Determinants of Acculturation Preferences between Ethiopian Majority in Shashemene, and Rastafarian Community

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Research Article

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Abstract

Background

Acculturation is learning and adopting cultural traits different from the ones with which the person was originally growing up.

Methods

The researchers employed a transformative mixed research design. We randomly selected 349 participants from both the majority and their counterparts. Item measures acculturation choices of native and Rastafarians which were adapted from Navas et al. (2005) Relative Acculturation Extended Model. We computed multinomial logistic regression analysis to identify determinants of majorities' and minorities' acculturation preferences. A p-value < 0.05 considered significant.

Results

The study has shown that most of the respondents preferred the marginalization approach 54.7%. This result also highlighted that the second-largest preferred acculturation was assimilation 22.6%. Over 26.8% of the Rastafarians, pick separation preference. in the condition where the Rastafarians were to speak the local language, their likelihood of making integration to marginalization increased by 0.37 unit while holding all other variables in the model constant (AOR = 0.374, 95% CI (.146,.959). If a majority were to increase smoking Ganja by one point, the odds of preferring integration to marginalization enhanced by 0.008 points (AOR = 0.008, 95% CI (.001, 072). As for factors related to Rastafarians’ acculturation decision, divorce is one factor because many Ethiopian women who have a relationship with local men marry and bear children to Rasta men just to share their resources. In this study, the likelihood of making integration to marginalization optimized by 41.95 points if the local people had the habit of smoking Ganja (AOR = 41.95, 95% CI (2.51,.701.69). The Rastafarian reported that the town leaders have been continuously accusing them of planting and smoking Ganja, marijuana, and others.

Conclusion

The research suggested that there are some individuals working against the Rastafarians; therefore, elders and Abba Gedas have to work together to protect the vulnerable group as the Oromo culture, nurture togetherness and peaceful coexistence not to displace their neighborhood. We found that the Rastafarian people lack unity among themselves because there are some individuals often creating problems and paving the way for other intruders to discriminate against the Rasta community. Therefore, before blaming others it is a good idea if you first clean your houses.
Introduction And Background Of The Study

There has been disagreement on the importance of being with diverse cultural exposure. The first view supports cultural diversity as there is still a group of people trying to live together in their society without copying a single culture (Taras et al., 2013). On the other hand, for Mahonen et al. (2010) cultural diversity could put a severe effect on intergroup relationships.

Broadly, Ownbey and Horridge (1997) defined acculturation as the process of learning and adopting cultural traits different from the ones with which the person was originally growing up. Berry et al. (2002) defined acculturation as the form of transmission experienced by individuals that result from interactions between two groups of peoples belonging to cultures other than their own. Similarly, for Taras et al. (2013) acculturation is change in values due to contact with another culture. For Berry (2006) acculturation is nothing but a dual process affecting the members of two or more cultural groups as each adapts to the presence of the other.

The attitude of individuals could be shaped by the home environment since parents are the immediate source of knowledge (Berry et al., 2002). While in outside peers can most likely learn from their peers at institutions such as schools, workplace, and many other informal settings as well (Berry et al., 2002).

Scholars have argued that a school was an institution where children and youths learn from one another to the extent to which the acculturation types of entire families changed (Gaviria et al., 2018). As Berry et al. (2002) investigated, in the process of acculturation, there are changes in behaviour, cognitive and emotion. Changes may be cultural, economic, linguistic, and religious systems (Ward et al., 2010). Berry and Annis's (1974) identified four types of acculturation as a result of interaction between majority and minority culture and these are integration, assimilation, separation, and marginalization.

The first incorporates culture maintenance and participation in both minority and majority cultures (Berry, 1997). Van Acker and Vanbeselaere (2011) by their research conducted on immigrants and native people of Turkey found that immigrants sustain their heritage, culture and the minorities want to engage in regular contact with the host community, which is the best example of integration.

For Berry (1997), assimilation involves a strong orientation towards mainstream society at the expense of heritage culture maintenance. Likewise, Van Acker and Vanbeselaere (2011) have defined assimilation as when people do not insist on maintaining their cultural heritage, but they value relationships with the host group. While separation ensures retention of own culture, but excludes participation in the wider society (Berry, 1997). Finally, marginalization is a loss of cultural and psychological connectedness with both the heritage and the host group (VanAcker & Vanbeselaere, 2011).

