhara* and *Awi* which makes the estimation of *Kulisi* difficult. The majority of *Kulisi* *Agaw* are devoted Orthodox Christians (Zelalem, n.d). In addition to Christianity, however, traditional belief systems underpinning the *Kulisi* socio-cultural system co-exist (Desalegn, 2016a).

According to Desalegn (2016b) the traditional modes of *Kulisi* livelihood can be categorized in to food gathering from wild plants, farming in the form of shifting cultivation, fishing and hunting.

## THE SOCIO-CULTURAL IMPACTS ...

### **Research Paradigm**

For the purpose of accomplishing the objectives of this research I have aligned myself with constructivist /interpretive worldview. The general research objective is to explore the socio –cultural dimensions of TBISP as perceived by *Kulisi Agaw of Jawi*. As it is clearly shown in this general objective, standardization, or an objective measurement was not intended. My purpose was to understand the issue from the standpoint of the participants without detaching it from the milieu of the participants. I, also as a researcher was involved as a co-constructer of knowledge by interpreting the view of participants. In line with this Kivuja & Kuyini, (2017) notes that constructivist/interpretive paradigm give precedence to understand the view points of the participant in lieu of the researcher. This approach was used to cheer the research participants to speak more so that what is in their mind would be interpreted by the researcher and the meaning they attached to a context will be explored.

Therefore; in this research, the constructivist paradigm was employed to understand the subjective understanding of participants to look for the intricateness of ideas rather than reducing meaning in to a few categories. Cresswell (2009) asserts that in the constructivist approach socially negotiated subjective meanings are going to be explored. Thus exploring the subjective views of the *Kulisi Agaw of Jawi* regarding to the socio-cultural dimensions of TBISP induced displacement of *Kulisi* was explored in this study.

### **Research Design**

The research design in this particular research was an extension of the paradigm alignment that I made in the preceding section; the nature of data that I want to collect and the types of research questions aimed to answer. As it is indicated in the research objective section, the purpose of this research was to answer these questions from the view point of the participants. According to Storey (2015: p, .79) qualitative research “...concerned with *meaning, sense-making and subjective experience rather than imposing preconceived*

## THE SOCIO-CULTURAL IMPACTS ...

*variables*". Hence qualitative research design will be employed for the purpose of answering the proposed research questions.

The specific type of qualitative strategy employed in this study was instrumental qualitative case study. The purpose of using instrumental case study was to demonstrate the socio-cultural dimension of TBISP induced displacement on minorities by using *Kulisi Agaw* of *Jawi* as a bounded system. As Stake (1995 cited Creswell, 2007) asserts in single instrumental case study a researcher can choose a bounded system to illustrate a particular social concern or issue. Mishra & Rasundram (2017: p. 73) also noted that single instrumental case study "*is a study where a particular case is taken to develop insight on a phenomenon*". In this particular research the socio-cultural dimension of TBISP induced displacement was as a case was illustrated by the *Kulisi Agaw* of *Jawi*.

As it has been shown in the statement of problem section the socio-cultural dimension of sugar projects are rarely studied. My basic intension in choosing *Kulisi Agaw* as a bounded system was to demonstrate /illustrate the socio-cultural dimensions TBISP induced displacement as a social concern or issue (case).

### **Data Collection Methods**

Semi-structured interview was used to collect data from three key informants and ten in-depth interview participants, and observation, focus group discussion (FGD) and document review were also employed. The FGD was composed of two groups with seven members each. Interviewees and discussants were invited only in one data collection method. This was to avoid what Morse et al (2002) calls one of the recurrently occurring mistakes committed by novice researcher, which is saturating participants by repeatedly interviewing the same participant until nothing new emerged in lieu of complete data saturation by continuous interviewing of new participants.

## THE SOCIO-CULTURAL IMPACTS ...

### **In-depth interview.**

The semi-structured individual interview according to (Gillham, 2000) is the most preferable source of data in case study research if rich data is sought. Individual semi-structure interviews were undertaken with *Kulisi* participants. Concerning the nature of semi-structured interview .Smith and Eatough (2015: p, .70) stated:

Questions will be rephrased to follow the flow of the conversation. Much of the interview is taken up with probing the participant on issues which arise and this means it is normal to move away from the schedule. In practice the interview is usually a type of dance, moving seamlessly between questions predicted and prepared in advance and unanticipated avenues which come up spontaneously. At the same time, the researcher needs to monitor how things are going to make sure the conversation does not stray too far from the agreed topic.

Therefore, individual semi-structured interview was conducted with participants from *Kulisi Agaw* community. Semi-structured interview was conducted with *Kulisi* participants for the reason that as Baškarad (2014) stated it gave flexibility for the researcher and let participants to answer questions in a way they understand. Data saturation point was my strategy to determine the exact number of participants. I had interviewed new participants until no new information was emerged. Bernard (2012) cited in Fusch and Ness (2015: p., 1410) states that in qualitative study one cannot quantify the number of participants to reach data saturation. The data has become redundant after I interview ten *Kulisi* participants and I stop there accordingly.

### **Focus group discussion.**

Two focus groups each of them with seven members were conducted. Concerning the appropriate number of participants and time period in focus group discussion

## THE SOCIO-CULTURAL IMPACTS ...

Bhattacharjee(2012:P,.78) notes that focus group discussion “...involves bringing in a small group of subjects (typically 6 to 10 people) at one location”.It has been recommended that “the group is small enough for all members to talk and share their thoughts, and yet large enough to create a diverse group (Lasch et al., 2010; Onwuegbuzie et al., 2010 cited in Fusch and Ness , 2015: p,. 1410).

Semi-structured interview with focus group discussants from Kulisis students from grade ten to twelve in the first group and senior Kulisi elders who are active in the socio-cultural activities of Kulisi in the second group was conducted. This was with the intension to get the views of the two generation.

### **Key informant interview.**

Privileged members of a community example people who are in position or responsibilities who supposed to have knowledge on the topic under study can be taken as key informants.In addition, people who are not members of the focus of the study but have interest in the target population because of their position or responsibility can be included in the key informant interview (Laforest, 2009). In this study, therefore, two key informants from *Jawi* district local government and one key informant from TBISP were included in the key informant’s interview. Participants were purposively selected from TBISP and *Jawi Woreda* administration.

### **Observation.**

In this study both participant and non-participant observation was used. I was overtly participated in rallies prepared by *Jawi Woreda* Land Administration Office for discussing issues related to the socio-cultural aspects of land replacement and related concerns with both Kulisi and pastoralist Amhara people displaced along with them. In addition, I have conducted both covert and overt non-participant observation around people *Woreda* administration and TBISPpublic relation office to observe the resentments and concerns



## THE SOCIO-CULTURAL IMPACTS ...

brought by the community to the respective authorities. Finally, I have observed the interaction of *Kulisi* community at market places during and Groceries, Hotels and public areas.

### **Document review.**

I have tried to review documents related to the culture of *Kulisi Agaw* community and used some data relevant to my study. For example, I have read a training manual on the cultural traditional practices which helped me to understand the TBISP induced displacement process .In addition, in the document review I have used photographs taken by *Jawi woreda* communication office .The documented photographs were valuable additions to understand the impact of TBISP induced displacement on Fifi festival of *Kulisi* community. The day of the *Fifi* festival had already passed when I arrived there.Thus, I used images which were recorded without my personal intervention.

### **Research Participant Selection**

Non-probability participant selection technique was employed in this research. Non-probability participant selection according to Alston & Bowles (2003) is the major participant selection technique in qualitative research when generalizing the finding is not primary concern. The purpose of this research is to explore the socio-cultural dimensions of TBISP on *Kulisi*Agaw of *Jawi*. Generalization of the finding by choosing representative sample is not intended in this research.

Using *Jawi woreda* administration as an entry point, I purposively selected participants'. Taherdoost (2016) argued that that a researcher will employ purposive or judgmental participant selection when cases or participants warrant inclusion based on his judgment. Therefore, purposive participant selection technique was employed in this study. Concerning the participant size, I did not pre-determine the exact number of participants. In this particular research the total number of participants was twenty seven.Yin (2011) cited in

## THE SOCIO-CULTURAL IMPACTS ...

(Gentles, Charles, Ploeg, & McKibbin ,2015) also recommended that in single case study the number of participants shall be between the range of 25-50. Thus, this number range supported by the data saturation principle was used to determine the number of participants on ongoing basis.

### **Participant Selection Criteria**

Participants were included based on the following criteria's' .First; participants included in the individual in-depth interview should be the member of the *Kulisi Agaw* community who were willing and able to talk about the impact of TBISP on *Kulisi* and Second, participants in the FGD was expected to be *Kulisi* students from grade ten to twelve in on the one hand and *Kulisi* elders on the other. Fourth, both participants in the individual interview and FGD should be residents in *Alukurand Kebele* and displaced by TBISP. On the other hand, participants in the Key informant interview were included based on their position and Knowledge about socio-cultural impact of TBISP induced displacement on *Kulisi Agaw* community.

### **Unit of Analysis**

Choosing the unit of analysis of a scientific study is the first priority of any social science inquiry. The unit of analysis could be individual groups and organizations, technologies countries, objects, issue and so on (Bhattacharjee, 2012). In this research *Kulisi Agaw* community of *Jawi* was a bounded system which was used to illustrate the socio-cultural impacts of TBISP induced displacement as an issue based case. According to Miles and Huberman (1994) cited in Baxter & Jack (2008) the case is the same as the unit of analysis. The major purpose this study is to understand the socio-cultural impact of TBISP induced displacement which is by default the unit of analysis.

## THE SOCIO-CULTURAL IMPACTS ...

### **Participants of the Study**

In this research Key informant were three representatives from *Jawi* district local government and TBISP (two from the district and one from TBISP) and fourteen *Kulisi* participants were also involved in the FGD. The FGD participants were divided in to two. In the one group were seven elder people who were respected by the *Kulisi* community and seen as leaders by default. In the second FGD groups seven *Kulisi* youths have participated. The participants in this second group were intentionally selected to be those who attended grade ten and beyond. This is because in the *Kulisi* community children are not encouraged to talk which would have posed a challenge in the discussion. Therefore, I include those who are better in their education background assuming they are in a better position to speak than the unlearned and to represent the new generation who is the most exposed to the strange culture than elder people. In the in-depth interview with *Kulisi* participants' ten individuals with different age groups were involved.

### **Data Sources**

In this particular study both primary and secondary data sources are employed. The primary sources of data were mainly of *Kulisi* community members through FGD discussion, individual interview and observation. Key informant interview with *Jawi* district local government and TBISP representatives were also the primary source of data in this study. Regarding to the secondary source of data photograph documentations of *Fifi* festival and Training manual prepared by *Jawi* district culture and tourism office was used.

### **Data Collection Tools**

In-depth interview guides, FGD guide and observation checklist were used to undertake this study. In addition recording device for the purpose of interviewing those participants willing and note book for taking note have been employed .

## THE SOCIO-CULTURAL IMPACTS ...

### **Data Analysis Technique**

Thematic analysis was the data analysis technique in this research. Thematic analysis of the six stage process proposed by Braun & Clarke (2006) was the specific data analysis technique in this research. These steps are a) transcribe and familiarize one self with the data; b) developing initial codes; c) searching for themes; d) reviewing themes; e) defining and naming themes; f) producing the report.

In this study since all participants speak Amharic language data was collected in Amharic language and audio recorded. The recorded data was translated and transcribed. Data analysis was basically started in the field. From the transcribed data, I generated initial codes by identifying patterns and reducing the data after familiarizing the transcribed data by continuous re-reading. Then, overarching themes were developed which were checked against the coded extract and data set. Finally, themes were clearly defined and named and the final report was produced with vivid extracts selected. The analysis was linked back to the research questions and the literature.

Though, the data analysis technique presented here based on Braun and Clarke (2006) six phase processes has given structure for my analysis process, it was not taken as a rigid process. There was some kind of back and forth movement. Nowell, Norris, White, and Moules (2017) discusses the iterative nature of this analysis technique by stating that in reality it iteratively develops and reflectively evolves over time and entails incessant movement rearward and forward. Thus, in this research too there was a movement between the first and the six phase of the analysis. This flexibility made it the easy approach for me as a novice researcher. In addition, the intrinsic theoretical freedom of thematic analysis makes a choice for any kind of research (Braun & Clarke, 2006; Nowell, Norris, White, & Moules, 2017) including case study research which was the particular strategy of this research. It could well

## THE SOCIO-CULTURAL IMPACTS ...

fit to the paradigm, methodological and design choices of this research due to its theoretical freedom.

### **Ethical Consideration**

Ethics is native to qualitative research (Steffon, 2015). The ethical issues that I cautiously followed in this research include; ergo, the following. First, Participants were not conned by any means. Participants were informed the purpose of the research and without their free consent nothing has been done. For example, participants were told that they can discontinue the interview wherever they deem it is unimportant to them. Widdowson (2011:p, .32) noted:

In all research, research participants need to be free to make the decision as to whether to participate or not in the research from a position of informed consent. This is a difficult question, as it can be argued that the client cannot truly know precisely what they are entering into at the outset. One way this can be addressed is to consider consent as an on-going process rather than a one-off event.

Therefore, I have given due attention for the consent of the participants throughout the research process. Participants were entered in to the process and continue only out of their free consent. They will not be forced/deceived to enter to the agreement nor to stay in the agreement.

Secondly, in this research participant's right to confidentiality and anonymity was thoroughly followed. The risk of identification is evident in qualitative research. Anomization is one strategy to keep the confidentiality of real-life individuals whose actual words has been reported in qualitative researches (Steffon, 2015). Thus, participants have remained anonymous and represented in codes. Accordingly, INI represent in-depth interviewees, KI denotes key informant while FGD-1 and FGD-2 represent focus group discussants in

## THE SOCIO-CULTURAL IMPACTS ...

one(Students) and discussants in the second group (elders) respectively. In addition, unless, they give their free consent, their voice has not been recorded and their identity has been kept private. Some of the participants were for example unwilling their voice to be recorded and I take note without recording.

Thirdly, reasonable incentive was allotted for participants especially for the members of the *Kulisi* community they were based on TBISP payment scale for daily laborers (seventy Ethiopian Birr). This is in accordance with what World Bank (2015: p. .67) states that *“There should be no economic exploitation of individual informants, translators and research participants; fair return should be made for their help and services.”*

Finally, participants have not faced physical and psychological harm while they are devoting their time for interviewing and focus group discussion. Places for discussion and interview were checked for being safe and participants were consulted for their choice.

### **Trustworthiness of the Data**

Case studies have strength in the sense that they provide a detail understanding of study participants and they give actual-life situations. However, inability of generalizing findings has been considered as the major weakness of case study researches (Mishra & Rasundram, 2017). For the purpose of minimizing this drawback, the strategy of assuring the trustworthiness of the data in this research includes triangulation, member checking, and peer examination

One of the unique characteristics of case study research is that data can be collected from multiple sources. Triangulation also employs different sources to corroborate the same finding (Rowley, 2002) .Thus, triangulation was used as a good strategy of assuring trustworthiness in this case study research. Within method triangulation was used in this research. Denzin (1970, 1978) cited in Fusch & Ness (2018) noted that, the between method or within method triangulation can be used to assure trustworthiness. However, the within

## THE SOCIO-CULTURAL IMPACTS ...

method triangulation is a widely established form of methodological triangulation in qualitative case study research. Therefore, the specific data collection methods such as individual interview, key informant interview, and FGD, observation and document review were corroborated to enhance the trustworthiness of data.

