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College of Education and Behavioral Studies

Department of Special Needs Education

**The Psychosocial Adjustment and Educational Achievement of
Manjo Ethnic Minority Students in Two Schools of Bonga, Kafa
Zone**

By: KASSAHUN GEBRU ZEDINGIL

June, 2015

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**This Thesis is submitted to the Department of Special Needs Education in
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ABSTRACT

The purpose of this study was to investigate the psychosocial adjustment and the educational achievement of Manjo ethnic minority students in two schools of Bonga. Even though numbers were used to show the academic performance of the students, qualitative method descriptive study was mainly used to meet the objectives of the study. Interview, observation, focused group discussion and document analysis were tools employed to collect necessary data. Fourteen students and six teachers totally 20 participants were selected using snowball and purposive sampling techniques. The finding of the study showed that Manjo students' had negative perception towards non-Manjo Kafa students and towards themselves. Also, some Manjo students had negative perception for non-Manjo Kafa teachers. In addition, the result of the study indicated that the interpersonal relationship between Manjo and non-Manjo Kafa students was poor and the relationship among Manjo students was strong. Moreover, the academic performance of Manjo students was poor when it compared with the performance of non-Manjo students. The study finally concluded that, Manjo ethnic minority students were poorly adjusted psychosocially and poorly performed academically. Open and respectful intercultural discussions, awareness raising efforts through religious and social organizations and using different techniques in curricular and co-curricular activities were some of the recommendations made to enhance the psychosocial adjustment and the educational achievement of Manjo students.

Keywords: psychosocial, adjustment, perception, achievement

CHAPTER ONE

Introduction

1.1 Background of the Study

Ethnic based discrimination, which is one of the concerns of the world nowadays, is critical problem stamping down many people around the globe. As different ethnic minorities are resident in different parts of the world and experiencing discrimination, in Ethiopia also there are people who have different ethnic backgrounds and experiencing the same situation with that of minorities around the world because of their ethnicity. Even though the Ethiopian government has asserted to address the claims of ethnic groups directly in the country of historic discrimination and inequality, and gives a great deal of power and administrative authority to regional states in its constitution, still its federal system is often claimed to be the existence of potential ethnic or regional conflict and the sense of insecurity among minorities within a system.

Minorities might tend to feel threatened by ethnic or regional majorities, by external actors or by the state itself. They need assurances that their human and political rights will be protected and that they will be able to function as equal citizens within the context of a multi-ethnic federal state (Keller, 2002).

As Wayto, Waata, and Fuga who are exercising exclusion in different parts of Ethiopia (Yoshida, 2008), Manjo in Kafa zone is a minority group who is a victim of discrimination because of ethnicity. Kafa is one zone under Southern Nations, Nationalities and Peoples' Regional State

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(SNNPR) having ten weradas and one city administration which encompasses Manjo ethnic minority in all parts of it. Even though they have their own identity, because of considering them as members of the majority ethnic group and living with in majority culture, there is no census data on the prevalence of Manjo(Yoshida, 2013). But, the population of the Manjo living in southwest Ethiopia is estimated to be around 25,000 (Dagmawi, 2005). From 989,130 the total population of the Kafa zone (Alemu, 2011), according to Yoshida the population of Manjo in the zone is estimated about 10,000 to 12,000.

The Manjo are consider as sub-human and socially discriminated against in everyday life by the Kafa (Yoshida, 2008). Social discrimination is highly evident at the time of greeting, mealtime, in constructing relationship for mirage, in labor which requires community involvement and the like (Lange & Gezahan as cited in Yoshida, 2008). However, even educated individuals from Manjo tribe feel that they are deprived of their rights to participate in political, social and economic equalities (Yoshida, 2008). As Yoshida, the Manjo on Kafa attack which were happened in kafa zone Bita woreda woshwro kebele and killed many Kafas in 2002 were an attempt to put an end to this old age discrimination.

Even though using the affirmative action given by the Government for the minority groups few minority individuals have finished their education, and obtained jobs in local administration and became a role model for other members of the group in schools, majority of the members of the group are still under the influence of social discrimination, feeling of inferiority and psychological harassment. Because of this, only very few minority students are participating in education (Yoshida, 2008).

Graham, Bellmore & Mize (2006) on their part delineated that children and adolescents who are rejected by their peers and others, victims of any peer harassment are frequently experience internalizing problems, including low self-esteem, loneliness, social anxiety, and depression.

Being the target of peer exclusion, can place students at risk for many kinds of adjustment difficulties. Some of those adjustment challenges relate to self-appraisals, whereas others can be linked to one's social status among peers, and still other consequences involve achievement outcomes like academic engagement and grades(Graham et al.2006).

Even if very few researchers such as Ahmed (2009) in Decha wereda (one of the ten weredas in the zone) Chiri primary school on psychosocial and educational challenges, Demoze(2007) in Bita and Decha wereda (two of the ten weredas in the zone) on socio-cultural issues, and Getachew(2013) in Gimbo and Bita wereda(two of the ten weredas in the zone) on the issues of challenges on Manjo students conducted a research here before and their studies have partial similarity with the present research on giving special attention for minority students,yetthe continuity of overall social discrimination against Manjo ethnic minority students with in the society and in schools, and their poor educational participation and success requires more and more studies in order to find some sort of solution.

1.2 Statement of the Problem

Even though education plays vital role in reducing poverty by increasing productivity through equipping people with the skill they need to participate fully in the community, students from Manjo ethnic minority group are facing challenges that can hinder their education and force them lead their life with difficulties. About the education of Manjo students in 2007, Demoze's study pointed that, students from Manjo ethnic minority have a large proportion of school dropouts, repeaters and poor enrolment because of discrimination against them. Also, Ekstrom et al.(in

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Magdol, nd.) indicated that students who are under racial prejudice and discrimination are exposed to dropout, demonstrate less effort and satisfaction in school, have lower participation in extracurricular activities and lower aspirations for education.

In relation with the importance of social adjustment for the educational success of students Chen, Robin, and Li (cited in Nasir, 2011) traced that, appropriate social adjustment of adolescent students contributes to their effective academic achievement. Franky and Chamundeswari (2014) also underlined that poor school adjustment leads to low academic achievement, behavioral problems, disharmonious educational aspirations and school dropout. They additionally bolded that academic achievement of a student is greatly influenced by several psychological and sociological correlates such as attitude, adjusting ability, home and school environment and the like.

According to the observations, informal discussions between the researcher and teachers around and 13 years teaching experience of the researcher in primary, secondary and preparatory schools of different weredas and city administration of Bonga in Kafa zone, there is remarkable difference in the educational achievement between the students of Manjo ethnic minorities and non-Manjo students. Their lowest achievement might be the reflection of their marginalized life experiences outside of the school compound and within, too.