Regarding acculturation preferences, research done in China by Biswas (2018) has reported participants not only able to adapt attitudes and behaviour of the host country but also retain their ideas, values, and norms of one's own cultures of origin. Furthermore, Lu et al. (2013) in their work on acculturation
attitudes of Chinese settlers and Australian mainstream society suggested even though many immigrants favour integration, the majority adopts separation and marginalization.

As Van Acker and Vanbeselaere (2011) write, Turkey immigrants make efforts to engage with the host community. Abbas et al. (2018) have found acculturatio of Australian Muslims was associated with ethnic identity and religion. Similarly, acculturating person does not take into account the complicated relationships inclusive of family, the country wide context, and ethnic background (Ward et al., 2010).

Nyer and Gopinath (2002) by their cross-cultural study on Indian health professionals residing in the United States compared to the Anglo doctors, indicated that acculturation and ethnic identity are neither independent variables nor opposite extremes of a continuum, but rather two negatively correlated constructs. Intergroup tolerance of diversity or attitudes of prejudice affects the acculturation process (Ward et al., 2010).

According to Mahlet (2018) who married to Rasta, most of the Ethiopian people appear ignorant of the challenges the Rastafarian community is experiencing. According to Mahlet (2018) and the researchers' personal observation of the Ganja ritual often called holy herb. Smoking of Ganja is common practices among the minority groups. It is smoked, used in cooking and for the preparation of tea and other beverages. However, in Ethiopian context not only smoking, but also using in food consumption are forbidden. The Rastafarian Jamaica assumed that whenever they smoke the holy herb, it cleans their heart.

Philander (2018) describes that Ganja is healing of the people because it is taken as traditional medicine, and has an important place among the Rastafarians. The Rastafarian often communicate with the local people in English or in broken Amharic. Besides, their cultural manifestation through a non-verbal languages’ way of communication, such as apparel, dietary, Ethiopian flag colours, and Ganja ritual smoking (Mahlet, 2018). Thus, it may create contradictions in the process of making belongings. To the best knowledge of the researchers, acculturation preferences of the majority in Shashemene and the Rastas are not studied. Therefore, this paper aimed to address acculturation preferences of both groups for each other and the determinants for their respective choices.

**Methods And Materials**

**Description of the study area**

In general, researchers were selected Shashemene town as the study area. Currently, the town is divided into eight sub-districts these are: Awasho, Dida Boke, Alelu, Buchanan, Abosto, kuyera, Burqa Gudina and Arada. Due to the settlement nature of the minority groups, two districts namely Awasho and Alelu were selected. In these two sub-districts, there are three unique villages locally named as Jamaica village. Therefore; these three particular areas were taken as a focus of the study.
The Rastafarian community have their own schools, business centers and gathering places like Nyabinghi, Twelve Tribes Headquarters, Bobo Shanti camp, and Ethiopian world federation (EWF). More importantly, many people assume that all Rastafarians are from Jamaica. However, they are from different countries. To mention some of them, there are people who came from Italy, the Netherlands, Germany, France, United State of America, Britain, Barbados, Trinidad, Tobago, Martinique, Dominica and Bermuda.

Research Design

In this study, the researchers were employed transformative mixed research design because of the nature of the problem. To support this, according to Creswell (2014) if the researcher/s is or are addressing social challenges such as social inequality, oppression, domination, suppression, and alienation are considered the best design is transformative mixed design. As far as the timing of data collection are concerned, it often depends on the nature of the problem and the personal interest of investigators. Hence, the researchers were collected both data side by side.

Sample size Determination

The researchers were applied Krejeie's and Morgan's (1970) sample size calculation formula. The researchers were told that the population of the majority residents live in the particular villages mention under description study areas were 500. Hence, as per the scholars’ suggestion, 217 sample was taken. Similarly, for minority the aggregates were assumed to be 200 and out of that 132 sampled.

Sample and Sampling Methods

The sample participants of this study was randomly selected from both majority and their counterparts. Moreover, from the suggested total population, the researchers took 217 subjects from the first group, while 132 were also drawn from the Rastafarian community. There were a total of 349 participants in the current research. In the contrary, for qualitative data collection thirty key informants were selected from the two communities. These were elders, legal consultants and Rastafarian community leaders. The selection method has been done using purposive sampling method.

Tools of Data Collection

The researchers used three data collection instruments as illustrated below.