Baxter and Jack (2008) referring to Krefting (1991) asserts that an integration of member checking in the data collection and analysis in which the interpretation of the researcher will be challenged by a different perspectives of participants is the other strategy of assuring trustworthiness. How much the interpretation of the researcher reflects the views of the participants is one frequently posed question (Steffon, 2015). This question of trustworthiness was tackled in this research by sharing the data back with the participants and discussing and receiving comments from academic friends.

### **Limitation of the Study**

The major limitation of this study is that concerning the gender inclusion. I was highly curious to hear the views of women *Kulisi* members equally with men. But, due to the highly patriarchal culture in *Kulisi* community women were not willing to communicate effectively. I have tried to search for as many women as possible but it was not possible due to women's secrecy. So, to overcome this limitation I have tried to ask many probing questions to the only woman I have interviewed and men participants about the impact of the displacement on women.

## Chapter Four: Finding and Analysis

### Introduction

This part of the paper is devoted to the presentation of the finding of the study. Theme based analysis was employed to organize the finding in to major themes and sub categories in line with the objective of the study already pointed out in chapter one. Accordingly, the socio cultural impacts, circumstances that engendered the existing socio-cultural situation of *Kulisi* and major attempts to lighten the socio-cultural downsides of TBISP were presented as main categories with sub themes, when there is one. Finally, summary of the finding is also provided.

### Demographic Information of Participants

*Table 1: Demographic information of in-depth interviewees.*

| Code  | Sex | Age | Marital Status | Educational Status | Religion | Occupation    |
|-------|-----|-----|----------------|--------------------|----------|---------------|
| INI-1 | M   | 25  | Unmarried      | University dropout | Orthodox | Daily Laborer |
| INI-2 | M   | 63  | Married        | Illiterate         | Orthodox | Jobless       |
| INI-3 | M   | 39  | Married        | Illiterate         | Orthodox | Farmer        |
| INI-4 | M   | 50  | Married        | Grade eight        | Orthodox | Merchant      |
| INI-5 | W   | 49  | Married        | Illiterate         | Orthodox | Housewife     |
| INI-6 | M   | 23  | Unmarried      | Grade two          | Orthodox | Daily Laborer |
| INI-7 | M   | 48  | Married        | Illiterate         | Orthodox | Daily Laborer |





## THE SOCIO-CULTURAL IMPACTS ...

|      |   |    |                |  |        |        |          |                        |
|------|---|----|----------------|--|--------|--------|----------|------------------------|
| KI-1 | M | 45 | Jawi<br>woreda | Culture and<br>Tourism<br>Office head  | Degree | 2 year | Orthodox | Amhara                 |
| KI-2 | M | 41 | Jawi<br>woreda | Administra<br>tor                      | 12+4   | 1 year | Orthodox | Highlan<br>derAga<br>w |
| KI-3 | M | 51 | TBISP          | Public<br>relation<br>Office/head<br>/ | Degree | 4year  | Orthodox | Highlan<br>derAga<br>w |

**Source:** The researcher's key informant interview, 2020

Participants in the Key informant were three one from TBISP public relationship office and the remaining two from *Jawi Woreda* government. The Key informant from *Jawi Woreda* administration was 12+4 with one year experience in his current position. The Key informant from TBISP and *Jawi Woreda* Culture and Tourism Office were degree holders with four year and one year experience in their current position respectively. Regarding to ethnic background the two Key informants are Highlander *Agaws* while one is *Amhara*.

**Table 3: Demographic Information of FGD-1.**

| Code   | Sex | Age | Marital<br>Status | Educational<br>Status | Religion | Occupati<br>on |
|--------|-----|-----|-------------------|-----------------------|----------|----------------|
| FGD1D1 | M   | 25  | Unmarried         | Grade ten             | Orthodox | Student        |
| FGD1D2 | M   | 27  | Married           | Grade twelve          | Orthodox | Student        |
| FGD1D3 | M   | 25  | Unmarried         | Grade twelve          | Orthodox | Student        |

## THE SOCIO-CULTURAL IMPACTS ...

|        |   |    |           |              |          |         |
|--------|---|----|-----------|--------------|----------|---------|
| FGD1D4 | M | 23 | Unmarried | Grade ten    | Orthodox | Student |
| FGD1D5 | M | 24 | Unmarried | Grade eleven | Orthodox | Student |
| FGD1D6 | M | 23 | Unmarried | Grade ten    | Orthodox | Student |
| FGD1D7 | M | 24 | Unmarried | Grade 11     | Orthodox | Student |

**Source:** Researcher's focus group discussion with Kulisi Youths, 2020

All of the participants in FGD-1 were men and their age range from 23-27 and except one all of them were unmarried. Regarding to their educational background ranges from grade ten to twelve. All of them are orthodox Christian believers and pursuing their education.

**Table 4: Demographic Information of FGD-2.**

| Code       | Sex | Age | Marital Status | Educational Status | Religion | Occupation      |
|------------|-----|-----|----------------|--------------------|----------|-----------------|
| FGD2<br>D1 | M   | 60  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2<br>D2 | M   | 59  | Married        | Grade five         | Orthodox | Security worker |
| FGD2<br>D3 | M   | 61  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2<br>D4 | M   | 64  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2<br>D5 | M   | 60  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2       | M   | 61  | Married        | Illiterate         | Orthodox | Jobless         |

## THE SOCIO-CULTURAL IMPACTS ...

|      |   |    |         |            |          |        |
|------|---|----|---------|------------|----------|--------|
| D6   |   |    |         |            |          |        |
| FGD2 | M | 58 | Married | Illiterate | Orthodox | Farmer |
| D7   |   |    |         |            |          |        |

**Source:** Researcher's focus group discussion with Kulisi elders, 2020

Participants in FGD-2 were men *Kulisi* elders whose age ranges from 58-64. All of the participants in this FGD married. Except one all of the elders in this discussion have not attended school. The discussants were exclusively orthodox Christians. Among the discussants in this group all of them except two have lost job as a result of TBISP induced displacement of *Kulisi Agaw* community

**Table 5: Major themes and Subthemes of the Finding**

| Major Themes  | Subthemes   |
|---|---|
| 1. Social relationship impacts.   | <ul style="list-style-type: none"> <li>❖ <i>TBISP induced displacement impact on inter-community relationship.</i></li> <li>❖ <i>The impact of the displacement on Intra-community relationships.</i></li> <li>❖ <i>Intra-family relationship related impacts of the displacement.</i></li> </ul> |
| 2. Identity crisis among the youths of Kulisi in the novel social milieu. |   |
| 3. Social service and infra-structure.                                    | <ul style="list-style-type: none"> <li>❖ <i>Hard infrastructures and its social benefit.</i></li> </ul>   |

## THE SOCIO-CULTURAL IMPACTS ...

|   |   |
|---|---|
|   | ❖ <i>Soft social infrastructures related benefits.</i>  |
| 4. Social inequality sequels.                                       | ❖ <i>Social inequality among Kulisi and Amhara/Sebat Agaw.</i><br>❖ <i>Intra-community disparity.</i>                 |
| 5. The impact of the displacement on the major cultural practices.. | ❖ <i>Fifi Ceremony.</i><br>❖ <i>Ginafishiti.</i><br>❖ <i>S'xasivi.</i>  |
| 6. Social Insecurity and Morality Problems.                         | ❖   |
| 7 .Top-down approach.   | ❖   |
| 8. Disregard for atypical circumstances.                            | ❖ <i>A process incognizant of the unique subsistence system of the community.</i><br>❖ <i>Unrepresented interest.</i> |
| A displacement process without empowerment.                         | ❖ <i>Unaddressed lack of thriftiness.</i><br>❖ <i>Lack of industriousness and women led subsistence.</i>              |

### The Socio-cultural Impacts of TBPID on *Kulisi* Agaw Community

The Ethiopian government has launched TBISP in the vicinity of this minority group beginning in 2004 E.C.as part of its broad Agricultural transformation aspiration. The project was commenced by displacing the aborigines .The project has ousted the indigenous *Kulisi* community of *Agaw* who has been living dispersed all over the largest rural *Alukurand kebele*

## THE SOCIO-CULTURAL IMPACTS ...

of *Jawi woreda*. *Kulisi* along with *Amhara* semi-pastoralist community was relocated leaving the rural *Alukurand Kebele* to the superb of *Fendika* town.

The finding of this study revealed that the project has brought notable changes on the historical socio-cultural symphony of *Kulisi*. The finding of the study consistently demonstrate that the project was both destructive and rewarding though the downbeats of the project overshadows what it avails them. As the participants in the study showed, though, there are some advantages, the dark upshots are distressing. The socio-cultural blow of TBISP of the *Kulisi Agaw* community in this research found to be mainly cloudy in terms of both economic driven social relation downbeats and negative sequels of the social change owing to the novel social milieu. The impact of the displacement in terms of the social tie, social puzzlement and identity crisis, side-line belief systems and cultural practices, crime and moral issues, social disintegration, social inequality and the major process issues that exacerbate the disadvantage of the displacement were discussed. In addition, the major efforts for the socio-cultural reconstruction of *Kulisi* were presented.

### **Social relationship impacts.**

#### ***The impact of the TBISP induced displacement on inter-community relationship.***

The inter-community relationship impact of the DID on the *Kulisi Agaw* of *Jawi* is characterized by both collaboration and confrontation. The confrontation, if there is any, is reconfigured around economic or material factors. This is evident in their uneasy relationship with the Gumuz and the Amhara community in the farm land. The finding revealed that the post-displacement *Kulisi* has developed peaceful relationship with the residence area Amhara community where there is no much resource competition while their relationship with the farm land Amhara community is edgy. Historically; the relationship between the *Kulisi* community and the neighboring community was full of discrimination and stigmatization. As

## THE SOCIO-CULTURAL IMPACTS ...

the finding of this study showed the current relationship of the *Kulisi* with the *Amhara* and Highland *Agaw* community is better than the previous times. INI-2 stated:

After we come here the stereotypic relationship between the *Kulisi* and *Amhara* people has been shunned. Previously, we were sometimes unmannerly prejudging one another. Even, the Highlander *Agaw* and the *Kulisi* relationship were stereotypic. They label us " *Kolegna*" /the Amharic equivalent of *Kulisi*/ What they used to fail to make out was that we are *Agaws* who inhabit the low land area of *Jawi*. *Kolegna* is not the people it is the name of the terrain. We together with the Highland *Agaw* are people of the same ancestors who came from *sekota* long ago. The good news is however we are dispelling these relationship setbacks among *Kulisi agaw* and the highlander *Agaw* and *Amhara* people. You know, you cannot welcome and accept a community until you live together and eat together.

In times gone by, the *Kulisi* has been disparaged by both the *Amhara* and the Highland *Agaw* community of the nearby area. An official marriage among the *Kulisi* and these groups was roughly unthinkable. *Kulisi* and *Amhara* community used to barely partake in common life sustaining informal networks. Previously, the *Kulisi* and both *Amhara* and the Highland *Agaw* used to live far apart both physically and socio-culturally. The physical convenience due to the relocation however brought anew window of collaboration and socio-cultural integration. The observation of the relationship of the *Kulisi* and the *Amhara* at different places also showed this manifested cooperation. INI-1 pointed out:

In the pre-displacement period we were living far apart with the *Amhara* but currently we are neighbors to each other. I do not dare to say that there is no any kind of conflict among the *Agaws* and *Amhara*. Conflict is foreseeable element of coexistence. But, the conflicts are neighborhood chasms just as

## THE SOCIO-CULTURAL IMPACTS ...

*Agaws* clash each other though sometimes there appear ethnic based altercations between individuals slandering each other. There were different studied schemes by some groups to put *Agaws* and *Amhara* people in discord though not winning. Unlike in the pre-displacement time, marriage with the *Amhara* is now frequent and stigma is rare.

According to FGD-2 *Kulisi* and the *Amhara* are socio-culturally being integrated through previously unlikely, marriage and informal networks among them. Marriage was almost unthinkable between the two groups before the displacement. The displacement has made the *Agaws* and *Amharas* neighbors which opened emotional connection between them. Likewise, INI-9 stated that “*previously, an open marriage between Amhara and Kulisi was not common. In addition to marriage life sustaining institutions like iddir and Fifi ceremony are the ways through which the two groups are cooperating*”. The document review in the form of photographs also demonstrated that the *Agaw* and *Kulisi* are cooperating during *Fifi* ceremony.

**Photo 1.** *Kulisi* and *Amhara* Community at the Official *Fifi* Ceremony



Taken by *Jawi Woreda* Communication Office October, 1, 2019)

The photograph herein above also showed that the *Amhara* and *Kulisi Agaw* celebrate the *Fifi* official festival together. INI-2 also stated:



## THE SOCIO-CULTURAL IMPACTS ...

Formerly, marriage between *Agaw* and *Amahara* was uncommon but after we come here, they are asking us for marriage .One highly esteemed *Agaw* elder once upon a time said "We are becoming one family without asking each other. They are begetting a child for us and we are too. But, how we did is with silence; without uttering what we are doing"/laughing long/. What he said is that we are not choice of one another for marriage officially but we have sexual affair with them; which leads to delivery of a child. Presently, *Amhara* people has positive regard for us; marriage between the two is frequent; we are together in *iddir*, *mahiber* and other social activities .There is no an ethnic based discordance among us. We live by respecting one another.

On the other hand, language fusion is one instrument of integration between the two groups. The *Amharas* are minority in the town suburb where the *Kulisi* are resettled. The *Amhara* are learning the *Kulisi* language. The observation data also showed that there are *Amharas* who speak *Kulisi's* language. This language fusion while it helps minimize the chance that the *Kulisi* will be utterly swallowed has facilitated the integration and smooth relationship among the two.FGD-2 discussants also indicate that the *Amhara* and the *Kulisi* community in the post-displacement do not have reason for conflict. The major potential cause of discordance between *Kulisi* and other communities is competition on land and other resources but there is no resource computation with the host *Amhara* community in the residence. Similarly, INI-1 also asserted:

There is of course positive aspects to our interrelationship principally in terms of language exchange .Members of the *Amharas* are learning our language .Specially young *Amhara's* are learning *Kulisi* *Agaw* language. Therefore, in this regard, we can say there is a good change compared to the previous situation. If you talk about being swallowed by the *Amharic* language, it could

## THE SOCIO-CULTURAL IMPACTS ...

not be because we are majorities here at list in our village. Of course, after we come here we are improving our Amharic language but we did not drop our own. Indeed *Amharas* are learning our language.