Even-though demonstration of controversies (if any) between the past related researches is essential, to the best knowledge of the researcher there is no controversial issue related with this study. But, there are few related researches which were conducted by different researchers in different times though they have visible differences with this study. Ahmed (2009) conducted a research on “psychosocial and educational challenges of students of Manjo ethnic group” As a result he found that, Manjo students experienced psychological problems such as lack of self-

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confidence, frustration, fear, feeling of inferiority as well as social stigma and exclusion too. However, his study doesn't consider how Manjo students perceive themselves and doesn't paid attention for the educational achievement of those students. Demoz (2007) in his part conducted a research on "socio-cultural factors influencing participation of Manjo clan children" His study results showed that, excessive involvement in family work, lack of appreciation and parental attention, inadequate support by the teachers, being treated differently and feeling of isolation are some factors affecting Manjo student's education. Yet his study lacks the psychological aspects of the students and fully ignored the issues of their educational achievement in relation with other students. In addition with the above researches, Getachew (2013) also made a study on "prosperities, challenges and policy options of Manjo community children's primary education towards achievement of EFA goals" As a result he found that large family size, low socio-economic status, early marriage and poor educational background of parents are the major factors that hampered the primary education of Manjo children which include enrolment, dropout and repetition. However, his study mainly emphasized on challenges of Manjo students and their primary school enrolment, and still lack to demonstrate what their educational achievement looks like when it compare with non-Manjo students.

In general, the studies which were conducted on the issues of Manjo students didn't indicate their self-perception and interpersonal relationship among Manjo students. Additionally, available literatures failed to show the educational achievement of Manjo students in comparison with non-Manjo students.

Therefore, in order to fill these gaps this study attempted to explore the psychosocial adjustment mainly the perception of Manjo students towards non-Manjo students and teachers, their self-perception, interpersonal relationship between Manjo and non-Manjo students and among Manjo

students. Moreover, an attempt was also made to investigate the academic achievement of the students from the tribe in comparison with non-Manjo students based on the following objectives.

1.3 General Objective

The goal of this study was to investigate the psychosocial adjustment and educational achievement of students of Manjo ethnic minorities in two selected primary, secondary and preparatory schools in Bonga City Administration.

Specific Objectives

This study was specifically intended to:

1. Investigate the perception of Manjo students towards non-Manjo students in two selected primary, secondary and preparatory schools in Bonga City Administration.
2. Investigate the perception of Manjo students towards non-Manjo teachers in two selected primary, secondary and preparatory schools in Bonga City Administration.
3. Identify the self-perception of Manjo students in two selected primary, secondary and preparatory schools in Bonga City Administration.
4. Investigate the interpersonal relationship among Manjo students in two selected primary, secondary and preparatory schools in Bonga City Administration.
5. Investigate the interpersonal relationship between Manjo students and non-Manjo students in two selected primary, secondary and preparatory schools in Bonga City Administration.
6. Compare the academic achievement of Manjo students with non-Manjo students in two selected primary, secondary and preparatory schools in Bonga City Administration.
- 7.

1.4 Significance of the Study

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As large numbers of Manjo students continue to be excluded and failed academically, the future of our society would be challenged to find a means of survival in a world that is continuing to change. Due to this fact, researchers are expected to elicit and disclose what is going on in the largest society in general and in the education of Manjo students especially so as to improve the education and the overall life of students from the tribe. By having this in mind, this study was conducted by assuming the following significances:

1. The study would show the exact current picture of psychosocial adjustment and educational performance of Manjo students for those who may have wrong image about the students from the tribe.
2. The study would benefit those who make attempts to improve the life and the education of Manjo students by showing how psychosocial adjustment of students would be enhanced.
3. The study would have great importance for governmental and non-governmental organizations as well as school principals to understand the gaps so as to facilitate the education of students from the group in a better way.
4. Manjo ethnic minority students would also be beneficiaries if their psychological and social adjustment would be studied and their problems on these areas solved.
5. Lastly, conducting research on this area may put something new which may help researchers to understand more about Manjo ethnic minority students and to find the gaps for further researches.

1.5 Scope of the Study

This study is aimed at investigating the psychosocial adjustment and educational achievement of Manjo students in two selected schools of Bonga. Therefore, the scope of the study was

delimited to Manjo students involved in Sheta 1st and 2nd cycle primary and Bishaw W/Yohanis secondary and preparatory schools. Manjo students who were grade seven and above at Sheta 1st and 2nd cycle primary and Grade 9 and above Manjo students from Bishaw W/Yohanis secondary and preparatory school were given emphasis by the researcher for the study.

1.6 Operational Definitions

Psychological adjustment refers to the investigation of Manjo student's perception towards non-Manjo students and teachers and the perception Manjo students had towards their own.

Social adjustment refers to the investigation of interpersonal relationship between Manjo and non-Manjo students as well as the interpersonal relationship among Manjo students.

Psychosocial adjustment encompasses the issues raised under both psychological and social adjustment definitions.

Academic achievement refers to the evaluation of marks obtained by Manjo and non-Manjo students in school subjects in line with the average scores and standard preparatory entrance marks.

CHAPTER TWO

Review of Related Literatures

2.1 Definition of Minority Groups

It is difficult to find a single definition which is perfect in clarifying the term minority. Deferent scholars defined the term in different way in different times. Some of the scholars defined minorities in relation with number and others view is related with status of the community. Concerning the definition of minority in relation with status of the group Smith (in Alemu, 2011, p.23) stated that;

The term minority may not indicate the number of the group, but it is determined by the 'subordinate or marginalize status' the members of the group occupied. The minority groups are separated, among others on the basis of their race or ethnicity, disadvantaged groups who occupied inferior position within the same society and results in various forms of discrimination, i.e. segregation—the isolation of ethnic groups enforced by law or custom or both is termed as minority group.

Schaefer (in Alemu 2011,p.24) also defined the term minority as: “A subordinate group whose members have significantly less control or power over their own lives than a dominant group.” In this regard, one of the most accepted ways of understanding minority group is the subordinate position a group of people occupies in a given social system. From this, it is evident that minority groups can be understood from majority in terms of their lower position.

2.2 Global Views about Ethnic Based Discrimination

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The national census has revealed that the minority ethnic population of the UK was 4.5 million in 2001, 7.6% of the population of the UK. Indians were the largest minority group followed by Pakistanis, then Black Caribbean and Black Africans (Street, Stapelkamp, Taylor, Malek & Kurtz, 2005).

Racism and discrimination in education, jobs, and social services are real conditions in the lives of many ethnic minority children and youths around the globe Federal Glass Ceiling Commission and National Research Council (as cited in Boyce, 2002). Such ethnic based discrimination and exclusion practices are spread all over the world. Many minority groups are facing challenges especially students are suffering a lot even though the attention given to put down their problems is insignificant. For instance, the achievement problems of African American youth are not fully explained by being perceived as victimized in the eyes of others. But the researches indicate the particular vulnerabilities of African American students who must cope with the dual stressors of academic challenge and negative stereotypes about their group Federal Glass Ceiling Commission and National Research Council (as cited in Boyce, 2002). Those academic challenges and negative perception of others about their group can have long-term effects on their mental abilities and success as well as can override any social benefits (Graham et al. 2006). In addition, a Commission for Racial Equality Investigation Report found that in Birmingham, African Caribbean pupils were four times more likely to be excluded from school than White children because of their ethnicity (Street et al. 2005). Similarly, in Ethiopia students of ethnic minorities are also experiencing challenges in their schooling.