Questionnaire

Item measures acculturation choices of native and Rastafarians which were adapted from Navas et al. (2005) Relative Acculturation Extended Model (RAEM). The items were arranged on a scale from 1 to 5 (not at all, a little, somewhat, quiet, a lot). If the participant’s ratings lower than three in both maintenance and develop the desire is marginalization. If the response ratings were higher than three within the protection and decrease in adopting their counterparts attitudes the favoured acculturation method is...
separation. On the other hand, when the group score was less than three in protection and above three in adopting the acculturation approach is assimilation. Finally, if the respondents rating in both preservation and develops are above three, the acculturation strategy is labelled as integration.

**Semi-structured Interview**

A semi-structured interview questions were conducted with different resourceful individuals of the town. For Rastafarian groups, representatives of their community, teachers, mixed children and businessmen were interviewed.

**Focus group Discussion guides**

A focus group discussion guide was developed to collect detailed information from both communities. Thus, four focus group discussion groups were made with key informants. The participants were asked a series of open-ended questions that is their acculturation preferences and its associated factors.

**Data Quality Control**

Investigators used a range of data quality control techniques like forward and back translation followed by discussion among translators of items to native language for mainstream community, linguistic equivalence and semantic equivalence of instruments across three languages that is English, Afan Oromo, and Amharic. Finally, the degree to that measures in majority and minority cultures made reliable and done by conducting a pilot test independently for two groups. Therefore; correlations were computed to look at whether or not all items were related to each other.

**Ethical Consideration**

The ethical clearance letter obtained from Madda Walabu University Research and Development Directorate office and was given to the town municipality office. Then, to Awasho's and Alelu's sub-Districts Offices of concerned bodies to receive their consent. According to APA's (2017) research code of conduct, the researchers should obtain the informed consent of the participants. Thus, the researchers informed participants about the purpose of the research, procedures, their right to decline to participate, and limits of confidentiality. Then after, before recording their voices, the researchers received the consent of each key informant’s point of view.

**Methods of Data Analysis**

The researchers performed data management and analysis using SPSS software (version 23). Further, simple descriptive statistics percentage and graphs were employed. We computed multinomial logistic regression analysis to identify determinants of majorities' and minorities' acculturation preferences. A p-value <0.05 considered significant. On the other hand, thematic analysis used to analyse the qualitative data. As a result, qualitative data were transcribed to English language. Then, the final revised and written data were categorized based on objectives, groups, and key informants within the groups.
Results And Discussion

The analysis disclosed that a nearly equal number of participants from the first group preferred integration and separation models that were 11.6%, and 11% respectively. On the other hand, the study has shown that many respondents were found to be preferred marginalization approach 54.7 %. This result also highlighted that the second-largest preferred acculturation was assimilation 22.6%.

A key informant reacted the following: "Our community has no experience of living with these people. They are so dangerous that they don't even talk to each other because they came from different countries." To illustrate, a significant number of key informants notably those who lived with the Rastafarians expressed the ideas that majority of the Rastafarians if not all ignore the views of their counterparts. Still the present study confirmed the findings about positive side of the minority that the Rastafarians have got many things that were considered good practices such as keeping residential areas clean, planting trees, handcrafting, and carpeting, entertaining and educating people through art and music.

In connection with the above point, Mahlet (2018) wrote the reaction of Rastafarian followers. Thus, we took few statements from her work which is heart breaking for one who happens to read it: “for me, I don't like to be treated as a foreigner. Because in England, I was a foreigner, over here I'm a foreigner, in America I was a foreigner. So, where are my people?”

As it can be seen from the Fig. 2 below, over 26.8% of the Rastafarians tend to pick separation preference. Whereas 13.2% of them required assimilation followed by marginalization and integration 12% and 11% respectively. The findings of qualitative data were much more detail. For instance, the acculturation choice of some participants appear integration. Indeed, they claimed that Ethiopia is their home land where his 'majesty' Emperor Hilesilassie is their assumed father and also the king gave them land as a gift.

One Rastafarian, for instance, noted this by saying: “My and his ancestor came and fought an Italian war; we supported and defeated Italian together.” Similarly, another young Jamaican Rasta, who was born from Ethiopian mother, started speaking by citing the speech Hilesilassie made during first journey to Jamaica “Hilesilassie said Ethiopians and Jamaicans are blood brother.”