The finding of the study based observation data around groceries, meetings and churches revealed that the Amhara and the Kulisi community relationship is more of positive. Similarly, FGD-1 discussants showed that the inter-community relationship of the *Kulisi Agaw* is characterized by collaboration with the Amhara and Sebat Agaw in the residence area

The relationship between the *Kulisi Agaw* and the host community in the place of farm is however more of confrontation than collaboration. According to participants the substitute for farm land lost was given on the lands of conflict induced oustees of *Amhara* people. The place was held by people displaced in 1993 from *Oromia* region. The story goes on that when the *Amhara* people were relocated in *Jawi*, they were not given adequate land to survive. At this time, the community controlled the barren lands by cutting trees and preparing the land. Recently, when the *Kulisi Agaw* were displaced by the TBISP in 2004 E.C., the *Jawi Woreda* land administration has given the *Kulisi* a substitute of the land they lost at the same place in which the *Amhara* conflict induced oustees held farm land. This was a source of conflict of interest among the former land owners and the lately relocated *Kulisi* and semi-pastoralist *Amhara* community after they were displaced from their land. The government gave part of the lands of the former land holders claiming that it was held illicitly. This pronouncement of the government has been a source of confrontations and fatal conflicts some times, among the two parties stated here in above. INI-3 stated:

There are serious discordances of interest, threats of killing, and persistent conflict among the newly assigned owners and the previous owner of the land. They are just putting us in to conflict by giving overlapping land ownership.

## THE SOCIO-CULTURAL IMPACTS ...

The government by labeling the previous owners as illegal and the *Alukurand kebele* development oustees as legal owners of the land but still giving overlapping certificate for land ownership is engendering conflicts among displaces and the host community.

In addition, the Kulisi community is also in conflict with the *Gumuz* community. As the participants asserted the substitute land is not adequate for survival. So, some of the *Kulisi* community members wander to the Benishangul Gumz region to find additional land which exposes the *Kulisi* to attacks from the other side. They are re-migrating back to Jawi fleeing from the conflict. As the participants stated that, this has highly affected their life. For example, INI-9 stated: “*I have been around Benishangul region in search of land but when Gumuz people started killing outsiders I come back to save myself. Our relationship with the Gumzes is not good though we do not incessantly meet with them*”. In line with this challenge KI-2 also stated that the *Kulisi* community is facing double displacement due to inadequacy of land or unresolved conflict on land ownership and as a result they are coming in clash with the *Benishangul* community. KI-1 also stated that while the intra –community clashes are easily mitigated through the strong traditional conflict resolution mechanisms of *Kulisi* inter-community chasms were the most difficult which cost the precious human lives. Though it is possible to resolve the inter-community conflicts using traditional conflict resolution mechanisms it is difficult to easily meet with outsiders owing to the distance.

### ***The impact of the displacement on Intra-community relationships.***

*Kulisi* Agaw used to live strewed all over the wide *Alukurand Kebele* of *Jawi*. The new pattern of resettlement has come with its own shortcomings. When *Kulisi* communities live in their previous land inter-household relationship was not quantitatively strong though qualitatively better. According to participants in the pre-displacement the *Kulisi* relatives get together occasionally, but their relationship was not conflict ridden. When they meet after a

## THE SOCIO-CULTURAL IMPACTS ...

long stay, it was in high spirits. Presently, they are always together and no yearning for one another. Secondly, difficulty of keeping family boundary as a result of crowded houses among the resettled families is the other reason for being in dissonance. Thirdly, participants stated that the conflict is to a certain extent resulted from a sort of ennui that comes from having too much contact among kinship members. Fourthly, families get in to clash when a child of one family touches the possessions of the other household. Pertaining to the inter-household relationship impact of TBISP induced displacement INI-10 stated:

We were dwelling scattered but now since the place of the resettlement is crowded together interfamily conflict has become frequent incidence .If a child of one family touches the Mango trees or some other thing of the nearby family what habitually will follow is inter-family altercations .Here, there is no tranquility among the Kulisi families.

The mango tree in front of houses are also pretexts of inter-household clashes .Though ,families are in discordance to each other because of many pretexts, the chief factor seems the new resettlement pattern which is crowded and which made privacy impossible. On the other hand, sometimes disagreements lead to ethnic based insult, if the families are from different ethnic group. This was opaquely stated by INI -9 as follows:

The only resource we had is Mango trees in front of our houses, even these are source of conflict among family members and with neighbors. When the child of one family cut the fruit of the mango quarreling is what comes next. There is no peace. Sometimes the inter-family conflicts among families take shapes of ethnic conflict. If one family is from *Amhara* and the other *Agaw*, ethnic based insults are common .In the pre-displacement there was no room for talebearers but now since the families are huddled together it is easy for one to pry in to the privacy of the other. Each one of us knows the privacy of the

## THE SOCIO-CULTURAL IMPACTS ...

other family. The more one knows the detail of the life of the other family, the less chivalrous he becomes towards that family which leads to conflict...

The dissension caused by crowded pattern of the new resettlement has also been aggravated by the new economic deprivation. The privacy related problem and the resultant chitchat and hatred have badly affected the inter-family bond. According to FGD-2 participants, the economic deprivation also has heightened the conflict. Formerly, the families of *Kulisi* were economically well and the support system was an integrating factor. In the post- displacement; however, when the economic problem dismantled the collaboration among families, grounds for disagreement eclipsed factors of collaboration. INI-1 pointed out:

The social bond among the *Kulisi* community is deteriorating. Hatred and gossip is harming our inter-relationship. When you live dispersed you meet rarely and if you meet it is after you feel longing for one another. That is why our social bond is becoming weak. Besides, previously, our relationship was helped by the fact that we were helping each other and eating together. Now there is nothing to eat together which would have buttressed our social bond.

### ***Intra-family relationship related impacts of the displacement.***

The family ties of the *Kulisi* community have been dismantled by TBISP induced displacement as a corollary of the shifting power dynamics among family members. The economic driven socio-cultural downbeat of the dislocation on intra-family relationship is daunting. The parent's headship vanished as they bereft of their economic ascendancy. This family role and status bewilderment leads to incongruity among family members that ranges from conflicts without grim upshots to on slaughter and suicide. In accordance to this FGD-2 participants said that the family authority systems have already disintegrated due to the economic down war movement of the parents. The economic quandary is leading family

## THE SOCIO-CULTURAL IMPACTS ...

members in to conflict. Due to these economic stresses many people has been committing suicide and killing their family members. Those stressed persons especially women commit suicide by dropping themselves in to the projects canal. Most of the victims are women. In line with this INI-7 stated that “...*women are the most affected by suicide and slaughter by husbands due to conflict among family members...*”

Likewise, FGD-1 discussants revealed that the economic anxiety is leading to clashes among family members. Intra-household conflicts are becoming one of the major factors for the suicide and gender based violence. They said that husbands are slaughtering their wives and there are also several cases of suicide by taking overdose and dropping to the project canal and women are more often than not sufferers of homicide .When husband and wife are in quarrel the upshot is sometimes suicide of one of the two or the killing of the wife by the husband

### **Identity crisis among the youths of Kulisi in the novel social milieu.**

According to the Key informant interviews with Woreda officials, in spite of unswerving fondness of the elder people for their tradition, the post-displacement youths are repudiating their culture. This social estrangement and identity bewilderment is mainly the result of the socio-cultural displacement which cut off the *Kulisi* community from their long-established rural and indigenous milieu. The *Kulisi* youths are engrossed to the town aura than their forefather’s traditional ways of life. This has been resulted in identity confusion. For example INI-6 stated:

Brother! Look! There is backwardness in our community; some of the elders even try to force me in choosing what to wear what to eat. The rural and the town culture are different. The elders are though physically in the town they are mentally still in the rural village.

## THE SOCIO-CULTURAL IMPACTS ...

According to key informants this socio-cultural disorientation is noticeable in the traditional feasts especially in the *Fifi* ceremony. Some of the youths are acting like onlookers than owners of the culture. According to some informants the causes of the socio-cultural bafflement of the youths is twofold. Firstly, the social change due to the novel town environment and secondly, the disappearance of the elder peoples economic authority which resulted in the decline of elder peoples and families familial clout over children. In line with this KI-2 noted:

What we always are aware of is that most of the youths of the *Kulisi Agaw* disowned their tradition by learning supposedly the modern culture of the town. Even in the *Fifi* ceremony they are ceasing to dance and play as before. They always stand out when the *Fifi* dance is performed as an outsider. They are repudiating their culture. Sadly, they consider this as sign that they are modern. What is imperative to them than their father's way of life is cutting their hair in a new style and wearing fashion cloths

Similarly, KI-1 stated:

In addition to the economic factors the social changes as a result of their resettlement near the town has contributed to the deterioration of the culture. Youths are on the way to estrangement to their tradition. But, the social change as a result of the new relocation would not have been that much strong, if they had good economic position in the new area. If the elders were financially muscular, the more they can influence the youth.

### **Social service and infra-structure.**

#### ***Hard infrastructures and its social benefits.***

According to the participants of the study the social service and infrastructure access is better than the pre-displacement period though not as good as the initial oath. This is quite

## THE SOCIO-CULTURAL IMPACTS ...

true especially concerning to road construction. KI-3 in attempt to express the upside of the project by stating that *“I am sure you came by car not on foot, that highway is the fruit of the project. Four other roads coming from different direction to the Jawi are in the process; this is owing to the project.”*

FGD-2 participants pointed out that one of the benefits the displacement is road accessibility. Before the displacement the roads that started and go to different places was only two. Both of these roads were not highway rather muddy and mountainous and challenging to go and come. Due to these difficult roads many people have died out of car accident. INI-5 concurred:

In the pre-displacement the road problem was very distressing .Both going out of Jawi and moving within Jawi was difficult. Specially, women at birth were dying because of health service inaccessibility emanating from the road. Now however women death at birth has decreased.

The other hard social benefit is social integration emanating from recreational infrastructure specially stadium. The stadium apart from being source recreation has been of an important strategy of *Kulisi* children to integrate with the host community. FGD-2 discussants said that one of the favorite games of children of the host community is sport and one of the favorite places that children spend their time is stadium. The sport service in the stadium was one of the strategies used by the *Kulisi* children to easily integrate to the host community. My observation also showed that the *Kulisi* and *Amhara* children play together.

### ***Soft social infrastructures related benefits.***

KI-1 stipulates the benefit of the displacement in relation to education service saying that *“Previously, the Kulisi Agaw was living dispersed and it was difficult to access education. Now they are resettled near to the town .This coming together in one place has helped specially the young to learn.* FGD-1 participants also said that before the displacement



## THE SOCIO-CULTURAL IMPACTS ...

accessing education, health service, water and electricity was difficult and sometimes impossible. The post-displacement situation is better in this regard. The observation data also revealed that there are health center, water pumps and school without far from the *Kulisi* village.

But, this doesn't mean that there are not quality problems and other threats to it. For example, health services and electricity is poor, water is not still accessible as it should be. As I observed, most of the available public water pumps are not functioning, the health center is usually closed and electricity is unstable. In addition, despite the potential accessibility of the education service, practically there are recurrent dropouts owing to economic challenges of the *Kulisi* children. Regarding to the dropout problem FGD-1 discussants said that dropout is a recurrent phenomenon among the *Kulisi Agaw* students.

### **Social inequality sequels.**

#### ***Social inequality among Kulisi and Amhara/Sebat Agaw.***

One of the consequences of the dislocation is inequitable allocation of losses and gains between *Kulisi Agaws* and other ethnic groups. INI -5 stated:

Of course, we used to be less advantaged than other *Amhara* and *Sebat Agaw* community in every aspect prior to the displacement. Now do not ask me how wide the gap between our life and other communities is. Let me tell you long story in short. Our children are collecting spoiled onion and potato at market places because they have nothing to eat. But, the highland *Agaw* are leading luxuries life by being leaders in our land. You can go and see who monopolize *Jawi Woreda* government offices and you will believe me. Look how the houses of Amhara pastoralists are many times better than our huts.

## THE SOCIO-CULTURAL IMPACTS ...

The *Kulisi Agaw* is exceptionally underprivileged compared to the Amhara community ousted along with them mainly owing to culturally inapposite standards of monetary reparation and land replacement. As the participants underlined the project personnel were not mindful of the socio-cultural uniqueness of the *Kulisi Agaw* that stems from their indigenoussness, dissimilarity in production system and singular attachment to the land, compared to other people displaced. The observation at the market places also showed that the *Amhara* and *Kulisi* community are in an equal social status. The *Kulisi* children even collect spoiled potatoes dropping in the market. I have observed sympathetic glances from the Amharas toward these children who collect the spoiled leftover in the market. I have even seen when some *Amhara* give money for these children. INI-1 stated: “*there is no animosity between the Amhara and the Kulisi community and the Amhara are not responsible for the inequality indeed they are fighting the injustice siding with us. But the government officials are corrupt to hear our voice.*”

### ***The displacement has widened the with-in social inequality.***

Though the displacement has caused the downward movement of the *Kulisi* community as a whole it has distinctively jeopardized some segment of the community such as elder people, and widows. For example, INI-5 stated:

My son, we are in problem. Elder people and widows are especially in bad condition. Elder people are rejected when they apply to be employed in the project. Most of the youths can be employed as security workers or at list daily laborers. Widows who had no children and elder people are in miserable situation. Our husbands do not like work. In our community we women bear all the responsibility of supporting the family. Our husbands are not as industrious as your fathers. When everything went wrong women are left in problem. It is not suitable for us to support our family as before but husbands

## THE SOCIO-CULTURAL IMPACTS ...

expect our traditional role which is impossible women and elder people are ... in problem.

The other sections of the *Kulisi* community who are underprivileged in the post-displacement are elder people. The observation also showed that the *Kulisi* most of elder people do not go work. FGD-2 discussants stated that most of the jobless people due to the displacement are elder people. Elder people are in deep economic social despair.

### **The impact of the displacement on the major cultural practices.**

According to the finding of the study the displacement has brought alterations on different cultural practices of *Kulisi Agaw* such as *Fifi* /commemorative ceremony of the *Kulisi* forefathers exodus/ *Ginafishti* /land inheritance system/, *S'xasivi*/Peripheral belief system and marriage related traditions. Most of these cultural practices are intrinsically economic dependant .When the *Kulisi* community become economically weak due to the displacement the practices either change their shape or diminished in importance. In addition, the change in the social milieu has also contributed in restyling these practices. Thus, the factors for the alteration on these practices are twofold---economic and social. Each of them will be presented as follows.

#### ***Fifi* ceremony.**

The *Fifi* ceremony is supposed to be celebrated from *Hamle 5* to *Meskerem 18*.The *Fifi* ceremony is a traditional dance by the *Kulisi* youth girls and boys from *Hamle 5* to *Meskerem 16* and at *Meskerem 16* which is the day of *Meskel* festival. *Fifi* is celebrated at the presence of all members of the *Kulisi* community of *Jawi* and other co-inhabitants, mainly Amhara community. The festival continues till *Meskerem 18* mainly and sometimes till *Meskerem 20*.The *Fifi* ceremony is highly connected with the memory of the *Kulisi Agaw* about the past rulers oppression and their ancestors reaction. The *Kulisi* people memorize

## THE SOCIO-CULTURAL IMPACTS ...

that in the past their ancestors has been expected to pay tax in honey, eggs, hens and sheep .However at some point in time the rulers asked the *Kulisi* ancestors to pay tax by giving their daughters. This idea was unwelcomed by the *Kulisi* ancestors and conflict broke out and the *Kulisi* people counsel among themselves and discover a secret communication using musical instruments prepared from seven different bamboo trees each having different meaning to them

**Photo 2.***Kulisi* Youths Playing *Fifi*



*Taken by Jawi Woreda communication office, October1, 2019).*

The instrument has helped their forefathers to communicate without bringing danger from the rulers. This musical ceremony is called “*Fifi*” which means” Let us come out”. The *Kulisi* take exodus in summer and gained their freedom at *Meskerem* and they associate their *Fifi* clandestine musical communication with the Ethiopian *meskel* festival. That is why the” *Fifi* ceremony is mainly celebrated at *Meskerem 16*.The *Fifi* festival at *Meskerem 16* is mainly celebrated by presenting foods and drinks, such as honey, *Ergo*, *Awaze*, *Tela* ,*Tej*, meat, and *Areki*. KI-1 stated:

Those cultural practices specially, *Fifi* are unthinkable if you do not have money. Part of the reason why we assigned an official date for the *Fifi* ceremony so that the government will pay the cost of the ceremony as the community has economically cramping after the displacement.