2.3 Overview of Manjo Ethnic Minority Group

Manjo in Kafa zone are treated as a sub-human, and the people around still used the phrase “Ashone Manjone?” that means is he/she a human being or a Manjo which is under a human? when they need to distinguish people (Dagmawie, 2005). This sub-human treatment and the oldest trend of discrimination against Manjo are vividly affecting the life of people among the group. As researches conducted on the area the beginning of such discriminatory practices are highly associated with the legend that relate the creation of Manjo ethnic minority with that of “union with animals” (Dagmawie, 2005). According to Dagmawie, as this old age believes unmarried daughter of Mingilocci (the first king of the Minjo dynasty) had sexual intercourse with a dog around. As her pregnancy from a dog is known, she threw to a valley by order of her father. Fortunately she was survived and started living near the river. After she gave birth she used worms for their food. When her son became mature he started hunting wild animals such as pigs, monkeys and the like in the forest and ate with his mother every animal he hunted. After living a long time around the river they returned back to the place where the mother of the son lived before. Because of unchanged behavior of the son in killing and eating all animals including those which are prohibited to eat by the community, the people chased both the son and his mother to live in the forest. As Dagmawie, in fact the order of succession (who created first Manjo or Kafa) contradicts with the idea suggested by Orent and Lange, this is the old believe that how the Manjo were created and discrimination against them began.

2.4 Psychological Adjustment and Education

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Even though social discrimination on Manjo ethnic group in one way or another affect their psychological wellbeing, in more specific terms, Manjo clan students are considered as having lack of self-confidence, anxious about their surrounding and as having immature intelligence (Mesfi,2005). Students from Manjo ethnic minority (specifically those who are learning in semi urban areas) are also experiencing psychological problems such as lack of self-confidence, frustration, mistrust, fear and feeling of inferiority (Ahmed, 2009).

The practices of discrimination against Manjo ethnic minorities can be grouped into keeping at distance, psychological inhibition, Material distinction, and communication restrictions. Most of these actions are similar discriminatory actions prevailed for at least half a century (Mary by Bart, 1996). In Kafa zone Manjo ethnic minority denied from simple hand shaking which is more of psychology, to exchange goods as economic functioning, denying co-utilisation of services, freedom of movement and choice (Bart, 1996).

As Balogun (cited in Ahmed, 2009, p.51) “Psychological depression involves mood swing, anger, anxiety, distress and withdrawal.” In relation with psychological and social conditions and education, Franky and Chamundeswari (2014) also said that academic achievement of a student is greatly influenced by several psychological and sociological correlates such as attitude, teacher effectiveness, adjusting ability, socio-economic status, home and school environment. Psychological well-being of students is related to student’s social and personal adjustment which in turn has played a role in determining the academic performance of students (Slee, 1993; Schwitzer, 1993; Roberts and Homes, 1995 in Franky & Chamundeswari, 2014). Franky and Chamundeswari also revealed that poor school adjustment leads to low academic achievement, behavioral problems, discordant educational aspirations and school dropout as well.

Minority status of an ethnic group within the larger society has broad psychological implications. One obvious correlate to minority status that has long been examined in relation to academic achievement is the presence of negative stereo-types. Stereotypes associated with minority status and thereby ethnic identity can impede a student's academic goals justifying and promoting negative evaluations of one's ability to achieve in school (Gaines & Reed, 1995; Greer & Chwalisz, 2007; & Saldana, 1994 in Cokley & Chapmanm, 2008). Thus, the feelings and perception associated with minority status are an inherent aspect of one's ethnic identity that can create self-defeating attitudes related to academic achievement (Cokley & Chapmanm, 2008). Ethnic identity would be indirectly related to students GPA by influencing academic self-concept (Awad, 2007 in Cokley & Chapmanm, 2008).

Perception of Ethnic Minorities for Students out of their Cultural Group

Concerning the perception of ethnic minorities for student out of their cultural group, Cooper M. and Cooper G. (2008) demonstrated that in their school life students of ethnic minorities made friends from within their own ethnic group, but rarely with youth from the mainstream culture due to different factors. Although children and adolescents often display more positive attitudes towards their own group than towards any other group, in some cases, they may hold positive views about other cultural groups than they do about their own group. For example, studies have found that many children across the world hold very positive stereotypes of American culture and American people, and in some cases these are even more positive than their stereotypes of their own culture and national group (Byram et al., 2009).

Perception of Children and Adolescents about People from Other Cultures

In confrontations between cultures, the image of one group to the other can play a crucial role. This image may encourage or hinder the relation between both groups depending on whether

the one appreciate or on the contrary. Furthermore, any of the group in general has not to be perceived as an isolated but as a member of a community that has the same characteristics (Byram et al., 2009). As Byram et al., regarding the children's and adolescent's views of people from other cultures more recent research has revealed a much more complex picture about the perception of the one on the other groups.

A conceptual distinction maybe drawn between a 'stereotype' on the one hand and 'prejudice' on the other. A stereotype is a simplified overgeneralization about the characteristics of the people who belong to a particular group. In evaluative terms, stereotypes about cultural groups can be positive, neutral or negative. Prejudice, however, is an organized predisposition to respond to individuals on the basis of their social group memberships rather than on the basis of their own individual characteristics. Strictly speaking, one may have either positive or negative prejudices towards a group of people ('prejudice' literally means 'pre-judgment'), but the common use of the term restricts it to negative predispositions towards groups of people. Negative prejudices are frequently based upon negative stereotypes of the groups concerned. A third related concept is 'discrimination', which denotes the unequal treatment of people who belong to particular groups on the basis of their group memberships (Byram et al., 2009, p: 12).

Perception of Treatment by Others

Although schools strive to be a safe environment for youths, many students perceive to be subjected to victimization. This could take its form in either peer victimization or ethnic harassment (Graham, 2005 in Lowe, 2012). Peer victimization involves being the victim of bullying (bossing towards on others) and could take various forms of abuse by one's peers such

as verbal or physical (Graham in Lowe, 2012). Ethnic harassment on the other hand is defined as individuals being the victims of bullying specifically based on their ethnicity such as making derogatory statements about one's cultural background (Verkuyten & Thijs, 2006 in Lowe, 2012). As Lowe, if a school has a group of ethnic minority students, they could be victimized due to an imbalance in power due to the ethnic group being smaller than the major native group. As Graham and Juvonen et al. (in Lowe) it is not the ethnic group by itself that is of importance for peer victimization but rather it is the persons' ethnicity within a certain context that is important in predicting their vulnerability to peer harassment. Verkuyten and Thijs (in Lowe) also said that ethnic minority youths who were subjected to ethnic harassment were more likely to have a lower strength of ethnic identity, which in turn could lead to lower self-esteem. According to Phinney et al. (in Lowe) ethnic minority youth's psychosocial adjustment is enhanced when they have a strong ethnic identity. In addition, Hwang and Goto (2008) on their study also found out that, verbal ethnic harassment and exclusionary practices had negative effects on psychosocial development of ethnic minority students.