Similarly, a Rasta who came from France hold the view that for him Ethiopian people are his family and Shashemene is the town where there are many opportunities for hardworking people. The current study strongly supported by the research of Van Acker and Vanbeselaere (2011) that Immigrant minorities in Turkey want to engage in regular contact with the host community which was integration.

On the contrary, the Rastafarians assume that the residents of Shashemene town themselves are by default part of Rastas, because the name Rastafarian was derived from the name of their king. And the king also belongs to the majority of the people who are living there. Therefore, they are arguing all Ethiopians are Rastafarian children by implication demanding their counterparts to adopt the attitude of
minority. Another Rasta man also reflected his feelings as Ethiopians are parts of Rastafarian because being Rasta is not about having dread lock or hairstyle rather, Rasta is peace. On the other hand, there are groups who recognized themselves as marginalized groups. As a consequence, a Jamaican Rasta has begun his speech by saying: “We are marginalized people.” This key informant also disclosed that when he went to Addis Ababa, some of the people destroyed his fence on his land, and built a house on it.

Furthermore, as a sixty-five years old mother spoken to the researchers that Rastafarians are open community and therefore, they supposed to have Rasta village. She also explained that Rastafarians are considering constructing fences these days than ever before to keep safe themselves and their properties. Again, she goes more by elaborating as follows:

we are in jail and, I don't want to live like this in Africa... if I finalize my case, I will pack, and go to Rwanda. This is often extortion. If we try to do and finish something, we get blackmailed by someone else, thus, we don't want this province anymore.

The current study is consistent with the work of Mahlet (2018), and the researchers took one speech made by an older Rastafarian in Shashemene: ”Living here day-to-day, we find it difficult to put food on the table, it is difficult to travel around Ethiopia let alone outside.”

Furthermore, many of them need to isolated themselves from the majority groups. To this effect, a Rasta who lived in Shashemene for more than 50 years has a tendency to agree that when they were coming to Ethiopia from Jamaica, their fathers taught them about united Ethiopian than the reality existed in the Country as multi- Ethnic based nation and nationalities. The Rastafarians, therefore; since early 1950s they have been coming to Ethiopia to live in united Ethiopian as taught by their first generation. This could be largely due to their unconditional love and trust to their father Hilesilassie who is an everything for them.

What is more is utmost of the Rastafarian people argued that they came and stay in Shashemene because they were given land by the king and they have great love for him. Thus, the Rastafarians informants are praying to restore the legacy of their king and waiting for a day to come. The current study is consistent with Lu et al. (2013) that the majority of Chinese immigrants in Australian also adopted separation and marginalization.

For assimilation acculturation attitude few Rastafarians children became an Oromo via passing through the way in which Oromo adopt any person who are from whatever groups or nations came. As to the participants' knowledge, the main reason for becoming an Oromo is just to escape from much exploitation by many.

The findings have been suggested that among independent variables entered into the model, marital status, language preference and smoking Ganja were statistically significant association with majorities’ integration acculturation preference for their counterparts. Nevertheless, level of education, interest of
conflict over resources, employment conditions and schooling were not found to be statistically significant association with the integration.

Moreover, in the condition where the Rastafarians were to speak the local language, their likelihood of making integration to marginalization was increased by 0.37 unit while holding all other variables in the model constant (AOR = 0.374, 95% CI (.146, .959).

As far as local language usage was concerned, key informants who have close relationships with the Rastafarians elaborated as they prefer to speak by another language than the majority language. Prominent elders also supported the above idea that as the minority have no motivation to learn the local language. Despite language barrier due to societies norms and tradition local community are more tolerant than Rasta.

If a majority were to increase smoking Ganja by one point, the odds of preferring integration to marginalization was enhanced by 0.008 points (AOR = 0.008, 95% CI (.001, 072). When the Rastafarians marital conditions increased by one point, the odds of preferring integration to marginalization were increased by 0.27 unit while holding all other variables in the model constant (AOR = 0.266, 95% CI (.077, 918).

Assimilation was only statistically significant with smoking Ganja. The result indicated that majority group who tend to smoke Ganja or holy herb by their street name their likelihood of preferring assimilation to marginalization was increased by 0.15 points (AOR = 0.15, 95% CI (.60, 1.007).

Marital status, interest of conflict and employment situations were found to be statistically significant relationship with the participants’ separation strategies. For example, in the condition where there were conflicts between the two groups, the majorities’ odds of adopting a separation kind of acculturation to marginalization was increased by 3.888 points (AOR = 3.888, 95% CI (.338, 2.713).