## THE SOCIO-CULTURAL IMPACTS ...

FGD-2 discussants also showed that the *Kulisi* community used to observe the *Fifi* ceremony, with unceasing devotion but after the displacement, the traditional value of the ceremony is losing ground due to the post displacement economic and social determinants.

The government officials on the contrary stated that the displacement despite the gloomy economic impact has positively influenced the cultural dimensions of *Kulisi* community especially concerning the *Fifi* ceremony. According to the finding of the study the project induced displacement has opened a new window of cooperation among the *Kulisi* community and the *Woreda* culture and tourism office to develop and promote this indigenous culture. KI-2 stated:

As far as I know the project has not brought a momentous nuisance on the *Fifi* ceremony. Indeed, it has helped the *Kulisi* Agaw to cultivate their culture particularly the *Fifi* ceremony.... before the displacement the major owners of the *Kulisi* culture were the Alukurand *Kulisi* Agaw and the same was living dispersed. But now, when they come together, expressing and developing their culture has somewhat become trouble-free and a great deal of consideration has also been given to them since they resettled in the neighborhood of the town where the Culture and Tourism Office found.

On the other hand Key informants from *Jawi Woreda* did not deny that there is newly emerging slackness among the youths towards their culture since they are enchanted by the town culture than their forefather's long-established way of life. For example, KI one stated that "*What we always aware of is that most of the youths of the Kulisi Agaw are disowning their tradition by learning supposedly the modern culture of the town.*"

The FGD-2 discussants account on the impact of the displacement on the *Fifi* tradition seems in accord with the government officials' claim concerning the newly fashioned opportunity for the development and promotion of *Fifi* ceremony but they argue that the

## THE SOCIO-CULTURAL IMPACTS ...

opportunity is not transformed to actuality due to economic challenges. As the FGD participants in both groups agreed, the *Kulisi* community is in dreadful poverty. They do not have time for the social. The socio-cultural dimension is luxury for them since they have been economically dispossessed. In fact, the *Kulisi Agaws* have not thoroughly eschewed the *Fifi* ceremony but they mislaid the ardor within due to unsatisfied urgent needs. Owing to the unfulfilled pressing basic needs, the social to them is inconsequential matter to chase zealously. Sometimes it appears that their participation is not more imperative than a mere venture to fulfill the external demand. The *Jawi Woreda* government culture and tourism office has assigned *Meskerem 21* as the *Fifi* ceremony day but participation in the festival is not as valuable as before for them.

FGD -1 participants argue that the culture is attracting attention from the government now, since the *Woreda* administration is near, it is easy to communicate each other. The problem is, however, now what is being done relating to the culture is more of external and sometimes with some kind of manipulation on the part of the government. People who are outsiders to the culture own the *Fifi* tradition than the people themselves. It is not longer their burning issue to dance while they are famished. All the external activities which are being done by the government using the media seems to be phony they pointed out that if culture dye from the source promotion by external bodies will not save it. INI-1 concurred:

The government effort will be good for short time since it is falsely impressive but I can tell you for sure it is not sustainable. It was better to work on the community so that they will be empowered to take care of their culture than promoting the culture by forgetting the people. Who is greater the culture or the people? The government is doing good but not with good prioritization

## THE SOCIO-CULTURAL IMPACTS ...

### ***Ginafishti.***

Ginafishti is a traditional system of land inheritance and way of family support for newly married couples. Participants stated that in the pre-displacement families were responsible to buttress their newly married sons and daughters by endowing land and animals. After the displacement this has overturned. In the post-displacement sons and daughters are rather bearing the burden to support their landless and jobless parents by being daily laborers. This is in accord with the statement of FGD-2 discussants that previously, when sons and daughters married parents were responsible to give land, animals and other offerings. Now this tradition is totally absent because of the economic change after the displacement. In line with this INI-6 stated: “*previously families were responsible to provide children with basic needs but now the obverse true*”

### ***S'xasivi.***

The *Kulisi Agaw* are predominantly orthodox Christians .But they used to have sideline belief systems one of the most known is called *Sysivi* is traditional practice which is performed by the *Kulisi Agaw* community after any one of the neighbors had forgiven a person with whom they had conflict. The ritual is performed after an esteemed elder brings honey in front of the house and pierce it with an arrow and anyone who forgave a person with whom he/she had animosity and eats from the honey. If the honey is eaten with pure heart it is believed that it will bring joy and prosperity for the community and each family. But if any one eats from the honey without resolving the bad blood he/ had with any one ,curse and death will blow his/her family. According to participants this ritual is being forgotten after the *Kulisi* Community were displaced and resettled near *Fendika* town.

Priests and preachers of the Orthodox Church in the town are not as lenient as the rural priests for the *Kulisi* orthodox to perform this sideline religious ritual along with their orthodox religion sincethey become informed that these are not in agreement with their

## THE SOCIO-CULTURAL IMPACTS ...

religion rather they are cults. Because of these social changes *Kulisi Agaws* are eschewing it. This is in line with what INI-2 stated:

*We are exclusively Orthodox Christians. We also used to practice some kind of traditional belief called S'xasivi. After the displacement; however, this traditional belief is gradually dying away. The priests are also strictly discouraging these bad practices and we also understand these cults are meaningless except harming our children when we fail to pay the tax to them"*

### **Social insecurity and morality problems.**

Social insecurity and morality problems are escalating and highly harming the *Kulisi* community. The foremost morality problems include theft, streetism, begging, drunkenness, murder and unwanted pregnancy.

According to the finding of the study the large influx of people searching for employment in the project has contributed for the theft and other crimes. Concerning the post-relocation theft related crisis INI-5 stated: "*Unlike today ..., we used to live in peace. No one had the courage to take property of the other. We have not ever kept our property because there was no theft.*" *Kulisi* community is affected by attacks coming from thieves in flexing to *Jawi*. One of the subsistence systems of the *Kulisi* community has been honey production. But after the displacement since there is widespread theft, the *Kulisi* communities no longer practice honey production. In relation to this INI-2 said:

We even could not work the previous works we used to do like honey production .Previously, there was no thief but now along with large amount of people inflowing to *Jawi* large number of thieves are also coming to the area .If I try to start bee rearing they will pilfer it.



## THE SOCIO-CULTURAL IMPACTS ...

The other morality problem the *Kulisi Agaw* community is related to unwanted pregnancy. According to the FGD-2 participants in the original *Kulisi* culture there were mainly two kinds of possibilities of marriage. The person can betroth the girl by formally sending elders to her family if the girl has never married. On the other hand, if the woman has marriage histories either the two agree to desert her family or the man will abduct her. But, abduction and desertion is strictly forbidden for girls never married before. The man can abduct a woman when she went to collect firewood and after that he will reconciled with her family sending elders and compensating the family he will marry her.

Now the abduction culture is disappearing because of the legal accountability posed by the government. Marriage is now based on the will of the two parties'. The traditional marriage arrangement has already gone. The responsibility of parents in relation to never married daughters has dropped due to the socio-economic dynamic. FGD-2 discussants pointed out that previously, wedding was one of the serious norms of *Kulisi Agaw*, but after the displacement it is too difficult to cover the traditional requirement of marriage through wedding. As a result marriage through informal engagement without the notice of parents has become normal. Girls and boys whose age fits for marriage do not go through the cultural requirements of *Kulisi*. They just start to live together without informing their parent. Their daughters are also just coming home being pregnant from a boy they do not marry. In relation to this KI-1 stated that "*Kulisi girls after the displacement are becoming sex workers due to economic challenges to support themselves*"

### **Pitfalls in the Project Process that Determine the Post-displacement Situation**

A flawed displacement process has drawn different economic/materially driven socio-cultural challenges on the *Kulisi* community. The socio-cultural costs of TBISP were forcefully and fraudulently burdened on the *Kulisi* community. In addition, the whole process of the project has been in dissidence with the unique situation of *Kulisi Agaw* community. As

## THE SOCIO-CULTURAL IMPACTS ...

the finding demonstrate that due to these factors the *Kulisi* community has been socio-culturally dismantled. These disintegrations are driven by the economic misfortune created by the leniency of the government and the default change due to the novel social milieu. The economic driven socio-cultural downbeats are those social costs incurred by the *Kulisi* due to inapposite reparation standard, undemocratic approach and cloaked denial of indigenoussness on the part of the government.

### **Top-down approach.**

According to the participants the project process was undemocratic. The community has not been authentically invited to decide on issues. The community was only persuaded to accept the project. When resistance crop up the government use force to stifle or give sumptuous promises which has not been put into action .Some participants also stated that the project leaders also give extra benefit for some of the community members so that dissention would be created among the community. In a nutshell, according to the participants report there was no participation, if there any, was phony, full of intimidation and treacherous. For example INI-1 stated:

The project has failed to fulfill the original promise. They do not keep their pledge to fulfill. The project was imposed on us by force. People who lead the resistance against the displacement were beaten and arrested. Some of the elders including my mother were arrested. The project was totally involuntary though it seems participatory veiled by their cunning fraud .On the one hand, they prepare food and drink to mislead some thoughtless leaders of Kebele and elders.

Key informants from Jawi Woreda government also agree on this conclusion .For example KI -2 from from Jawi Woreda Administration stated:

## THE SOCIO-CULTURAL IMPACTS ...

To be honest, the displacement process was forceful and involuntary. When the community were asked about leaving the place for development were involuntary. But, after an unremitting process of public relation work they decided to be relocated. Of course, since the project was what the government decided to pursue, there was no way enduringly to be in compliant. After, it was promised to them substitute and compensation for any kind of loss, though grudgingly, they gave their say-so to the government's demand.

The only faintly contradictory response was received from the Tana Beles project KI-3. According to his conviction the project has not been high-handedly implemented and as it is in any mega project the process was a mix of both top down and bottom up elements. His response was the following. He said:

As you know, any project has both bottoms up and top down elements. Our project could not be different. The top down approach is just the interest of the government and the bottom up approach is the public interest. There is no any project incognizant of the interest of these two parties.... The government did not simply impose the project on the community.

Despite his conviction that the community was consented, He is not certain if the participation was bogus and some of the project representatives deceitfully swayed the community. He said *"What I cannot show you however is that people in different stages might talk something undeliverable. We cannot play back that to summarize who said what. What I am talking is based on the written proclamation..."* This trickle down approach was socially disempowering and culturally destructive. In line with this, FGD-2 participants said that most of the post-displacement challenges are due to their incapacitation to decide for themselves in the process.

## THE SOCIO-CULTURAL IMPACTS ...

### **Disregard for atypical circumstances.**

#### *A process incognizant of the unique subsistence system of the community.*

According to participants the *Kulisi* Community is indigenous to *Jawi* low lands and they have anomalous production system, lifestyle, gender roles, work and saving culture. In addition, this community as it is memorized in their *Fifi* ceremony, has had uniquely underprivileged political and historical foundation to vie with the standard outlawed to decide the reparation of other *Amhara* people displaced along with them. In spite of the *Kulisi* community idiosyncratic situations, the project administrators did not reckon to take this in to consideration. This minority indigenous group was entertained by the same standard with other *Amahara* community displaced. KI-3 pointed out:

In what ground you can make dissimilar criteria among people displaced evenly? They are just development oustees and how we entertained them is as such. What you said about the special rights of indigenous and minorities has not been given to us as a direction. We are doing our work, based on regulations and directions delivered by the government but we are not on familiar terms with the concern you are chatting about.

The compensation and substitution standard according to the finding of the study appears to be flawed in light of the anomalous socio-economic and historical circumstances of the *Kulisi* community. According to the participants there has been at list stealthy disaffirmation of the indigenusness of the *Kulisi Agaw*. Firstly, the standard of the compensation was in discord with the traditional production and subsistence system of the *Kulisi* community. The *Kulisi* community traditionally led their life by renting their large amount of land transmitted from generation to generation through their land inheritance system. Most of them had not shell out tax for the land they seized. They had rarely plant mango trees which was rather common among pastoralist *Amhara* communities. When the

## THE SOCIO-CULTURAL IMPACTS ...

compensation was based on these criteria, the community retrogressed economically and socio-culturally disarticulated eventually. KI-1 Said:

Until the introduction of *Tana Beles* project, the *Kulisi Agaw* has been leading their livelihood by renting land. But when the project came, this unique reality was not considered. The replacement was inadequate in terms of quality and quantity .... The principle of the compensation process was also based on the amount of Mango tree a family has, however the reality on the ground was that growing Mango was uncommon among the *Kulisi Agaw*.

Similarly, INI-4 asserted:

The *Kulisi Agaw* are vulnerable than the pastoralist *Amhara* displaced along with them because the subsistence system is different. The *Agaw* are not as pastoralists as the *Amhara*. Their subsistence is mainly on farming not animal rearing and dependent on renting land. When the project grabbed their land they become baffled. Specially, the elder people are in a saturnine condition. They cannot go to their new farm land, the project also casted off them alleging that they are inept at work. They had neither land nor animals.

Finally, the *Kulisi Agaw* community was unduly treated by the same standard with other *Amhara* pastoralist communities while their circumstance is different in the sense that the *Kulisi* community since they are indigenous to *Jawi* low lands has not any business, land, animals and house in other areas. FGD-1 discussants said that *Kulisi* are not the only development oustees here but are uniquely affected because of our anomalous situations. *Jawi* is our traditional land; we do not have any place of residence in any place. But the pastoralists displaced along with us has place of residence and businesses in other places. Most of the nomadic people there were not here before a few years back but *Kulisi* have

## THE SOCIO-CULTURAL IMPACTS ...

never known any other place. The project does not see any of our special circumstances throughout the process of the displacement.

### *Unrepresented interest.*

FGD-1 participants showed that the *Kulisi Agaw* community has been historically underprivileged group but the government has forced the *Kulis* to enter in to a default vie with the *Amhara* pastoralists which lead them to be losers. The interests of the *Kulisi Agaw* are not represented. On the other hand the pastoralists *Amhara* are politic in the sense that they can defend their interests.

According to the finding of the study the standard of the project from beginning to end is not formulated based on the *Kulisi Agaws* situation .This is due to the absence of genuine agent on the *Kulisi* side. On the other hand, TBISP has perused its goal without considering these factors and its historical underpinnings. Since, the *Kulisi Agaw* has been historically underprivileged, currently has seldom represented in government offices and their indigenusness was not deemed worthy of unique approach shows that these factors are external than internal. In fact as my observation around *Woreda* offices and informal interview with other people is concerned most of leaders in *Jawi Woreda* are not *Amhara* .They are highlander *Agaws* coming from *Injibara* and *Dangila*. But, they are not considered as genuine representatives by the *Kulisi* community. FGD-2discussants stated that *Kulisi Agaw* people are not learned they do not know how to communicate, how to claim their rights and they are uniquely disadvantaged in the process of land substitution and compensation process owing to they do not have bona fide agent from their community in *Jawi* district local administration and TBISP.