Self-perception of Minority Groups and Perception of Identity

Depending on the situation they are involved the perception of individuals for themselves may vary. Adolescents who are victims in any way have the most negative self-views. They are relatively more lonely, socially anxious, depressed, and low in self-esteem (Graham et al. 2006). As Graham & Juvonen (in Graham et al., 2006) for the development of maladaptive self-views blaming oneself for harassment can be a primary factor.

The feeling of ethnically-based harassment is highly correlated with student's disengagement from school and poor academic performance (Cooper M. & Cooper G., 2008). Graham et al. (2006) additionally delineated that Peer harassment and negative self-perception are school

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adjustment difficulties which can undermine self-confidence and eliminate the cognitive resources needed to do well in school. In addition such youths may look for subtle ways to disengage from their education (Juvonen, Nishina, & Graham, 2000 in Graham et al. 2006). In relation with the perception of ethnic minority students and their education, Ogbu (in Bobo & Fox, 2003) delineated that low perception of minorities about own lead them feel uncertain about school and to withdraw from education. Minority students who are already engaged still underperform in relation to their majority peers. When negative image about once own group are made, academic functioning among members of that group should be impaired (Steele, 1997 cited in Bobo & Fox, 2003). Students' perceptions of themselves influence the amount of effort they are willing to put forth in school, their educational aspirations, and their academic achievement. Positive attitudes towards self and school ultimately determine students' motivation and effort in doing schoolwork (Haladyna & Shaughnessy, 1983 in Noble, Roberts & Sawyer, 2006). In general, educational disparities (e.g., achievement in math, science, and reading, graduation and dropout/push out rates, test scores) are clearly linked to minority/majority status and contribute to large-scale achievement gaps (NASP,2012).

Psychosocial adjustment involves the understanding of both social and psychological constructs (Väfors & Fritz, 2008 cited in Lowe, 2012) such as psychological well-being (Vacek et al., 2010 in Lowe,2012), the perception of how one is treated by others and how one perceive others (Graham, 2005 in Lowe, 2012) and perception of identity or self- perception (Agirdag et al., 2010 cited in Lowe,2012).

Concerning youth's psychosocial adjustment identity is an important aspect. Adolescence is a critical time for developing an identity and individuals have many identities that they could

identify with (Erikson, 1968 in Lowe, 2012) such as ethnic minority identity (Verkuyten & Lay, 1998 in Lowe, 2012) and national identity (Sabatier, 2008 as cited in Lowe,2012).

When trying to understand a person's identity context is an important factor. Context could influence an individuals' identity. The context where youths spend a lot of their time in is at school and it is at this age where peers become very important and could influence a youths' identity (Simmons & Blythe, 1987 as cited in Nishina et al., 2010 in Lowe, 2012). Ethnic minority groups are confronted on whether to hold on to their own culture or to be included with majorities cultures (Verkuyten & Lay, 1998 in Lowe, 2012). This struggle is considered to be associated with one's ethnic minority identity which in turn could lead to psychosocial adjustment problems (Verkuyten & Lay, 1998; Phinney et al., 2000 in Lowe,2012).

2.5. Social Situation of Manjo Ethnic Minority Group

Related with the social condition of Manjo ethnic minority group and why the group is being discriminated Bart (1996, P.23), disclosed that;

The cultural consequences of the alleged practices of Manjo made them almost completely out casted from society of Kafa. Although, there are differences in the degree of rejection, most of the Kafa people consider the Manjo as unclean and impure in the biblical sense. 'Scavenger', 'backward' and 'pagan' are frequently used terms to describe the Manjo. Besides the religious 'impurity' of the Manjo, many kaffecheo also regard them as dirty and unhygienic. As the result, the Manjo are severely being discriminated against by non-ManjoKaffa and in more than one way that hindered their development.

There also seems to be general agreement in the old clan division of the Kafa, considering the Manjo as hunters and occupied the lowest position. Due to this, most of the Kafa people are certain that the Manjo themselves feel inferior and have internalized and accepted their low status (Bart, 1996). Bart also said that on the contrary most Manjo do not accept their low status and the discriminatory practices non-Manjo Kafa people are exercising on them. Rather they need to be fully accepted members of the society and contribute equally as others for the development of their own and their country as well.

As most Manjos it is highly unjust refusing them not to enter to the Kafa's houses (Bart, 1996). The bitter reality for Manjos is that, non-Manjokafas allows the Manjo's dogs to enter their houses but not Manjos (Mesfin, 2005). As Bart, the argument of the Kafas that taking the Manjo as internalized their low status and accept their discrimination is clearly shown how Kafas internalized and legalized the discriminatory practices that they are implementing against Manjo ethnic minorities

Refuse Hand Shaking

The Manjo were not to be touched traditionally (Bart, 1996). Except in few incidents like big meetings local administrative committee members and civil servants may shake their hands with Manjo, hand shaking between Manjos and non-ManjoKafas is not frequently applicable experience (Mesfi, 2005).

Avoid Sitting by the Side

In Kafa zone Manjo ethnic minorities were not allowed to sit beside a Kafa person for a long period of time. Mesfin, 2005, P.8, in his study stated that: "Most non-ManjoKafas do not want to

sit next to Manjo. In almost all situations where there are chances of sitting together Manjos and non-Manjo Kafas do form two distinct seat arrangements that often avoids side by side sitting.”

Complex Procedure for Services

In markets where every people is expected to involve and serve on them, people among the minority group in Kafa zone surprisingly denied this access. In most rural and peripheries of urban people do not show willingness to serve Manjo with food and drinks. Entering to drink and food houses is also one area where Manjo discrimination still prevails (Mesfin, 2005). According to Mesfin, irrespective of slight improvement mainly in urban and semi urban areas which is questionable indeed, Manjos are not still treated as clients. In general, entrance in to Kafa's houses and Bars or Restaurants is highly restricted for Manjo ethnic group in all parts of the zone except very few urban Bars allowed Manjo to inter and serve in them (Bart, 1996).

Food-taboo

As Mesfin survey report (2005) food-taboos are also cause of discrimination. Eating the so-called unclean and non-accepted animals such as scavengers and also dead animals made Manjo excluded from the society. As Mesfin, food-taboo as the cause for the old age discrimination is popularly displayed in most literatures such as in Tekle (1992), in Bekele (2003) and in Bart (1996).

2.6 Social Adjustment and Education

Discrimination has been identified as a serious obstacle in the process of adjustment and sense of belonging for ethnic based minority youth. Social discrimination clearly and systematically increases stress and decreases self-esteem and life satisfaction. Generally speaking, the more

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discrimination an adolescent perceives, the lower his or her self-esteem and the more stress experienced (Cooper M. & Cooper G., 2008).