The majority of focus group discussants were noted that the relationship between the local majority and the Rastafarians become rough from the beginning. Because there were people who were displaced from their destination without any compensations. Therefore, even though they were unable to express their feeling due to the political condition of that time, those who displaced from their land has no better attitude towards the Rastafarian community.

As for factors related to Rastafarians’ acculturation decision, it was found that divorce is one factor because many Ethiopian women who have a relationship with local men marry and born children to Rasta men just to share their resources. It was reported that, gradually conflict erupted between the two partners and begun to start a petition of property right belongs to her and their children after divorce to end up. But her ex-husband had had a wife and children leaving outside Ethiopia. Moreover, it was seen when a woman claims a property that her husband got before her which belongs to the former wife according to the law.
The ideologies of two groups are never complement each other. Many key informants were reported that the local community disregard the Rastafarian ideology due to their strong believe in Ras Tafari Mokonene and like to have a flag that has resemblance with his administration. The findings are directly in line with previous findings also found that Ethiopians exclude the Rastafarian for the reason that they believe in Hilesilassie as God (Mahlet, 2018).

As the skilled lawyer explained it their point of disagreements were related to ownership of land and in movable property. According to this key informant, conflict is emanated not because of Rastafarians are outsiders rather due to legal ground to own a property like land though those who were born in Ethiopia and married Ethiopian women have the right to possess immoveable properties. Our results demonstrated that children of the majority whose fathers sold the land to the Rastafarians counterparts rushing to the Rastafarians compound to take back the assumed land. Together, the present findings confirmed that in Shashemene the Rastafarians have invested a lot on their compound, although their properties lack legal formality. Furthermore, there are some prominent actors from both sides pushing the residents to appeal to the court and claiming that the Rastafarians unlawfully to the land of the local people. A similar conclusion was reached by Mahlet (2018) found that the abuse becomes consistent.

After the collapse of Hilesilassie regime, the socialist party came to power and changed all the existing laws and constitution, particularly the communist party ratified the policy with the moto of ‘land to tiller’ which snatched lands from the feudal landlords and distributed to the peasants. Due to this, the Rastafarians who had been given excess land by the king were acting as feudal landlords. As a result of this new proclamation of land ownership, the Rastafarians lost the good portion of their land like any other Ethiopian landlords.

During this policy and political change, by being discouraged many Rastas left the Country and want back to their respective countries. In the last three decades, the Rastafarian population has been growing and their arrival to Shashemene have been increased after the military Derg regime overthrown. On the contrary, the size of land remains in the hands of Rastas have been declining sharply as their population increased and their economy is not as robust as before. This is inconsistent with what has been found in previous research by Mahlet (2018) that the Rastafarian groups attributed as both land sellers and buyers are doing something wrong because as to the Rastas the land that the local communities are occupying once belongs to them as precious gift from his majesty king Hilesilassie. The Rastafarians also bitterly condemn the policy of the Derg regime for their land was taken away from them and distributed to the local farmers. Further, Rastafarians thought that this policy didn't benefit them at all and undermine their identities and badly affected their livelihood. Since then, the relation they had with local community started having problem as the Rasta felt that they are being alienated by the local people.

The Rastafarians have different associations serving as head offices, guest houses for newcomers among its other purposes. The founders of these associations are either passed away from this world or left off. For this reason, there is interest of conflict among some Rastafarians to share their parts of the land which was formally known by the name of these organizations. The legal attorney who has been
defending their right reported as there are individuals from the Rastafarian groups secretly working with actors from the majority groups.

Table 1: Shows Determinants of Acculturation Preference of the Ethiopian Majority in Shashemene for Rastafarian minority June, 2020

| Variable          | Integration (n=22) | Assimilation (n=43) | Separation (n=21) | P-Val. |
|-------------------|--------------------|---------------------|-------------------|--------|
| Education         | 1.44 (.961, 2.17)  | 0.88 (.68, 1.15)    | 0.88 (.615, 1.249)| <0.05  |
| Marital Status    | 0.25 (.077, .92) * | 0.99 (1.12, 2.86)   | 1.79 (.509, 1.90) *| <0.05  |
| Language          | 0.37 (.146, .96) * | 0.82 (.69, 2.32)    | 1.27 (.386, 1.75) | <0.05  |
| Interest of conflict| 0.54 (.16, 1.84)  | 0.96 (1.45, 10.40)  | 3.89 (.338, 2.71) *| <0.05  |
| Smoking Ganja     | 0.01 (.001, .07) * | 0.15 (.160,1.01) *  | 0.40 (.053, .422) *| <0.05  |
| Employment        | 1.29 (.795,2.09)  | 1.15 (1.28, 2.50)   | 1.79 (.745, 1.77) *| <0.05  |
| Schooling         | 0.96 (.270,3.44)  | 1.08 (.46, 2.84)    | 1.144 (.365, 3.186)| <0.05  |

NB: The reference category is marginalization.