Similarly, KI-1 stated: “*information access problem is one of the foremost reasons of the comparative disadvantage of the Kulisi*”. In line with this INI-7 pointed out that “*Kulisi are disadvantaged in terms of gaining information concerning their rights, proclamations*

## THE SOCIO-CULTURAL IMPACTS ...

*and other requirements which would have been indispensable to protect their rights. This is mainly due to lack of genuine representative”.*

### **A displacement process without empowerment.**

The document review of training manual on bad traditional practices prepared by Jawi woreda culture and tourism office demonstrated that the *Kulisi Agaw* have weak frugality, work culture, and women dependent economy.

The participants of the study, including the *Kulisi Agaw* themselves partly blamed the *Kulisi* community culture for most of the post-displacement economic crisis and the resultant socio-cultural dismantling. But based on the interviews and observations made even those internal weaknesses’ seems clandestinely driven by external factors.

### ***Unaddressed lack of thriftiness.***

Participants stated that since the *Kulisi* community is less frugal there has been gap in properly using the monetary compensation. The problem was not only inadequate compensation due to powerlessness to demand, dearth of information and absence of genuine representative. KI-1 stated that the “*Kulisi community lacks the culture of thrift*”. My document review of a training manual by *Jawi Woreda Culture and Tourism Office* also indicate that one of Achilles’ heel of *Kulisi* community is lack of saving culture. My observation of the *Kulisi also Agaw* shows that there is deep-seated extravagant culture among the *Kulisi* community.

Though both *Kulisi* themselves and key informants blamed the *Kulisi* community for lacking parsimony and judiciousness on how to use their money , there had not any kind of empowerment and awareness creation for the community in this regard. This underbelly on the part of the government was admitted from KI-2 from *Jawi Woreda* administration. He said:

## THE SOCIO-CULTURAL IMPACTS ...

Our problem is however that the *Kulisi* community has less empowered on the necessity of saving, no one had gave them training. Of course most of the *Kulisi* members did not get as good compensation due to different factors but even those who did have recklessly spent their money by drinking and sleeping with sex workers.

As the FGD-2 Participants indicated this lacks of culture of saving culture *Kulisi* and unwillingness and leniency of the government to educate and empower the community on the necessity of saving has an indirect negative effect on the socio-cultural life of the *Kulisi* community. They said that they did not save and use their compensation wisely and as a result, they are chasing their basic needs at the cost of participating in their culture and strengthening their social network.

### ***Lack of industriousness and women led subsistence.***

The *Kulisi* economy is women dependant which the project did not take in to consideration but has been a key factor for the mess the *Kulisi* community faced. In the *Kulisicommunity* men are only symbolic heads in the family. Most of the domestic and the outside works are left to women. Men rarely pay heed to the family subsistence. The *Kulisi* usually does not plough their land-- they used to survive by renting the land for which they do not pay tax and, if there is any family chore, women are responsible. The land they got as substitute for what they had lost was too far from their residence. This has made it strenuous task for women to be buttress for their family as before. This was not taken in to consideration when the land was substituted. For example INI -5 stated:

Before the displacement most of the works were simple which women can do such as collecting wild plants, digging with children. Our husbands except few do not like work .When the land is given in far place it become unreachable



## THE SOCIO-CULTURAL IMPACTS ...

for our husbands who rarely work and we women who cannot go far places to face many challenges unbearable to women. We are in a complete despair son.

Similarly, KI-1 Stated that *“Kulisi community economy is dependent on women. The post-displacement situation is however not suitable for them. The substitution process was not effective to see this anomalous situation”*

## **The Ways through which Stakeholders cooperate for the Socio-cultural Reconstruction of Kulisi**

### **Cultural-reconstruction.**

#### ***Promoting the Fifi festival.***

Jawi Woreda government with its Culture and Tourism Office works on the developments of indigenous socio-cultural endowments of Jawi Woreda of the chief focus being the Kulisi Agaw culture. The office has been vigorously promoting the Kulisi community eccentric culture to the outside public even prior to the displacement. TBISP induced displacement has brought both blight and blessing to the Kulisi culture. FGD-2 discussants pointed out that when Kulisi used to live dispersed all over *Alukurand* rural *Kebele* , they were far from the center which stumbled collaboration among the *Kulisi* community and the office. Presently, the physical closeness has changed the previous challenges by shunning the physical inaccessibility between the office and the community.

The problem is however the physical nearness and the post-displacement cooperation could not counterpoise the newly emerging aloofness due to the economic predicament the displacement brought on the *Kulisi* community. While it is apparent that the government is diligently working so that the *Kulisi* culture will not be swallowed by the culture in the new social milieu, this has not been able to be an effective offset for the socio-cultural

## THE SOCIO-CULTURAL IMPACTS ...

disarticulation owing to the post-displacement economic quandary which dropped the *Kulisi* enthusiasm to their culture.

Having said this on the ineffectiveness of the efforts by the Culture and Tourism Office of *Jawi Woreda* as it is expected due to extraneous factors, the accomplishments are not worthy of scornful criticism .

### *Working with elder people.*

The office is working with the community elders to protect and promote the *Kulisi* social and cultural institutions. The *Kulisi* elders are still enthusiastic and zealous to their fore-fathers tradition. The Culture and Tourism office has shrewdly exploited this opportunity as a resource to save the culture. In collaboration with elder people of the *Kulisi Agaw* community; the Office has assigned an official date of *Fifi* celebration on Meskerem twenty one. KI-1 stated:

In spite of this attitude among the youths, the love of the elder *Kulisi Agaw* is still warm. As far as our efforts are concerned we are trying to use the elder's love towards their culture to save and develop the culture of the *Kulisi Agaw*. We are working together with empathizers for the *Kulisi* culture among the ethnic group especially of elders. Previously, the *Fifi* ceremony has been celebrated for pro-longed time. Now, it is so difficult to do that since most of the *Kulisi* community members are busy as laborers, daily workers and security workers. Assigning specific date and giving media coverage for the festival is one of good accomplishments by the office. The photo also show when the *Kulisi* elder people went with enthusiasm to the *Fifi* festival.

## THE SOCIO-CULTURAL IMPACTS ...

**Photo 3.** Kulisi Elders in the Fifi Day

Taken by *Jawi Woreda* communication office, October 1, 2019

*Organizing cultural team.*

*Jawi Woreda* Culture and Tourism Office has organized the *Kulisi* Youthes in acultural team for the purpose of promoting the *Kulisi* culture. Previously, Youths has been sporadically playing the *Fifi* ceremony selected among the community. But, after the displacement since the youths are busy it is difficult to be prepared for the *Fifi* ceremony. So, *Fifi* Cultural Team of *Jawi* has been created for this purpose. Of course, these youths in the Team are also busy but the Culture and Tourism office helps them to be an alternative to the disintegrated *Kulisi* collaboration in celebrating the *Fifi* ceremony. In regarding to this INI-10 stated:

The *Kulisi* community is bereft of their enthusiasm due to the economic burden. Previously, the youths has been fervently waiting to participate in the *Fifi* cultural festival. You know brother; we have lost our inspiration after the displacement. Thanks to God! Some of the *Kulisi* youths including me are participating in the *Fifi* Cultural Team so that our forbears' tradition might not totally lose its fervor. Though it is not like before, with the help of the Office

## THE SOCIO-CULTURAL IMPACTS ...

we are trying to do our best. There are even some who had produced music Albums with the help of the Team.

According to the KI-1 the Kulisi are culturally in better position. Though there is other Cultural Team in which Amhara and Sebat Agew participated, the office gives special attention to the *Fifi* Cultural Team. He stated:

Concerning the cultural aspect my knowledge is that they are in a good position. We even gave them opportunities to organize themselves in a separate cultural clubs for example *Fifi* cultural group. When we are asked to send clubs to participate in music festivals we always prioritize this group despite there are other cultural groups too.

Despite the Key informants conviction that the post- displacement cultural reconstruction efforts by Jawi Woreda Culture and Toursim, these efforts are not deemed have sustainability. The efforts are distorted in the sense that the mere cultural efforts will not offset challenges created by the new economic reconfiguration. According to the participants the post displacement socio-cultural negative consequences though not exclusively economic driven are closely knotted with it. Most of the socio-cultural downbeats of the displacement are not simply because of the novel social milieu. The material and physical change has enormously jeopardized or at least posed sustainability challenge on the cultural fabric of the *Kulisi* community. INI -8 states that *“if you are not insane, you cannot bother about culture, dance music while you are ravenously anguishing. These are trivial matters which come to our mind when your belly is full. The economic problem has greatly affected our social life...”*

The KI-1 from the Jawi Woreda district also admits that *“the weakness of the government to take the economic consequence of the project on the Kulisi seriously has*

## THE SOCIO-CULTURAL IMPACTS ...

*contributed to the contemporary situation whether economic or social in which Kulisi are muddling.”*

### **Social re-construction strategies.**

While the government is highly involved in the cultural reconstruction of *Kulisi* the social reconstruction work has been left for the community. The *Kulisi* community has successfully reintegrated with the residence host community through newly adapted informal institutions of *Ikkub* and *Iddir*, sport clubs and cultural teams. FGD-2 stated that youths are reintegrated with the host youths through sport clubs and culture teams and adults are cooperating with the host community through the *Fifi* ceremony and *Ikkub* and *Iddir* informal associations.

Traditional conflict resolution mechanism of *Kulisi* has also been playing invaluable role in facilitating smooth relationship among *Kulisi* community themselves. The *Kulisi* conflict resolution mechanism is one of the most admired social capital *Kulisi* has for long time, but it is only successfully applied only in internal animosities. The traditional mechanism is rarely used to resolve land related conflicts in the farm areas with Amhara and Gumuz community since the place is far for the elders to go and when occasionally tried is not successful because of incongruent value the two parties attached to the tradition. In the internal matters common tradition has thought every member to be abided by the this informal conflict resolution. But there is no this common ground among two different ethnic community members. KI-2 noted:

The *Kulisi* conflict resolution mechanism is famous. For most of disagreements *Kulisi* community do not prefer the formal legal process. If the members of *Kulisi* community are in discord elders the *Kulisi* Agaw are supposed to tackle that relationship problem. This traditional conflict resolution of *Kulisi* is still strong among the community. But, sadly, it is not for one or

## THE SOCIO-CULTURAL IMPACTS ...

other reason effective when Kulisi come in to conflict with outsiders. Of course, the tradition is not inherently unimportant to resolve conflict with outsiders. The Kulisi community has peaceful relationship with the resident host community. Thus, there is no much experience in using it in this regard. But resolving the conflict between the Kulisi and the farm area community was impossible due to the unequal value outsiders give for the tradition and the inaccessibility of the place, since it is away from the residence area. What I can say is that the traditional conflict resolution mechanism is only successful in intra-community conflicts.

### Summary

The *kulisi* communities are *Agaw* splinters in AMRS, *Awi* special zone *Jawi Woreda*. The Ethiopian government has as part of Agricultural transformation aspiration commenced TBISP in 2004 EC. As a result of the project the *Kulisi Agaw* community of *Jawi* were displaced from the rural *Alukurand kebele* and resettled to the suburb of *Fendika* town. Though still they are in *Alukurand kebele* they are near to the Town and their village is being transformed to a small town as a continuation of *Fendika* Town. This DID have brought both positive and negative socio-cultural consequences but the disadvantage as participants reported has been high.

Both the advantages and disadvantages of the displacement were emanating from the economic blows of the displacement on the one hand and the social change due to the novel social environment. Participants stated that the post-displacement socio-cultural challenges are brought by interlinked social and economic factors. The *Kulisi Agaw* has faced challenges in their relationship with other communities and within themselves. While there are positive aspects in their relationship with the residence host *Amhara* community there are deadly

## THE SOCIO-CULTURAL IMPACTS ...

conflicts in *Amhara* and *Gumuz* community in farm land. While most of the social services like the highway are not solely targeted them, *Kulisi Agaw* have gotten some social services, such as electricity, water, education, health service but the services are inconsistent, poor in quality, and far behind the promise made in terms of quality and quantity. In addition, the *Kulisi* community has showed downward movement in every aspect compared to the other communities and there is a wide social inequality among them. Crime and morality challenges are also the concerns raised by the participants along with the disintegration of cultural activities for which the *Kulisi Agaw* community has been known for ages.

Concerning the process the participants raised that the project was totally undemocratic though pretentiously look participatory. According to participants the government has used numerous bogus promises, intimidations, punishments and delusional approaches so that the community would accept the government interest prematurely. As participants stated the project process apart from being bossy, full of corruption, was an endeavor divorced from the reality on the ground. The project has tacitly or apparently denied the indigenusness and anomalous concerns of the *Kulisi Agaw* as a minority.

The participants also stated that the government has not given enough attention for them so that they will be socio-culturally reconstructed. For the *Kulisi* community the socio-cultural reconstruction is inseparably interlinked to the economic factors and the government shall buttress them economically for the ultimate socio-cultural reconstruction. Both the Key informants from *Jawi Woreda* government and *Kulisi Agaw* participants said that the *Jawi* culture and Tourism office is showing good effort to promote the *Kulisi* culture. While the efforts of the *Jawi Woreda* Culture and Tourism Office are important to lessen the socio-cultural challenges brought due to the default social milieu change, it lags far behind to counterpoise the economic driven dark social sequels. On the other hand the key informant from the *Jawi Woreda* administration extrapolated that in the near future the government will

## THE SOCIO-CULTURAL IMPACTS ...

solve the community's problem by implementing the economic project already being discussed between the *Woreda* government and the TBISP agents.



## Chapter Five: Discussion

### Introduction

Based on the findings of the study, the discussion framed the themes along which the objectives of the study were formulated. In addition, the findings will be linked with prior studies. The development study landscape has been almost solely occupied by Economists, Sociologists and Anthropologists. By comparing and contrasting the findings of this study with the existing literature, this social work research plays its role by decolonizing and bringing the socio-cultural dimensions of DID to the viewpoint of social work.

### The Socio-Cultural Impacts of TBISP Induced Displacement on *Kulisi Agaw*

The socio-cultural impact of TBISP on *Kulisi Agaw* community of Jawi according to this research is mainly dark in spite of some affirmative sequels. This is in agreement with the finding of Gezahegn and Hesselberg (2013). The finding of this study demonstrated that the badness or the goodness of social relationship of *Kulisi* is mainly dependant on the economic factors. This is evident on that the relationship between the *Amhara* community and *Kulisi* in the farm area is full of confrontation while the relationship in the dwelling area where there is little ground for economic competition is harmonious. The material driven conflicts are also common among the *Kulisi* community themselves. Unlike intercommunity discordances, intra-community conflicts are easily solved through traditional conflict resolution mechanisms. This is in agreement with the finding of Jibril, (2016) in Afar region that the Tendaho sugar cane plantation has been a source of conflict of interest over grazing land, water points and raiding of livestock. While the tribal conflict between two major pastoral clans has long-lasting aftermaths in the form of resource destruction and human lives inter-clan conflict has been solved easily through traditional conflict resolution mechanisms

## THE SOCIO-CULTURAL IMPACTS ...

The inter-household and intra-family relations are also highly affected by the economic dynamic. For example the downward movement of the economic clout of families authority system been has disrupted owing to economic downward movements parents and intra-household relationships were also weakened due to inability to cover the cost of relationship. Milgroom and Ribot (2019) concur that while social factors are pertinent the new social situation is also will be reconfigured around material/economic changes.