According to Gaylord-Harden and Cunningham (cited in NASP, 2012), ethnic discrimination from adults and peers in educational settings is associated with increased negative perceptions of one's ethnic group. Daily occurrence of observable forms of ethnic prejudice can cause mental health problems through the development of racial mistrust, culturally marginalized identities, stereotype threat, lowered self-esteem, and generalized anxiety. Biafora et al. and Chun (cited in Boyce, 2002). Discrimination may be either direct or indirect, and may have both short- and long-term consequences (Pettigrew & Taylor, 1990 cited in Bobo & Fox, 2003).

Regarding the education of ethnic minority students Ekstrom et al. (in Magdol, nd.) said that students who are under racial prejudice and discrimination are exposed to dropout, demonstrate less effort and satisfaction in school, have lower participation in extracurricular activities, more positive attitudes toward work than toward school, and lower aspirations for education.

Social and cultural adjustment can affect success in various fields of life including education. In a longitudinal study Chen et al. (cited in Nasir, 2011) found that social adjustment of adolescent students contributes to their academic achievement. As these researchers, in supporting their children's learning many parents are facing number of barriers. According to Harris and Goodall (2008), it is clear that powerful social factors still prevent many parents from fully participating in schooling. They also indicated that, among the non-school factors of school achievement, like socio-economic background, parents' educational attainment, family structure, ethnicity and parental engagement are social issues strongly connected to educational attainment and achievement of students.

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In relation with social discrimination of Manjo girls, Getachew (2013) found out that in Kafa zone Manjo girls are victims of dual-prejudices (double discrimination) i.e. gender (sexist) prejudice and racial prejudices. To enjoy better life, social support is very much important for individuals at different standard. Depression, loneliness, and anxiety are psychological problems related with deficits in social support system (Eskin, 2003 in Adawiah, 2010). On the achievement of the students, this support has significant impact. Since family and friends are the individuals' first source of reference, supports from these two sources have been found to give a significant influence on academic achievement (Steinberg & Darling, 1994; Cutrona, 1994 as cited in Adawiah, 2010).

Ethnic discrimination can convey to individuals that they are devalued because of their ethnic group membership. Discriminatory behaviors also communicate that one is different and not part of the "in-group" (Crocker, Major, & Steele, 1998 in Wong, Eccles & Sameroff, nd.). Such depreciative ethnic experiences are likely to increase the probability of negative developmental outcomes. Ethnic discrimination is also a risk factor that potentially threatens the healthy development of children and adolescents (Wong et al., nd.).

In addition, Different types of ethnic devaluation are potential threats to socio emotional and school functioning. In light of this, personal experiences of ethnic discrimination are likely to increase the probability of negative outcomes during adolescence (Wong et al., nd.). Perceived ethnic discrimination at school level also affects participation in school and socio-emotional adjustment of high school students (Phelan, et. al., 1994 in Wong et al., nd.).

Inter-personal Relationship among Students

The establishment of friendships is fundamental to positive youth development. For all young people, having close friends is associated with good emotional health and social adjustment.

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Playing and doing things together are among the most important features of peer interaction. Youth with close friends demonstrate better academic performance, lower rates of criminal involvement, and lower school drop-out rates, compared with those who do not have friends as sources of intimacy and social support. Young people who are not socially well-integrated or who have negative peer influences report that they are less satisfied with their lives, less happy with their home lives, less likely to enjoy school and to feel that they belong at school, and more likely to feel lonely and left out (Cooper M., & Cooper G.,2008).

Normally school children have a tendency of making friends from the same village, kebele and/or class. But regarding Manjo-non Manjo students the opposite is happening. Non-Manjos easily mark Manjos, desperately try to avoid sharing same seat and assigning to same group work). In general, even though there are efforts that have been made by teachers and concerned bodies to avoid exclusion, still hesitation to sit together with Manjo students, to do group activities and play in the field is a problem in schools (Mesfin,2005).In addition to non-Manjo student who exclude Manjo students, as Bart (1996) it is also difficult to say that there are no higher educated Kafas who discriminate against the Manjo. These indicate that, Manjo students are not only experiencing discrimination by non-Manjo students but also by some educated Kafas as well.

Learning in a classroom depends a great deal on the structure and pattern of inter-personal relationship particularly pupil-pupil relationship, existing at a given point of time within the learning group. The most important organization of education is school where students should learn to adjust. Good adjustment (means reaction to the demands and pressures of social environment imposed upon an individual) makes the students proud by themselves, have self-satisfaction, motivates them for future success, encourages them to be independent thinkers and

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builds their self-confidence (Franky & Chamundeswari, 2014). In addition, there is no doubt that peer interaction in school is a cornerstone for educational participation and achievement of all learners. It is only through positive interaction that students communicate each other and share their life experiences which they may not be find in regular classroom curriculums. Such interactions obviously plays grate role in their social, cognitive and other related developmental areas. Attitudes and aspirations of peers, peers' expectations and standards affect individual effort and achievement in school (Natriello & McDill, 1986 in Magdol,nd).

Racial and ethnic intolerance within peer groups in schools can contribute a lot to positive or poor developmental outcomes (Boyce, 2002). Most Manjo around Bonga specially mention the problems their children encounter in schools. As all Manjo seem to agree, the problems are not so much lies with the teachers, but with the other children. Children from Manjo ethnic minority are said to be harassed and treated meanness by other children and the teachers are not always able to do something about it (Bart, 1996).

Interpersonal relationship between students can protect them from environmental stress (Losel & Bliesener, 1994, Harter, 1981& Stipek, 1988, in Noble, Roberts & Sawyer, 2006). Rubin, Graham, and Mignerey (in Noble, Roberts & Sawyer, 2006) additionally reported that better interpersonal communications were associated with higher high school GPAs. Students who are academically at risk have lower interpersonal relationship than do students who are not academically at-risk (Chesebro, McCroskey, Atwater, Bahrenfuss, Cawelti, Gaudino, & Hodges, 1992 in Noble, Roberts & Sawyer, 2006). Generally, more positive student's relation-ships facilitate greater intellectual growth (Vlodkowski & Ginsberg, 1995 inCokley & Chapman, 2008). Also having positive interactions with students are linked to having a higher academic performance as well (Cokley & Chapman, 2008).

Teacher and Student Interaction

Even though twenty-first century schools serve socio-culturally diverse students with varied abilities, motivations for learning and some students are academically engaged and participate energetically in class and in extracurricular activities, but still there are others who are less engaged and achieve poorly (Blum & Libbey, 2004 in Payton, Weissberg, Durlak, Dymnicki, Taylor, Schellinger & Pachan, 2008). The relationship between student and teacher has a powerful influence on the academic outcomes of a student. In teaching- learning process, various facilities might be fulfilled; students might have the required abilities and interests to participate more and to be successful in schooling. Besides, teacher's treatment and proper provision of necessary school materials is very important (Demoz, 2007). Teachers have to treat all students fairly and equally regardless of any differences. However, teachers would not give special attention for Manjo students (Mesfin, 2005). As Ahmed (2009) most students of Manjo ethnic group received little or no social support either material or emotional. In line with this, according to Demoze there was also lack of interaction between Manjo students and teachers.