As far as the second group types of acculturation decision is concerned, the results suggested that for integration preference, it was found that only level of education determine being integrated. Meaning, Rastafarians odds of making integration preference to marginalization was increased by 1.82 points if their level of education was to increase by one point (AOR=1.82, 95% CI (1.017, 3.246).

If the Rastafarians were to speak by local language the likelihood of preferring integration to marginalization was improved by 0.107(AOR=.107, 95% CI (.031, 365). From the analysis of the interviewees, it was identified that the Rastafarian community speak English language, though children who were born in Ethiopia speak different local languages because they grew up with Ethiopian children. In this study the odd of making integration to marginalization was optimized by 41.95 points if the local people had the habit of smoking Ganja (AOR=41.95, 95% CI (2.51, .701.69).

For the assimilation preference of the Rastafarian groups for their counterparts’ only smoking Ganja influence it (AOR= .108, 95% CI (.022, 0.518). The qualitative results attested that; however, the local community has a strong objection because their sons and daughters could imitate Rastas’ behaviours the Rastafarians insinuated they are sharing best experiences such as how to read, clean and many life skills.

The Rastafarian reported that the town leaders have been continuously accusing them for planting and smoking Ganja, marijuana and others. Whereas, the Rastafarian community hold the view that they plant
it for domestic use with tea, coffee and food but not for selling at large in the market. After all, one older Rasta was reported the following: "We all Rastafarian people smoke it to clean our hearts. We do not have to go to someone's clinic or hospital it is a medication. It is often smoked while praying or having our meeting or in reasoning day."

Furthermore, the religious practices of both groups contradict each other. As French Rastafarian suggested whatever religion followers can become a member of Rasta because Rasta do not have particular religion rather levity how one can live. For this reason, there are groups who fast every day, do not eat meat or drink alcohol.

In consequence, there are four types of Rastafarian belief centers such as Twelve Tribes of Israel, Nyahbinghi, Bobo Shanti and Ethiopian World Federation (EWF). For instance, twelve travel of Israel believes on specious of Abraham. For followers of Twelve Tribes of Israel three things are essential: 12 tribe, months and colours. It is consistent with the result of Ward et al. (2010) individual acculturation approach is determined by intergroup attitudes.

For the follower of Nyabinghi Rastafarian house expresses this:

Before Hilesilassie became a king of king a lion of Judah his name was Tafari Mokone and therefore, the name Rastafarian derived from his name. For instance, if you are Christian your father is Jesus Christ, so we are children of Ras Tafari.

In this respect, the Rasta woman also confirmed the above view; as her father but not biological father rather Hilesilassie gave her way to came back to Africa because she believes her ancestor was taken away to Europe as slave during the era of slave trade. The above quotation is strongly consisted with Mahlet's (2018) work that Rastafarians accept Emperor Hilesilassie as Jesus Christ in majestic character.

According to the perspective of the minority, the local government is not working with them, although their contributions are enormous for rapid development of the town. They assumed that the foreign remittance mainly US$ and Euro are received from Rastafarian families who are out of Ethiopia.

The foremost reason for the discrepancy is due to unfair treatment at different sectors of government offices. For example, some leaders have been giving forgery documents to the Rastafarian people. Similarly, as participants reported the town police officers are not treating the minority as the mainstream society. One Rasta disclosed maltreatments he came across as follows:

For my case, I have gone to court, and win the case that day I went to the compound where my properties are found being with a group, they hit me and brutally hurted me. I went to the hospital to heal my fractured head by them. I have been to Oromia police, but they did nothing; they asked money to come to see the crime scene.
Regarding fairness of the court, an old woman who have an urban land possession certificate explained it as the court is not good because of lack of justice almost everybody has a court case. Emotionally, she revealed the following: ‘Men, women and children are complaining what a big hell. I am the owner of one hotel the charge of electricity that I am paying is not fair. I am so desperate I want to sell and run away.’