According to the finding of this study the project has created better social environment where the *Kulisi* community will not be swallowed by the existing host culture but the economic environment was inhospitable for the *Kulisi*. Cernea (1997) asserted that creating new environment or resettling the community as a social unit is preferable over inserting to the existing host culture. Similarly, this study found that the community was resettled as one social unit which helps to survive as a distinct community.

In this study it is found that however resettling the community as a single social unit has resulted in unanticipated social downsides at the intra-community level brought by the new settlement pattern and family economy dynamics. The finding shows that the resettlement pattern has helped the *Kulisi* community not to be swallowed by the host cultural milieu. But the resettlement pattern which is crowded causes conflict among the *Kulisi* community. In the pre-displacement the *Kulisi* community used to live far apart physically but closed psychologically which turned out to be the obverse in the post-displacement. The conflict is mainly caused by the loss of yearning which was an emotional instrument of connection in the pre-displacement where the families were living far apart. The *Kulisi* community used to meet after a long time. But now when they come together they develop a sort of ennui which causes a quandary that I shall call “physical intimacy at the cost of social solitude” .When the community come together prying and house door properties are also becoming new factors of intra-family conflict. The new resettlement pattern is causing

## THE SOCIO-CULTURAL IMPACTS ...

privacy problems and the resultant conflict. In addition the economic challenges are also creating emotional and social remoteness among the community. In the pre-displacement *Kulisi* were meeting by different pretexts. But now they rarely meet because there is financial problem to cover the cost of coming together. In this regard the finding of this study both contradicts and agrees with the finding of Bikila (2019). According to his finding, development induced displacement has disordered informal social ties such as neighborhood relative ties, *debo*, *ikkub*, *iddir* and *mahiber* and displaced household were not as functional as before owing to lack of regular contact and scattering of relatives in search of residence.

The finding of the present study coheres with the Bikila's study in that DID leads to disruption of social ties while it contradicts with it as the instantaneous trigger of the disarticulation is concerned. Bikila stated that the disruption was caused by the scattering of the households in search of residence however the finding of the present study shows that the intra-community relationship is tearing apart owing to the economic quandary and emotional boredom brought by habitual contact rather. In regarding to this, Koenig (2001p, 12.) stated that "*Social disarticulation is especially common when existing social groups cannot resettle together, but may also occur even when groups stay together, but lose their ability to act effectively in the context of new social ...forces.*" In contrast to Koenig's finding the present study revealed that the major socio-cultural challenge is not brought as result of scattered resettlement but coming together. In addition, the new social forces are not as responsible as the newly economic reconfiguration for the socio-cultural disarticulation.

In addition the study found that the economic stress leads to gender based violence which ranges from physical harm to killing of women and suicide by both husbands and wives. While the problem affected both women and men the impact on women is worse. The finding of this study concurs with what Hines & Baletto (2002) asserts that mostly women

## THE SOCIO-CULTURAL IMPACTS ...

shoulders additional burden and exposed to newer risks due to the alteration of the family and household structure as well as the consequent change in gender role. The economic driven impact does not explain the whole scenario here. The finding of this study found that the economic and social factors are working in an interwoven manner. Similarly, Rao (2013) asserts that economic, socio-cultural dimensions are not exclusively independent rather facets interwoven each other with an overlapping frontier.

While the *Kulisi* traditions are weakening since the communities have not time for the social due to urgent economic needs are unfulfilled the *Kulisi* youths are repudiating their forefathers' tradition by being pulled by the new social environment. Likewise Ahsan, and Ahmad (2016) founded in their research on people in Sarawak displaced by Bakun dam that though the project was democratic and the compensation was adequate the displaced people were enchanted to the new social aura at the cost of their forefathers' traditional way of life which posed social disarticulation of the most thriving displaced people.

Concerning the social service impact the finding of this study shows that there is better social service compared to the pre-displacement but with corresponding quality problems. Those services include water pumps, health service, electricity, road and education. The *Kulisi* community while they were living dispersed all over *Alukurand kebele* it was challenging to address these services. But now these are relatively accessible. For example, electricity is inconsistent, water pumps are not effectively working, health workers are usually unavailable, and the relative education access is accompanied by high rate of drop out. The finding of Seblewongele and Asfaw (2017) also indicated that people displaced by TBISP in *Benishangul Gumz* suffered from poor quality social services.

### **Pitfalls in the Project Process that Determine the Post-displacement Situation**

Koenig (2001) urged that participation is extremely important since there is no an all fitting standard of compensation modalities rather it is dependent to local conditions. The

## THE SOCIO-CULTURAL IMPACTS ...

wide participation of people displaced in determining the modalities of reparation would help to adapt standard formulas to indigenous conditions. In contrast, the finding of this study revealed that the displacement process was involuntary and bogus. The project officers have used treachery and intimidation to get the consent of the Kulisi community. In addition, the government has tried hard to costume the undemocratic process by consulting people who had no bona fide representation by the community so that the communities accept the project grudgingly. The resistance of the community was unmercifully repressed by the government. People who are deemed leading the resentment were arrested and beaten. When force was less successful the government officials used undeliverable astronomical promises. The project process was forceful in the sense that it was full of fraudulence, accompanied by resistance and misunderstanding. Nyaoro (2018) pointed out that, four factors are source of disputes. First, the goal of participation in the mind of project planners and local communities are in dissonance. Secondly, projects are often unexpected and appear all of the sudden. Thirdly, Project developers fail to respect the principles of full disclosure. Finally, initial agreements and expectation are changed by external interests. The finding of this study; ergo, quit agree with Nyaraoro's finding.

According to a research conducted by Atua (2010) in southeastern Bangladesh and northern Thailand to critically examine the modern development interventions employing the discursive framework of Buddhist oriented people-centered development, cultural knowledge and politics. The finding of the study was that development schemes apart from failing to boost the livelihood of the ethnic minorities has overlooked the socio-cultural situations and undermined the local knowledge and culture of these minorities by employing what he call "trickle-down approach" to development

Similarly the finding of this study revealed that the government pays no attention to the idiosyncratic situation of the *Kulisi* community compared to *Amhara* pastoralists

## THE SOCIO-CULTURAL IMPACTS ...

displaced along with them. The compensation standard was at list partly the voice of the *Amhara* pastoralists which leads to the judgment of the *Kulisi* community by the standard strange to their peculiar circumstance. As the finding showed the displacement process has disregarded the uncharacteristic production and subsistence system of the *Kulisi* community. The *Kulisi* community unlike the *Amhara* community has not had the tradition of planting Mango trees and the *Kulisi Agaw* using their customary right to the *Jawi* lowlands has not been paying tax for the large amount of land they had held. But the reparation standard was based on these criterions which are at odd with the *Kulisi* subsistence system. This was a hard blow on socio-cultural hub of the *Kulisi* community. Robinson (2003) argues that people who have no legal title to the land or other resources but have informal customary rights to the land or other resources should be provided with adequate compensation. Those people could be indigenous people, ethnic minorities or pastoralists. Against this advice, the the *Kulisi* community indiginiousness and customary right to land was not respected.

The finding of this study showed that *Kulisi Agaw* community has been historically excluded community. The present predicament of *Kulisi* is partly the continuation of the past deprivation. Due to that they are utterly unrepresented. All of the available important government posts in the *Woreda* government and TBISP are Highlander *Agaws* and in some degree by *Amhara* community members. The finding shows that the absence of genuine advocate on the behalf of the *Kulisi* community brought lack of information to decide and displacement. In agreement to the finding of this study Rao (2013) found that in India minorities /tribal people are excluded from the mainstream political system which makes them susceptible to exploitation. Their unique interests were left unrecognized in resettlement plans and policies .when they encounter with the modern economy through displacement, they end up in poverty and face social disintegration process which did not mirrored the interest of *Kulisi* community.

## THE SOCIO-CULTURAL IMPACTS ...

### **The Ways through which Stakeholders cooperate for the Socio-cultural Reconstruction of Kulisi**

The finding of the study shows that the *Jawi Woreda* Culture and Tourism Office has been vehemently working with elder people of *Kulisi Agaw* exploiting their unfailing interest in their forbear's tradition. In collaboration with them the office has assigned an official date of *Fifi* ceremony. The post-displacement situation is suitable for the *Kulisi* socio-cultural development as far as the potential support and guidance from the government is concerned. Unlike the past the *Kulisi* communities easily communicate with the office. The challenge is however the *Kulisi* are in economic quandary which eclipsed the potential social milieu advantage due to the physical closeness of *Kulisi* to the government. Of course, the government is actively working with the community as far as the culture is concerned. But the effort that has been shown so far could not offset the less visible socio-cultural challenges brought by the economic/material driven predicament. The finding shows that due to the emergence of the economic challenge as an area of priority, the community is relatively bereft of their historical ardor for their culture. The finding of this study is in agreement with the finding of Milgroom and Ribot(2019,.p4) when discussing their access approach referring to (Bourdieu 1977) argued:

These predominant presumptions point to social disarticulation as the result of the loss of social and cultural capitals. While these losses are important, changes in the material resource base from before to after resettlement, are often overlooked—made invisible to planners—when the causes of disarticulation are viewed as entirely social or cultural (e.g. as primordial attachments to the land or a territory). An access approach, however, frames cultural-social relations as emanating from, integral to, and mutually constituted with material changes.

## THE SOCIO-CULTURAL IMPACTS ...

The other strategy designed by *Jawi Woreda* Culture and Tourism Office for the socio-cultural reconstruction of *Kulisi* community is working with Fifi cultural team. Organizing cultural team in the name of *Kulisi* community was undreamed of in the pre-displacement owing to the physical distance between the government and the community. After the displacement help from the government has become easily accessible. The *Fifi* cultural team is a team whose members are exclusively *Kulisi* Youths that works to fill the gap created due to the decrease in the *Kulisi* youths enthusiasm to their forefathers culture. The team plays the *Fifi* in an official date of *Fifi* festival filling the gap created in the post-displacement of *Kulisi*. The *Jawi Woreda* Culture and Tourism Office give special attention to this team though other cultural team whose majority members are *Amhara* and *Highlander Agaws*. For example, if there is any kind of music festival members of this group are usually sent.

The finding of this study also revealed that the economic and the social aspect of the *Kulisi* displacement are closely knotted each other. The economic challenges that the community had faced after they resettled in the suburb *Fendika* town are shadowing the relatively good efforts to promote and develop the *Kulisi* culture. The government has shown uncalled-for lethargy to mitigate the economic predicament that the *Kulisi* communities are passing through and there is no any broad participation from non-governmental organizations in changing these circumstances and media advocacy for the community. Cernea (1997) asserts that multidimensional efforts by different social actors in lieu of narrow economic compensation of losses and risk mitigation is indispensable. The concerted efforts of the state, triggers of the displacement and people displaced, host community, local leaders, and non-governmental organizations are crucial. In contrast to the Cernea's assertion there is better socio-cultural reconstruction in the strict sense of it but the economic driven social downsides were not mitigated as a result the existing socio-cultural reconstruction efforts are



## THE SOCIO-CULTURAL IMPACTS ...

not able to offset the economic driven socio-cultural downsides. In addition these efforts are considered as the sole responsibility of *Jawi Woreda* culture and Tourism office.

While the cultural reconstruction is mainly lead by the *Jawi Woreda* Culture and Tourism Office , the social reconstruction is held by the community. The major social reconstruction strategy used is the traditional conflict resolution mechanism of *Kulisi* community. While inter-community is common when there is material/economic compition ,intra-community conflict occur triggered even by tiny reasons. Koenig (2001p.,53) also States that “*Those affected by resettlement, even if they seem relatively homogeneous to outsiders, have different needs and interests. The cohesion necessary for organized action is not automatic, but needs to be built, in light of this differentiation.*”

The traditional resolution mechanism of the *Kulisi* community is however less successfully implemented to resolve inter-community discordances. The tradition is mostly used in conflicts involving *Kulisi* members. Jibril (2016) in a study he conducted in Afar region concurred that “*While the tribal conflict between two major pastoral clans has long-lasting aftermaths in the form of resource destruction and human lives inter-clan conflict has been solved easily through traditional conflict resolution mechanisms .*”

### **Summary**

In this section of the study the major findings of the study were discussed in light with the exiting literature. Accordingly the socio-cultural impacts of TBISP induced displacement, issues in the DID process and efforts made for the socio-cultural reconstruction of *Kulisi* community were discussed to demonstrate the contradiction and similarities of the finding this study with the existing practico-theoretical literature.

## **Chapter Six: Conclusion and Social Work Implication**

### **Introduction**

In this chapter, conclusion and the social work implications of the finding of this study are presented. The conclusion is organized based on the objective of the study while the social work implication is presented in light of policy, practice, education and research implications. Both the implication and the conclusion are presented based on the finding of this study.

### **Conclusion**

The general objective of this study was to explore the socio-cultural dimensions of TBISP induced displacement of *Kulisi*. Thus, the major socio-cultural impacts, issues in the displacement process and socio-cultural reconstruction strategies are explored in line with the research questions of this study.

The major impacts of TBISP induced displacement on *Kulisi Agaw* community of *Jawi* showed that the socio-cultural impacts are driven by intricate interplay of the economic and social factors. While the social impacts are coming owing to the urban like, *Amhara* culture born ,populous and novel social aura, the economic driven social impacts are mainly that sort of consequences which mainly driven by underlying economic dynamics in the post displacement. But, this economic and social driven dichotomy is not as straightforward as it seems. They are not mutually exclusive categories.

The social relationship impacts of the displacement include that the *Kulisi* community has developed relatively better social bond with the residence/*Amhara* and Highlander *Agaw*/ area after the displacement while at the sometime their relationship with the *Amhara* community/people displaced by the from *Oromia* region in 1993 E.C. / and *Gumuz* community in the farm area is on the warpath due to the government's leniency in the process of giving substitute land which creates overlapping ownership. The displacement has also

## THE SOCIO-CULTURAL IMPACTS ...

created new relation dynamics among *Kulisi* families and between household members which is mainly negative owing to regular contact in contrast to the popular conception and economic downward movement of families respectively. The divergent demand of the new social environment and the old indigenous aura which is mainly advocated by elder people has created feeling of social bafflement and identity crisis among the *Kulisi* Youths. This is palpable in the *Fifi* official festival where *Kulisi* youths began acting as onlookers and in conflicts arising even in minor issues like ways of dressing, talking and other personal styles. The post-displacement situation of the *Kulisi* community in terms of the social service access seems potentially better than the previous one but still there are quality problems and actual accessibility challenges. The social inequality within the community and with other Amhara community has been broadening. In the post-displacement *Kulisi* community has also eschewed or changed the shape of their some cultural practices such as *Ginafishty*/ land inheritance system/, *Fifi*/commemorative ceremony of forbears exodus from the face of oppressive leaders/*Siyisivi*/Side-line religion/. Finally, the displacement found to be causing some social insecurity challenges such as drunkenness, sexual immorality and murder, theft and suicide resulted by the interplay of social and economic factors.