Positive relationship between teachers and students can be used as bridge to connect home and school (Wang & Walberg, 1994 cited in Demoz, 2007). Minority students may not be exposed to failure and loss meaningful connection to school atmosphere when they are in a position to have personal and academic supports from their teachers (Ogbu, 1993 cited in Demoze, 2007). Achievement can be improved through positive classroom atmosphere having encouragement and support from the side of teachers (Bernard, 1991 in Demoze, 2007). Yet, many at risk students experience a more negative social context at school than do their more achieving peers. In addition to the importance of positive interaction and support which can be taken place at school, Borman and Rachuba (2001) wrote that caring and supportive teachers, a safe and

orderly school environment, positive expectations for all children, opportunities for students to become meaningfully and productively involved and engaged within the school and efforts to improve cooperation between the home and school can use as protective mechanisms and processes for promoting academic resilience.

Educational Participation of Manjo Students

Even though substantial progress has been observed in expansion of coverage to primary education in kafa zone, there is extraordinary gap between Manjo and non-Manjo Kafas in their educational level and the educational status of Manjo ethnic group remains very low still in the present (Tesfaye, 2006 in Ahmed, 2009).

It is also known that the educational participation of Manjo clan student is not equal to that of non-Manjo students due to the century's old discrimination of Manjo by non-Manjo Kafa and others (Bart, 1996). According to Bart, from a very recent time forwards a few literature are available on Manjos and their place in the society, contribution in public, low economic status and educational participation but almost in no way about their achievements in relation with non-Manjo students

2.7 Ways to Promote Social Cohesion between Majorities and Ethnic Minorities

Us the Council of Europe's Warsaw Declaration of 2005 (cited in Byram et al., 2009), in order to avoid and or reduce the impact of low perception on minorities and to promote social cohesion:

- promote co-operation and networking in the field of education.
- promote experience exchanges at secondary school level.

- empower young people to actively participate in school, social and political processes so that they can contribute a lot to the promotion of core values and the development of their country.

Moreover, to enhance attachment between dominant majorities and dominated minorities individuals from different cultural groups have to meet and communicate with each other, such contact can lead to more positive attitudes towards the other group in general and not merely towards the specific individual with whom the interaction has taken place (Byram et al., 2009).

2.8. Economic Aspects of Manjo Ethnic Minority Group

The centuries old discrimination against Manjo has led to specific socioeconomic consequences. Some of the Kafa people still see the Manjo as a group of semi nomadic hunter-gatherers who roam the forests in search of wild animals to kill, who eat whatever they can lay their hands on, and do not want to settle (Bart, 1996).

The economic discrimination results the Manjo to live by selling honey, pottery, fire wood, and charcoal (Bart, 1996). According to Mesfen(2005) there is a widely accepted mode of occupation as categorization in urban and in peripheries most people easily identify Manjo as fuel wood and charcoal sellers. In the rural and among many elites and institution leaders they are seen as deforesters and laborers. Even though the door is open to find job for educated Manjos (particularly in governmental offices) currently, as Bart even when a Manjo is well educated it is very unlikely that he or she would find a job mainly with in private sectors.

2.9. Socioeconomic Status and Education

Students from a family of lower socioeconomic status is more likely to leave high school before finishing, have lower aspirations for postsecondary education and less likely to attend college (Ekstrom et al., 1986 cited in Magdol, nd.). Despite the best efforts of parents, children living in

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poverty and relatively disadvantaged circumstances still remain behind their wealthier, well-parented peers.

Parents living in poverty are more likely to be stressed and depressed, and this may hinder them from accessing family support services (Elder et al., 1985; Larzelere & Patterson, 1990; Harris & Marmer, 1996 cited in Katz, Placa & Hunter, 2007). In America, the National Centre for Education Statistics (1998) found that parental response to school efforts to involve them in their children's education varied depending on the activity offered. The most consistent differences, however, related to poverty and minority ethnicity. In general, schools with high poverty concentrations and minority enrolments reported lower parent involvement than other schools (Katz, Placa & Hunter, 2007).

Socioeconomic status can be measured in number of ways. Most commonly used measures are father's and mother's education, occupation or income and family income either separately or in combination. Socioeconomic status is positively correlated with both educational participation and achievement. Because when a student's socioeconomic status is high, the greater his/her educational accomplishment is likely to be (Getachew, 2013). As far as Manjo minority group are concerned, they are generally uneducated segment of the Kafa society and not recommended to take part in academic affairs at school. The lower educational levels of their families, very few or absence of educated Manjo elders, makes Mnjo students lack role models which can contribute a lot for their overall development (Getachew, 2013). Based on this, it is not difficult to recognize that low socioeconomic status of Manjo ethnic minority group hampers the educational participation and achievement of their children. Moreover, parents with low income have to make priority to send boys to school because of that they assumed as the future providers

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of economic security for their parents, while girls future roles is to be married off (Effa, 2006 cited in Getachew,2013).

CHAPTER THREE

Methods

3.1 Research Design

Since the grand purpose of this research was to investigate the psychosocial adjustment and the educational achievement of Manjo students, the research design convenient for this study was more of qualitative approach. This was in consideration of the fact that the subject of the study needs critical thinking from different perspectives rather than a structured mechanism limited to describing the value of numbers to explain facts. In addition, the reason behind using this approach was the nature of the topic and the researcher's intention to provide intensive explanations that would generate vivid views. Therefore, descriptive study was implemented in order to reveal what was needed to show.

3.2 Population

Table 1

Manjo Students by Grade Level in Two Selected Schools

Grade level	Manjo Students		Total
	Male	Female	
1 st	7	2	9
2 nd	4	1	5
3 rd	4	3	7
4 th	2	1	3
Grade 1-4 Total	17	7	24
5 th	-	2	2
6 th	2	2	4
7 th	2	-	2
8 th	3	1	4
Grade 5-8Total	7	5	12
9 th	8	2	10
10 th	12	2	14
11 th	1	-	1
12 th	-	-	-
Grade 9-12 Total	21	4	25
Grand Total	45	16	61

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The total population of this study was 61 Manjo students who were attending their education in the two selected schools. To select the two schools from five schools in Bonga city administration nonprobability sampling which is said to be purposive/judgmental sampling method was used. The reasons for the selection of the schools were:

1. Both schools relatively encompass large number of Manjo students than others.
2. Both schools are found in Bonga the capital of the Zone and expected to have a society in which its awareness is high regarding the impact of discrimination on the educational achievement of students.
3. Even though the consequence of discrimination on the Manjo minority group in the zone is more or less similar, in urban schools laws and regulations regarding non-discriminatory actions expected to be implemented in a better way than the schools in rural areas of the zone. Grounding this fact, the presence of governmental officials and non-governmental organizations expected to fight against discrimination on the basis of ethnicity and the resident of large number of non-Kafa people around the school were the reasons to prefer the schools to be researched.