Consequently, for underrepresented groups appealing to the court, bulling and snatching property is something common. Participants’ reported that the majority are consistently intimidating their counterparts via sending their youths even to the Rastafarians who are capable to defend themselves. Another person of a minority who lived for more than 20 years in Shashemene reported the following, saying “since recently, there has been a lot of encroachment to myself.”

From the results, it is clear that there is recurrent intimidation by some perpetrators from the local people through disseminating wrong message to the community and working with some irresponsible lawyers to kick out the minority groups. For example, the evidence from this study suggests that most of Rasta community has a big concern from one person who was belongs to them but now he became an Oromo. According to the focus group participants, this individual is a supporter of actors from local community probably he has a share if they win the case at court.

In particular, this man who bought a land for one Rasta woman was sold her building to other fellows in collaboration with few individuals of the majority at a time she went to New York for vacation. To convince the buyer the man was used his wife as though she were the owner of the building and then she put her signature on agreement document. Besides, an American Rastafarian reported that around 18 youths came to the court to intimidate her legal attorney and gave him two options; either he has to stop to defend her right or take a risk if he will not. The upshot of this is the possibility that many Rastafarian people experiencing challenges, and as a result of this the Rastas have the intention to migrate to different regions of Ethiopia and East Africa.

### Table 2: Shows Determinants of Acculturation Preference of Rastafarian Community June 2020

| Variable          | Acculturation                  | P-Value |
|-------------------|--------------------------------|---------|
|                   | Integration (n=21) Assimilation (n=23) Separation (n=51) |         |
| Education         | 1.82 (.102, 3.25) * .97(.703, 1.35) .64(.313, 1.33) | <0.05   |
| Marital Status    | .87 (.40, 1.87) 1.30 (.818, 2.07) 3.2 (1.28, 8.09) * | <0.05   |
| Language          | .107 (.031, .365) * 1.31 (.407, 4.23) .013 (.001, .13) * | <0.05   |
| Social network    | .69 (.087, 5.613) .514 (.149, 1.78) .070 (.005, .99) * | <0.05   |
| Smoking Ganja     | 41.95 (2.5, .7069) .11 (.022, .52) * .41 (.045, 3.809) | <0.05   |
| Schooling         | 4.05 (.566, 29.046) .718 (.218, 2.37) 2.49 (.27, 23.17) | <0.05   |
Conclusion

Urban land management did not formalize their gift land according to the legal framework. Therefore, it has to sort out which land is registered formally and or not. Again, it needs identification, whether the land is viable for investment, business and residential. By doing so, the concerned bodies will be able to identify who is working against one another, meaning whether the majority creating mess or Rastafarian themselves by paving the way for others to share their resources.

For those Rastafarian community who were assumed to take the land for investment purpose it has to pass through the directives of investment if not there will be a need to take back the land into the town land bank. It was reported that different levels of social workers and leaders were discriminating the minority and therefore, as any residents of the town, they deserve fair services regardless of their backgrounds.

The research suggested that there are some individuals working against the Rastafarians; therefore, elders and Abba Gedas have to work together to protect the vulnerable group as the Oromo culture, nurture togetherness and peaceful coexistence not to displace their neighbourhood.

It was found that the Rastafarian people lack unity among themselves because there are some individuals often creating problems and paving the way for other intruders to discriminate the Rasta community. Therefore, before blaming others it is a good idea if you first clean your houses.

Indeed, the Rastafarians have to know that failure to speak Afan Oromo might create problems in places like government offices, court, business centre and markets. Thus, it is a good idea if they teach their children since it is a tool to communicate with other local communities.

Subsequently, Rastafarians have an opportunity coming together at different occasions; during reasoning day of weekly mass gathering by monthly they have to discuss how they can make cooperation with the local community.

Since there was a legal lacuna regarding the Rastafarians’ ownership of properties, it should be re-visited by the concerned bodies alongside political bargaining power because there are many Rastafarians who have permanent resources, but it was written in the Ethiopian law as foreigners do not own immoveable property. A property which is not formally known by the government and if the owner/s is/are not paying the tax is illegal, so they have to register their property according to due process of law.

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Authors’ contributions

Both authors conceived, designed, involved in the data collection, transcribed data, analysed the data, prepared and edited the manuscript.

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