The major unique issues that the governments disregarded while pursuing its development aspiration includes that, though; pretentiously participatory, the project process was top down and the government has grossly ignored the indigenoussness of the *Kulisi* community and unique situations owing to their minority status and their historical deprivation. The *Kulisi* community had no authentic representatives, are affected by weak work and saving culture. These factors have determined the access to adequate compensation and effective use of it. But the government rarely bothered on these issues to empower the community on these challenges.

## THE SOCIO-CULTURAL IMPACTS ...

Concerning the reconstruction endeavors it has been found that the Culture and Tourism Office of *Jawi Woreda* exploiting the physical intimacy of the *Kulisi* community after the displacement is trying to promote and protect the *Kulisi* culture specially *Fifi* cultural dance and music by collaboratively working with elder people and organizing the *Kulisi* youths in cultural teams. But this mere cultural reconstruction was not shored up by an effective economic strategy which resulted in inconsequential benefit due to the corresponding economic deprivation.

### **Social Work Implication**

Based on the findings of the study the following social work implications are provided.

#### ***Implication to research.***

Very meager studies has been conducted on the socio-cultural impacts of DID on minorities. So, I recommend that future researchers shall conduct furthers studies to understand the issue more. Potential thematic areas I recommend include, the impact of DID on minority women or children or elder people, the impact of DID on constitutionally unrecognized minorities, the role of human service organization in DID.

Methodologically, this particular study is a qualitative case study. Other researches shall be conducted to investigate the issue in a different way. Though there is coincidental analogous discussion of the *Kulisi* and other *Amhara* community displaced by the TBISP, this study is not comparative study. Thus conducting comparative study on the socio-cultural dimensions will be valuable to understand the DID impact on *Kulisi* as a minority.

In addition, the finding of this research has shown that the reconstruction of the community was ineffective and lack broad participation from the government, the community and NGO's which implies the need of more action oriented endeavor. This research due to time constraint is not action oriented. The *Kulisi Agaw* community is in socio-cultural despair mainly explained by the economic predicament. If there was enough time my deep curiosity

## THE SOCIO-CULTURAL IMPACTS ...

was to conduct participatory action research so that the problem of the *Kulisi* community will be mitigated in lieu of simply being studied. Thus, in the future participatory action research can be conducted to help the socio-cultural reconstruction of *Kulisi*, especially by doctoral level students and scholars, who conduct research for non-academic purpose with relaxed time bound.

### **Implication to policy.**

Regarding to implication to policy there is a palpable need to stanchly implement the available international guidelines which Ethiopia has ratified and formulating national level minority friendly policies that will govern the process and socio-cultural reconstruction of minority development oustees. The interview with the TBISP representative/Public relation Officer/ has shown that there is no special attention to the concerns of the *Kulisi Agaw* community emanating from their indigenusness, numerical and actual minority status and singular attachment to *Jawi low lands*. This is due to the fact that there has not been lucid standard to protect the interest of minority groups displaced development projects on the one hand and leniency on the part of the government to be abided by the general spirit of the constitution and international documents which Ethiopia has ratified. Accordingly, there is a need to avoid this easygoingness regarding to policy implementation and providing explicit guidelines to the project officials regarding how the projects process can take the interest of minorities in to consideration.

### **Implication to Education.**

When we come to the implication to social work education it is proposed that the social work curriculum shall give abundant space for minority groups as one of the vulnerable groups .The major ideals of social work are social justice and human rights which are abused by development induced displacement .The finding of this research showed that the *Kulisi Agaw* community had been negatively affected by TBISP. The development

## THE SOCIO-CULTURAL IMPACTS ...

induced displacement has grossly violated the rights of this minority group and made them comparatively in a disadvantaged position. The TBISP has put national development aspiration the major priority at the socio-cultural cost of *Kulisi* community with social inequality as an upshot. The government in the whole process of the displacement and in the post-displacement has not been mindful of the concerns of *Kulisi Agaw* community as a community affected by development project in general and a minority indigenous group in particular. Thus social work education within its social justice compass shall entertain the social justice and human right sequels of development induced displacement on minorities.

As the finding of this study revealed *Kulisi* are in deep-economic problem and ultimately in socio-cultural sustainability challenges. Part of the reason for this problem is less empowering approach followed in the project process. Therefore, the government shall educate and give empowerment training for the community on different issues such as, saving and work culture.

### **Implication to Practice.**

Regarding to implication to practice, the finding of this study has demonstrated that there was not any humanitarian intervention to forestall the challenges faced by the *Kulisi* community in the project process and avert the post-displacement objectionable socio-cultural consequences. The major efforts that has been attempted to reconstruct the *Kulisi* community were by the *Jawi Woreda* Culture Tourism Office which was purely cultural and incognizant of the interplay of the cultural and economic factors. This economic disempowerment of the community has casted shadow on the relative good achievements by the office; ergo, there is a need of broad participation of humanitarian organizations and community social workers so that the community will have readiness and capacity for the socio-cultural aspects.

## THE SOCIO-CULTURAL IMPACTS ...

Social workers can also play an advocacy role in bringing the predicament of the *Kulisi* community to light. As the finding of this study confirmed the *Kulisi Agaw* community has been the most discriminated and marginalized community by the Highlander *Agaws* and *Amhara* community. Due to this historical deprivation, they are they are voiceless to influence decision makers. Thus, social work practitioners can speak on the behalf of this vulnerable minority group.

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### Appendixes

#### Demographic Information of Participants

**Table 1: Demographic Information of In-depth Interviewees.**

| Code   | Sex | Age | Marital Status | Educational Status | Religion | Occupation      |
|--------|-----|-----|----------------|--------------------|----------|-----------------|
| INI-1  | M   | 25  | Unmarried      | University dropout | Orthodox | Daily Laborer   |
| INI-2  | M   | 63  | Married        | Illiterate         | Orthodox | Jobless         |
| INI-3  | M   | 39  | Married        | Illiterate         | Orthodox | Farmer          |
| INI-4  | M   | 50  | Married        | Grade eight        | Orthodox | Merchant        |
| INI-5  | W   | 49  | Married        | Illiterate         | Orthodox | Housewife       |
| INI-6  | M   | 23  | Unmarried      | Grade two          | Orthodox | Daily Laborer   |
| INI-7  | M   | 48  | Married        | Illiterate         | Orthodox | Daily Laborer   |
| INI-8  | M   | 28  | Married        | Grade eight        | Orthodox | Security worker |
| INI-9  | M   | 47  | Married        | Grade two          | Orthodox | Security worker |
| INI-10 | M   | 26  | Unmarried      | Grade nine         | Orthodox | Security worker |

**Source:** Researcher's individual in-depth interview with Kulisi participants

**Table 2: Demographic Information of Key Informants.**

| Code | Sex | Age | Institution    | Position                               | Education<br>Background | Experience | Religion | Ethnicity              |
|------|-----|-----|----------------|--|-------------------------|------------|----------|------------------------|
| KI-1 | M   | 45  | Jawi<br>woreda | Culture and<br>Tourism<br>Office head  | Degree                  | 2 year     | Orthodox | Amhara                 |
| KI-2 | M   | 41  | Jawi<br>woreda | Administrator                          | 12+4                    | 1 year     | Orthodox | Highlander<br>Aga<br>w |
| KI-3 | M   | 51  | TBISP          | Public<br>relation<br>Office/head<br>/ | Degree                  | 4year      | Orthodox | Highlander<br>Aga<br>w |

**Source:**The researcher's key informant interview, 2020

**Table 3: Demographic Information of FGD-1.**

| Code   | Sex | Age | Marital<br>Status | Educational<br>Status | Religion | Occupation |
|--------|-----|-----|-------------------|-----------------------|----------|------------|
| FGD1D1 | M   | 25  | Unmarried         | Grade ten             | Orthodox | Student    |

## THE SOCIO-CULTURAL IMPACTS ...

|        |   |    |           |              |          |         |
|--------|---|----|-----------|--------------|----------|---------|
| FGD1D2 | M | 27 | Married   | Grade twelve | Orthodox | Student |
| FGD1D3 | M | 25 | Unmarried | Grade twelve | Orthodox | Student |
| FGD1D4 | M | 23 | Unmarried | Grade ten    | Orthodox | Student |
| FGD1D5 | M | 24 | Unmarried | Grade eleven | Orthodox | Student |
| FGD1D6 | M | 23 | Unmarried | Grade ten    | Orthodox | Student |
| FGD1D7 | M | 24 | Unmarried | Grade 11     | Orthodox | Student |

**Source:** Researcher's focus group discussion with Kulisi Youths, 2020

**Table 4: Demographic Information of FGD-2.**

| Code       | Sex | Age | Marital Status | Educational Status | Religion | Occupation      |
|------------|-----|-----|----------------|--------------------|----------|-----------------|
| FGD2<br>D1 | M   | 60  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2<br>D2 | M   | 59  | Married        | Grade five         | Orthodox | Security worker |
| FGD2<br>D3 | M   | 61  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2<br>D4 | M   | 64  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2<br>D5 | M   | 60  | Married        | Illiterate         | Orthodox | Jobless         |
| FGD2<br>D6 | M   | 61  | Married        | Illiterate         | Orthodox | Jobless         |

## THE SOCIO-CULTURAL IMPACTS ...

|      |   |    |         |            |          |        |
|------|---|----|---------|------------|----------|--------|
| FGD2 | M | 58 | Married | Illiterate | Orthodox | Farmer |
| D7   |   |    |         |            |          |        |

**Source:** Researcher's focus group discussion with Kulisi elders, 2020

### Consent Form for Research Participants

**Research Title:** The Displaced Minority: The Socio-cultural Dimensions of Tana Beles Integrated Sugar Project Induced Displacement of Kulisi

### Researcher's Information

Name: Walelign Debalke

Tel. +251939051831

Email: waliadabalke@gmail.com

Post graduate student Social of Work, Jimma University

My name is Walelign Debalke. I am master's student at Jimma University. The reason why I came to this community is to study the socio cultural dimensions of Tana Beles integrated sugar project on KulisiAgaw of Jawi. My Research is entitled: "*The Socio-Cultural Impacts of Tana Beles Sugar Project Induced Displacement of Kulisi Agaw Community of Jawi*"

. If you are willing, your participation will be valuable for the successful accomplishment of this research. Therefore, you are kindly requested to participate in the study by answering some questions. I would like to assure you that if you want to be anonymous in the interview, your name will not be uncovered and your identity will remain confidential. I would like also to remind you that you have full right to withdraw from our interview at any stage. Lastly, I would like to tell you that your participation is precious for the completion of my research endeavor.

## THE SOCIO-CULTURAL IMPACTS ...

Thank you for indispensable cooperation.

Participant Code \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

Name of the researcher \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

### **Interview Guidelines**

#### **In-depth Interview Guide for Participants from Kulisi Community.**

#### **Background Information**

Participant Code

Sex

Age

Religion

Educational status

Marital status

Occupation

#### **The Socio-cultural Impacts of TBISP Induced Displacement of Kulisi**

- 1) What are the socio-cultural impacts of Tana Beles sugar project induced displacement?
- 2) What are the unique advantages of Tana Belses project induced displacement on Kulisi Agaw compared to other ethnic groups ousted?
- 3) How Tana Beles sugar project displacement uniquely disadvantage Kulisi Agaw compared to o Among Kulisi Agaw who is the most disadvantaged due to the displacement?

## THE SOCIO-CULTURAL IMPACTS ...

4) Who have been gainers in the displacement process among Kulisi Agaw?

ther ethnic groups?

5)How do you explain your relationship with the following groups before and after the introduction of the project?

- Jawi woreda government officials
- Other ethnic groups in the area

6)How do you explain your relationship with your new neighbors compared to the previous Kulisi neighbors?

7)What major changes occur in the intra-relationship of Kulisi Agaw ?

8)What changes occur in the family or kinship relationship after the displacement among Kulisi Agaw?

9)What are the social organizations of the Kulisi that has been lost due to the displacement?

10)What new social changes in the form of social insecurity did Kulisi Agaw faced due to the project induced displacement?

11)What are the cultural resources that are lost or weakened by the project induced displacement?

12) How these are lost or weakened cultural resources affect the current socio-economic situation of KulisiAgaw?

### **Factors in the Displacement Process that Affect the Current Situation of Kulisi Agaw**

13)What are the unique circumstances that affect the situation of Kulisi Agaw community in the post displacement?

14) How KulisiAgaw community reacted towards the the project from the first encounter to date?

## THE SOCIO-CULTURAL IMPACTS ...

15) How do you explain the participation of the Kulisi in the project displacement process?

16) How do you explain the compensation process?

17) How were the non-economic losses in the form of common community properties, social networks, and cultural properties compensated?

### **The Major Efforts for the Socio-cultural Reconstruction of Kulisi Agaw**

18) What has been done for the socio-cultural rehabilitation of the Kulisi community by the following bodies?

- The government NGO's
- The Kulisi community TBISP representatives

19) What are some of the previous social institutions of Kulisi Agaw that helped the Kulisi community to be reconstructed?

20) What are economic challenges/opportunities that help the socio-cultural reconstruction of Kulisi Agaw community?

21) What are the challenges in the process of the socio-cultural reconstruction of Kulisi Agaw?

### **Key Informant Interview Guide for Jawi Woreda and TBISP agents.**

Background Information

Participant Code

Sex \_\_\_\_\_

Institution \_\_\_\_\_

Current position \_\_\_\_\_

Education Status \_\_\_\_\_

## THE SOCIO-CULTURAL IMPACTS ...

Experience\_\_\_\_\_

Religion\_\_\_\_\_

Ethnicity\_\_\_\_\_

- 1) What alternatives has been considered before the displacement of Kulisi Agaw ?
- 2) What unique considerations have been taken in the pre-displacement period of the project in regard KulisiAgaw as minority?
- 3) What was the role of Kulisi in the whole stages of the project as people having special interest in the project area?
- 4) How do you explain the participation of the KulisiAgaw in the pre-diplacemet stage of the project?
- 5) How do you explain the participation of Kulisi in the actual process of displacemen and relocation?
- 6) How do you explain the reaction of KulisiAgaw when the displacement actual displacement and relocation started?
- 7) How did Tana Beles sugar project affect KulisiAgaw in socio-cultural terms?
- 8) What has been done on the part of you to lessen the socio-cultural downsides of the project irrespective of economic considerations?
- 9) How do you perceive the fairness of the compensation process?
- 10 ) How fair was the compensation process in comparison to other ethnic groups displaced by the project?
- 11)How do you perceive the fairness of the compensation process if the within difference among Kulisi Agaw is considered?
- 12) What kind of losses has been left uncompensated?
- 13)How were the socio-cultural losses of KulisiAgaw compensated?
- 14) How the project has changed Kulisi's relationship among the following



## THE SOCIO-CULTURAL IMPACTS ...

- Other ethnic groups
- Government officials?
- Themselves

15) What do you plan concerning the socio-cultural reconstruction of people displaced specially Kulisi community?