Concerning the demographic background of student participants, Manjo students at any age level from grade 7 and above (by assuming students below this grade level might not have enough information and experiences) and from any religion and sexes were included. Concerning teachers participants, from those who were teaching in the classroom in which Manjo students were involved Kafa and non-Kafa teachers regardless of their age, sex and religion were included in the study. The selected sample students represented the whole Manjo students who were learning in both schools. Selected sample teachers also represented the whole teachers in the two schools.

In order to obtain richest and appropriate information from participants' non-probability sampling especially snowball method was implemented to select sample students. The reason to select this method was by assuming that better than the researcher students know one another who has ample experience and understanding as well as ability in expressing his/her idea in a better way and one participant can assign another one. Additionally, judgmental sampling was used to select Kafa and non-Kafa teachers for the study. Using these two methods 14 students from 31 total number of Manjo students from grade 7 and above and 6 teachers (4 Kafas and 2 non-Kafas) from both schools totally 20 respondents were selected.

In order to compare the educational achievement of Manjo and non-Manjo students, in line with the number of Manjo students 16 non-Manjo students who took the Grade 10 Ethiopian General Secondary Education Certificate Examination in 2006 E.C, 14 Grade 10 and 10 Grade 9 non-Manjo students who took 1st semester exam in 2007 E.C in Bishaw W/Yohannis secondary and preparatory school were selected using a lottery method which was one of the probability sampling method. This method was given equal chance for all Grade 9 and 10 non-Manjo students to be selected as a sample. Moreover, to serve as an assistant for interviews, observations and focused group discussions 2 experienced teachers from each school totally 4 teachers were purposively selected.

3.3. Instruments

With regard to data gathering tools interview, direct observation, focus group discussion and document analysis were the mechanisms implemented in order to obtain necessary data for the study. Open-ended interview, observation and focus group discussion guides were developed by the researcher using the researcher's experience, considering the objectives of the research and review of related literature. To make understanding easy to respondents, the instruments were

originally developed in English and translated to Amharic. The content and face validity of the observation and focus group discussion guides were evaluated by peers first then approved by the advisor before they used. In addition, to test whether the interview guide was appropriate and sufficient to obtain intended data or not and to enhance the quality of the guide by taking corrective actions, the guide was administered in advance for few samples and pilot test was made before it approved by the advisor. Even though in-depth item analysis was not feasible due to time constraints, the test helped the researcher to identify redundancy, questions which were not useful and questions that required reconstruction. Finally improvements were made based up on the input from the test and the comments obtained.

Interview

To investigate the perception of Manjo students towards non-Manjo students and teachers and the self-perception of Manjo students as well as to identify interpersonal relationship among Manjo students and between Manjo and non-Manjo students and teachers open-ended interview items were arranged for student and teacher respondents. This allowed the informants to express their view with ample freedom that enables understanding of the issue in depth and from diversified point of view.

Observation

The second data collection tool was direct observation. It was one of the predominant tools which were assumed to investigate interaction between Manjo and non-Manjo students and among Manjo students in different settings. Classroom observation was mainly focused on the interaction of Manjo and non-Manjo students in pair and group activities. Outdoor observations were also focused on the interaction of both groups and among Manjo students in different

activities outside the classroom. To identify Manjo students in and outside the classrooms the researcher used 1 teacher as an assistant from each school from those who stayed longer in the school and identified Manjo students easily.

Focus Group Discussion

The main purpose of using focus group discussions in this study was to bring together Manjo minority students by assuming hot discussion which can help the researcher to strengthen the data found and to elicit new data which were not found using other instruments. Mainly this method was used to investigate the self-perception of Manjo students, their perception towards others, their interpersonal relationship with non-Manjo students as well as the relationship they had among their own group.

Document Analysis

Document analysis was another alternative mechanism which was employed. To compare the educational performance of Manjo students and non-Manjo students' documents were analyzed through the use of this method.

3.4 Data Analysis

The data obtained through interviews, observations, focus group discussions and the data taken from documents analyzed qualitatively. Ideas were compared and contrasted from all sources and critical analysis was made so that substantive theme was produced. To this end, thematic technique of data analysis was the option considered suitable and implemented as well.

To arrive at strong conclusion the researcher used tools and participant triangulations. These were implemented through the use of different tools to collect data and using samples from

different groups. The implementation of different tools in this study (Interview, Observation, Focus Group Discussion and Document analysis) helped the researcher to analyze the data from different angle. The triangulation of participants (using Manjo students and teachers) also supported the researcher from being misled using only a single source.

3.5 Procedures of Data Collection

The main data collection instrument for this study was open-ended interview. The data collection process started after the interview guide was approved by the advisor. The interviews with selected participants were conducted after their class times. To understand the feeling of the respondents, to see things being on their shoe and to probe necessary information which were in the respondents mind by evoking questions from their responses it was unquestionable for the researcher to be with respondents while interviews were made. Having this in mind, in this study interviews were conducted by the researcher and his assistances. The guide was fixable so that any other relevant information which helped the researcher to achieve the research objectives emerged when the interviews were going on. To avoid confusion (in some cases happened due to language problem) the researcher and the assistances tried to clarify the idea of the questions using local language (Kafinoono). Based on the permission of the participants most of the interviews were recorded to capture the full meaning of the participants perspective on the issues. Each interview session lasted 15 minutes to 1 hour depending on the issues raised and abilities of the participants.

The researcher's communication with respondents before starting the interview permitted him to establish rapport with interviewees for developing friendly atmosphere and trust. After completion of each interview with participants the researcher and the assistances filled interview summary form.

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The second data collection technique was direct observation. It helped the researcher to see what was happening in and outside the classrooms. In his classrooms observations the researcher focused on interaction of Manjo students in pair, group and other related activities. In his outdoor observations he centered on the interaction among the group and with others. In order to do these, the researcher (with assistant mainly support the researcher in identifying Manjo students) entered to the classrooms in which Manjo students were incorporated and they were also observed the interaction of those students with others when they were out of the classrooms. Furthermore, the researcher attempted to observe their interaction when he was moved here and there in the schools to collect data using other methods. Data which were collected were filled immediately in observation formats.

Focus group discussion was another technique that was implemented in this study. It is true that in this study it has played an essential role by generating reliable data when selected discussants' gave their opinions. Moreover, it supported the researcher to explore relevant information while he probed them to get detailed explanation. This allowed the researcher to sort out and understood things from different angle with consideration of information gathered through other methods.

Focused group discussions were made two times in Bishaw W/Yohanis secondary and preparatory school. The first discussion was encompasses 7 volunteer Manjo students (6 males & 1 female) from Bishaw W/Yohanis school and the second one performed by adding three volunteer grade 8 Manjo students from Sheta primary school on the first seven discussants who made the first discussion. In general, 9 male & 1 female totally 10 Manjo students were involved in the second discussion session and it was difficult for the researchers to find discussants more than those who were included. The discussion sessions were managed by the researcher and points

were taken by assistant. In addition, audio and video recorders were partially used considering the voluntariness of the discussants for better understanding and not to loss necessary information.