### **FGD guide questions.**

#### **Background Information**

Participant Code

Sex

Age

Religion

Educational status

Marital status

Occupation

1. What are the socio-cultural impacts of sugar project induced displacement?
2. How KulisiAgaw interacted when government officials announce there will be sugar project in your area?
3. How the displacements affect your relationship among yourselves (Kulisis)?
4. How the displacement and relocation affect the traditional social networks?
5. What are the common community resources you lost as a cultural minority?
6. How Tana Beles sugar project induced displacement affect your relationship with government officials?
7. How Tana Beles sugar project induced displacement affect your relationship with other ethnic groups?
8. What if the project has not been introduced in your area?

## THE SOCIO-CULTURAL IMPACTS ...

### Observation Checklist.

In this particular study I want to observe the following things

Where \_\_\_\_\_ When \_\_\_\_\_

- 1) Interaction between Kulisi community among themselves
- 2) The interaction between Amhara community and Kulisi community
- 3) Government officials and Kulisi community
- 4) Interaction among Kulisi community themselves
  - ❖ Child to child
  - ❖ Family to child
- 5) The quality of social infrastructures
- 6) Major social insecurity challenges

### Document review Checklist.

Documents related to Kulisi culture, history, festivals both in text and photograph form will be reviewed in this study

Document title \_\_\_\_\_ Organization \_\_\_\_\_ Review Date \_\_\_\_\_

### Amharic Translation of Interview Guides

#### የስምምነት ፎርም

**የጥናቱ ርዕስ:-** በጣና በለስ የተቀናጀ ስኳር ፕሮጀክት ምክንያት በቆለኛ አገው ማህበረሰብ ላይ

የተከሰተው መፈናቀል ማህበረ-ባህላዊ ገፅታዎች

የተመራማሪው ዳራዊ መረጃ

ሥም:- ዋለልኝ ደባልቄ

ስ.ቁ. +251939051831

THE SOCIO-CULTURAL IMPACTS ...

ኢሜል :-waliadebalke@gmail.com

በጅማ ዩኒቨርሲቲ የሁለተኛ ድግሪ ተማሪ

ሥሜ ዋለልኝ ደባልቄ ደባላል ።በጅማ ዩኒቨርሲቲ የሁለተኛ ድግሪ ተማሪ ስሆን እናንተን የፈለግሁበት ምክንያትም በጣና በለስ የተቀናጀ ስኳር ፕሮጀክት መፈናቀላችሁ ያለውን ማህበረ-ባህላዊ ገፅታ ለማጥናት ነው።የጥናቴ ርዕስም፣ የህዳጣኑ መፈናቀል፡-የጣና በለስ የተቀናጀ ስኳር ፕሮጀክት ፍንቅል በቆለኛ አገው ላይ ከማህበረ-ባህላዊ ገፅታው አንፃር የሚል ነው።ፈቃደኛ ሆናችሁ በዚህ ጥናት ብትሳተፉ ጥናቴን በስኬት ለማጠናቀቅ ትልቅ እገዛ ታደርጉልኛላችሁ።ስለዚህም፣ለምጠይቃችሁ የተወሰኑ ጥያቄዎች መልስ በመስጠት ትተባበሩኝ ዘንድ በታላቅ አክብሮት እጠይቃችኋለሁ ።በዚህ ቃለመጠይቅ በሰጣችሁት መረጃ ምክንያት ስጋት እንዳይገባችሁ በምንም አይነት መንገድ ስማችሁን ወይም ስለማንነታችሁ ፍንጭ ከመስጠት የምቆጠብ መሆኑን መግለፅ እፈልጋለሁ ።በተጨማሪም ፣ቃለመጠይቁን ከጀመራችሁ በኋላ ምችት ካልተሰማችሁ ቃለመጠይቁን አቋርጦ የመውጣት ሙሉ መብት እንዳላችሁ አረጋግጣለሁ ።በመጨረሻም ፣ምንም እንኳን ቃላችሁን የመስጠት ወይም ካልተመቻችሁ የማቋረጥ መብታችሁ የተጠበቀ ቢሆንም የእናንተ በጎ ትብብር እኔ ይህን የሁለተኛ ድግሪ ማሟያ ጥናት በስኬት ለማጠናቀቅ ካለው ጥቅም አንፃር የማይተካ አስተዋጽኦ እንድታደርጉልኝ በአክብሮት አሳስባለሁ።

ስለትብብራችሁ ከወዲሁ አመሰግናለሁ !

የተሳታፊው መለያ ኮድ \_\_\_\_\_

ፊርማ \_\_\_\_\_ ቀን \_\_\_\_\_

የተመራማሪው ስም \_\_\_\_\_

ፊርማ \_\_\_\_\_ ቀን \_\_\_\_\_

**ከቆለኛ አገው ተሳታፊዎች ጋር የተደረገ ቃለ-መጠይቅ**

**የተሳታፊዎች ዳራ**

የተሳታፊው መለያ ክድ

ጾታ

ዕድሜ

ሐይማኖት

የትምህርት ደረጃ

የጋብቻ ሁኔታ

ሥራ

**የጣና በለስ የተቀናጀ ስኳር ፕሮጀክት መፈናቀል በቆለኛ አገው ማህበረሰብ ላይ ያመጣው**

**ማህበረ-ባህላዊ ተስዕኖ**

መፈናቀላችሁ ያስከተላቸው ማህበረ-ባህላዊ ተስዕኖዎች ምንድን ናቸው?

በፕሮጀክቱ ምክንያት የመጣው መፈናቀል ለቆለኛ አገው ማህበረሰብ ከሌላው ማህበረሰብ በተለይ

ሁኔታ ያመጣው አዎንታዊ አስተዋጽኦ ምንድን ነው?

የጣና በለስ የተቀናጀ ስኳር ፕሮጀክት ያስከተለው መፈናቀል በቆለኛ አገው ማህበረሰብ ላይ ያመጣው

አሉታዊ ውጤት ምንድን ነው?

ከፕሮጀክቱና ተከትሎ ከመጣው መፈናቀል አትራፊ የሆኑ አካላት እነማን ናቸው?

THE SOCIO-CULTURAL IMPACTS ...

መፈናቀላችሁ ከሚከተሉት አካላት ጋር ያላችሁን መስተጋብር እንዴት ለወጣው?

- የጃዊ ወረዳ መንግስትና የጣና በለስ የተቀናጀ ስኬር ፕሮጀክት
- በአካባቢው የሚገኙ ሌሎች ብሔሮች
- በቆለኛ አገው ማህበረሰብ መካከል

የቆለኛ አገው ቤተሰቦች አድስ በተዋቀረው ሰፈር ውስጥ ያላቸውን ጉርብትና እንዴት ይገልጹታል ?

ከተፈናቀላችሁ በኋላ በቆለኛ አገዎች በራሳችሁ መካከል ያለውን መስተጋብር ምን ይመስላል ?

መፈናቀላችሁ ያመጣው የቤተሰባዊ ግንኙነት ለውጥ ምንድን ነው?

መፈናቀሉ በቆለኛ አገው ማህበረሰብ የማህበራዊ አደረጃጀት /ተቋማት ላይ ያመጣው ውጤት ምንድን ነው?

በመፈናቀላችሁ ምክንያት የተከሰቱ አዳዲስ የፀጥታ ሁኔታዎች ምንድን ናቸው?

ከመፈናቀላችሁ ያዳከማቸው/ያጠፋቸው የቆለኛ አገው ባህላዊ ሀብቶች ምንድን ናቸው?

**የቆለኛ አገው ማህበረሰብ በድህረ መፈናቀሉ ለሚገኙበት ማህበረ-ባህላዊ ሁኔታ በፕሮጀክቱ ሂደት ውስጥ የነበሩ መግፍኤዎች ምንድን ናቸው?**

በመፈናቀል ሂደቱ ውስጥ ግምት ውስጥ ያልገቡ የቆለኛ አገው ልዩ የሆነ መገለጫዎች ምንድን ናቸው?

መንግስት የጣና በለስ የተቀናጀ ስኬር ፕሮጀክትን ወደ አካባቢው ካመጣ ጊዜ ጀምሮ የቆለኛ አገዎች ግብረ መልስ ምን ይመስላል ?

ከፕሮጀክቱ ጋር በተያያዘ የቆለኛ አገዎችን ተሳትፎ እንዴት ይገልጹታል?

የካሳ አሰጣጡን ሂደት እንዴት ይገልጹታል?

የቆለኛ አገው ማህበረሰብ ያጣቸው ኢኮኖሚያዊ ያልሆኑ ሀብቶች ምንድን ናቸው?

ኢኮኖሚያዊ ላልሆኑ ኪሳራዎች በምን መንገድ ካሳ ተቀበላችሁ?

**የቆለኛ አገዎችን በማህበረ-ባህላዊ መልሶ ለማቋቋም የተደረጉ ተግባራት**

THE SOCIO-CULTURAL IMPACTS ...

የቆለኛ አገዎችን በማህበራዊና ባህላዊ ህይወታቸው መልሶ ለማቋቋም የሚከተሉት አካላት ምን አደረጉ?

- መንግስት መንግስታዊ ያልሆኑ ድርጅቶች
- በቆለኛ አገዎች በራሳችሁ። የጣና በለስ የተቀናጀ ስኬር ፕሮጀክት

በመልሶ መቋቋም ሂደቱ ውስጥ የረዲችሁ በቅድመ -መፈናቀል የነበሩ አስቻይ ሁኔታዎች ምን ድን ስህተቶች ናቸው?

የቆለኛ አገው ማህበረሰብን በማህበረ-ባህላዊ መልሶ የመቋቋም ሂደቱ ላይ ተፅዕኖ ያሳደሩ ምጣኔ

ሀብታዊ ሁኔታዎች ምን ድን ስህተቶች ናቸው?

በመልሶ መቋቋም ሂደቱ ውስጥ የነበሩ ተግዳሮቶች ምን ድን ስህተቶች ናቸው?

**ከጣና በለስ የተቀናጀ ስኬር ፕሮጀክት እና ከጃዊ ወረዳ የመንግስት ተወካዮች ጋር የተደረገ ቃለ-**

**መጠይቅ**

የጥናቱ የተሳታፊዎች ዳራ

የተሳታፊ መለያ ኮድ

ፆታ

የሚሰራበት ተቋም

ወቅታዊ ሀላፊነት

የቆለኛ አገዎችን ለጣና በለስ የተቀናጀ ስኬር ፕሮጀክት ከመፈናቀላቸው በፊት የተሞከሩ ሌሎች

አማራጮች ምን ድን ነበሩ?

ለቆለኛ አገው ማህበረሰብ እንደ አንድ አናሳ ቡድን ከመፈናቀላቸው ጋር ተያይዞ ግምት ውስጥ የገቡ

ነገሮች ናቸው?

በአጠቃላይ በፕሮጀክቱ ሂደት ውስጥ የቆለኛ አገው ማህበረሰብ ተሳትፎ ምን ይመስላል?

በቅድመ መፈናቀል የቆለኛ አገው ማህበረሰብ ተሳትፎ እንዴት ይገለጻል?

THE SOCIO-CULTURAL IMPACTS ...

በሰፈራ ሂደቱ ውስጥ የቆለኛ አገው ማህበረሰብ መልስ ምን ይመስል ነበር?

ሠፈራው ሲጀመር የቆለኛ አገው ማህበረሰብ መልስ ምንድን ነበር??

የጣና በለስ የተቀናጀ ስኳር ፕሮጀክት ተከትሎ የመጣው የሰፈራ ፕሮግራም የቆለኛ አገው ማህበረሰብን

ማህበረ-ባህላዊ ውቅር ላይ ምን ተፅዕኖ አሳደረ?

የሰፈራና መፈናቀል ሂደቱ በቆለኛ አገው ማህበረሰብ ማህበረ-ባህላዊ ህይወት ላይ የሚያስከትለውን

ጫና ለመቀነስ ምን አደረጋችሁ ?

የካሳ ሂደቱን ፍትሀዊነት እንዴት ይገልፁታል ?

የካሳ ሂደቱ ፍትሀዊነት በፕሮጀክቱ ከተፈናቀሉ ሌሎች ብሔሮች አንፃር ምን ይመስላል ?

በቆለኛ አገው ማህበረሰብ መካከል ካሉ ውስጣዊ ልዩነቶች አንፃር የካሳ አሰጣጡ ፍትሀዊነት ምን

ይመስላል ?

በፕሮጀክቱ ምክንያት የቆለኛ አገው ማህበረሰብ ያጣቸው ግን ምንም አይነት ካሳ ያልተቀበለባቸው

ነገሮች ምንድን ናቸው?

የቆለኛ አገው ማህበረሰብ ከፕሮጀክቱ ጋር ተያይዞ በተከሰተው መፈናቀል ያጣቸውን ማህበረ-ባህላዊ

ሀብቶች ለመካከል የተደረጉ ነገሮች ምንድን ናቸው?

በፕሮጀክቱ ምክንያት መፈናቀላቸው የቆለኛ አገው ማህበረሰብ ከሚከተሉት አካላት ጋር ያላቸውን

መስተጋብር ምን አይነት ተፅዕኖ አሳረፈበት?

- ሌሎች ብሔሮች
- የአካባቢው መንግስት
- በቆለኛ አገው ማህበረሰብ በራሳቸው መካከል

የቆለኛ አገው ማህበረሰብን በማህበረ-ባህላዊ ዘርፍ መልሶ ለማቋቋም ምን አስባችኋል ?

**የቡድን ቃለ-መጠይቅ**

THE SOCIO-CULTURAL IMPACTS ...

**የተሳታፊዎች ዳራ**

የተሳታፊ ኮድ

ፆታ

ዕድሜ

ሐይማኖት

የትምህርት ደረጃ

የጋብቻ ሁኔታ

ሥራ

በጣና በለስ የተቀናጀ ስኳር ፕሮጀክት ምክንያት የመጣው መፈናቀል በቆለኛ አገው ላይ ያመጣቸው ተፅዕኖዎች ምንድን ናቸው?

መንግስት ፕሮጀክቱን ሲያስተዋውቅ የቆለኛ አገው ማህበረሰብ ግብረ-መልስ ምንድን ነበር?

መፈናቀሉ በእርስበርስ ግንኙነታችሁ ላይ ያመጣው ተፅዕኖ ምንድን ነበር?

ፕሮጀክቱን ተከትሎ የመጣው መፈናቀል በታሪካዊ የቆለኛ አገው ማህበራዊ ትስስር ላይ ያመጣቸው ለውጦች ምንድን ናቸው?

እንደ አናሳ ቡድን ፕሮጀክቱ በተለይ ምንን ያመጣባችሁ/ያመጣላችሁ ለውጥ ምንድን ነው?

ፕሮጀክቱ በቆለኛ አገውና በአካባቢው የመንግስት መዋቅር መካከል የነበረውን ግንኙነት እንዴት ተፅዕኖ አሳደረበት?

በፕሮጀክቱ ምክንያት የመጣው መፈናቀል በቆለኛ አገውና በሌሎች ማህበረሰቦች መካከል የነበረውን ግንኙነት እንዴት ለወጠው?

ጣና በለስ የተቀናጀ ስኳር ፕሮጀክት ወደዚህ አካባቢ ባይመጣ ኖሮ ምን የተለዩ ሁኔታ ይኖር ነበር ብላችሁ ታስባላችሁ?



## THE SOCIO-CULTURAL IMPACTS ...

ስለ ትብብራችሁ ከልብ አሞሰግናለሁ !