The final data was extracted from analysis of the school documents. The whole Manjo students who took the 10th grade Ethiopian General Secondary Education Certificate Examination (2006 E.C in Bishaw W/Yohanis School) and some of non-Manjo students (who took the exam with those Manjo students in that particular year) results and the standard preparatory entrance marks of the year (for Boys and Girls) which were assigned by the Ethiopian ministry of education were taken from record office of the school. In addition, the first semester results of all Manjo students and some of non-Manjo students who were learning in grade 9 and 10 (2007/2014/15 in Bishaw W/Yohanis School) were also recorded. After recording completed, the average scores of the 10th grade general examination results and 1st semester results of Grade 9 and 10 students were calculated. At the end, the performance of Manjo students in relation with the given standard entrance marks of the year (for those who took the Grade 10 general exam), with the students average score and with the scores of non-Manjo students was evaluated. In addition, the performance of Grade 9 and 10 Manjo students who took the 1st semester examination was evaluated based on the average scores of the semester and the results of non-Manjo students.

3.6 Data Analysis Strategies

First the researcher undertook the interviews and then facilitated and led the focused group discussions. He also made observations and document analysis in line with the interviews and the focused group discussions. While the researcher performed each task he immediately filled the summary form. This includes details about time and place, participants' background, duration of the interviews, detail contents and the like.

The second step of the analysis was rewriting the interview, observation and focused group discussions notes and records to avoid redundancy and make it readable and transcribe them from Amharic to English. But the data which were taken from documents were extracted from English version documents so that no need of translation.

The third step was to organize the data based on their sources and prepare for analysis. This involves providing code for the interviews conducted with different participants and information collected through different kinds of instruments in to different categories.

The researcher began with grouping together answers from different participants on common questions for analyzing different viewson key issues.After this, the researcher tried to identify meaning from participants' explanations, from their actions and from documents through repeatedly reading the interview formats, focused group discussion and observation notes as well as recorded documents.

As themes found out, the researcher put themon separate headings in the result section of the study. In order to strengthen the themes, he also put some cases and quotationsunder some of them. Finally, in the discussion part the researcher supported the themes with evidences from the review of related literatures.

3.7 Ethical Consideration

The researcher, in conducting this research was truthful in the process of data collection, analysis and reporting. Furthermore, the researcher employed interview, observation, focus group discussion and document analysis and carefully assessed and evaluated so as not to reach in to wrong conclusion, harm participants psychologically, socially or otherwise. All participants were informed about the purpose of this study and their privacy, dignity and confidentiality were also respected.

CHAPTER FOUR

Results

The present study was conducted to understand the psychosocial adjustment and the educational achievement of Manjo students in two selected schools in Bonga town. Concerning the psychological adjustment, the study tried to focus on the perception of Manjo students towards non-Manjo students and teachers. And also the self-perception of Manjo students was given due focus. Regarding the social adjustment, the present study gave emphasis on the interpersonal relationship among Manjo students, and between Manjo and non-Manjo students. Furthermore, the study made investigation on their educational achievement at the final part of the study.

4.1 Demographic Background Information

The respondents' demographic background was presented to show the general characteristics of Manjo students who participated in the study. It was also intended to describe the major characteristics of teacher respondents of the study.

4.1.1 Characteristics of Student Respondents

The following table summarizes major characteristics of student respondents.

Table 2

Major Characteristics of Student Respondents

Grade Level	n	Gender			Age				Religion					Educational background of parents	
		M	F	T	Below 15	15-20	21-25	Above 25	Orthodox	Protestant	Catholic	Muslim	Other	Literate	Illiterate
7	1	1	-	1	-	1	-	-		-	1	-	-	-	1
8	4	4	-	4	-	4	-	-	2	2	-	-	-	-	4
9	5	4	1	5	-	4	1	-	1	4	-	-	-	-	5
10	3	3	-	3	-	3	-	-	-	3	-	-	-	-	3
11	1	1	-	1	-	1	-	-	-	-	1	-	-	-	1
12	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	14	13	1	14	-	13	1	-	3	9	2	-	-	-	14

As shown in the Table 2, majority of student respondents (13 of 14) were ranged between 15 -20. Concerning the religions of the respondents' and their parent's educational background, most of them (9 of 14) were Protestants and all of their parents' were illiterates respectively.

4.1.2 Characteristics of Teacher Respondents

The following table summarized the major characteristics of teacher respondents that participated in the study.

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Table 3

Major Characteristics of Teacher Respondents

Aspects	Level	Respondents by school				Total		Grand total
		Sheta 1 st and 2 nd cycle primary school		Bishaw W/Yohanis secondary and preparatory school		M	F	
Age		M	F	M	F	M	F	
	20-25	-	-	-	-	-	-	-
	26-30	-	-	-	-	-	-	-
	31-35	-	-	2	-	2	-	2
	36-40	-	-	3	-	3	-	3
	Above 40	1	-	-	-	1	-	1
Educational status	Certificate	-	-	-	-	-	-	-
	Diploma	1	-	-	-	1	-	1
	1 st Degree			5	-	5	-	5
	2 nd Degree	-	-	-	-	-	-	-
Ethnicity	Kafa	1	-	3	-	4	-	4
	Non-Kafa			2	-	2	-	2
Teaching	5 and below	-	-	-	-	-	-	-

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experience in years	6-10	-	-	1	-	1	-	1
	11 and above	1	-	4	-	5	-	5
Service years at school they were working	Below 5 years	1	-	-	-	1	-	1
	5 and above	-	-	5	-	5	-	5

Concerning the ethnicity of teacher respondents, most of them (4 of 6) were Kafa. In relation to their service years in teaching, majority of teachers (5 of 6) served for 11 years and above. Regarding the service years of the teacher respondents at the school they were working, majority of them (5 of 6) replied that they served for 5 years and above at their current schools.

4.2 Perception of Manjo Students towards Non-Manjo Students

Student and teacher's interviews were carried out to get data regarding their view on the perception of Manjo students towards non-Manjo students. With regard to this, the question presented to student respondents was "What is your perception about non-Manjo students?" Similarly, the question raised for the teacher respondents was "How do you describe the perception of Manjo students towards non-Manjo students?"

First, the data obtained from the interviews of students described that most of the respondents (9 of 14) believed non-Manjo students (especially non-ManjoKafa students) gave them less attention. As the information gained from the respondents, majority of non-ManjoKafa students usually used the phrase, "Say thanks for this government that brings you up and allowed you to be seen as equal with human" when Manjo students tried to talk about equality or related issues with non-Manjo students. As far as two interviewees were concerned, "It is too much difficult to

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express ones inner feeling about the people who perceived someone as something not human.”

The respondents also said that, “We are not treated as human being by non-ManjoKafa students.”

Similarly,for the question presented to know how he was perceived non-Manjo students, Atirse, 16 years old and grade 7 respondent said;

Non-Manjo students especially those who are Kafas always underestimate us. They believed that we all are still eating dead and religiously prohibited animals. Incidentally when they see a dead animal on their road they show to a Manjo student to pick it up and make others laugh on him. Such kind of inhumanity and subverting can make people brutal on others and cause hatred between people as well as oneself.

The data obtained from the interviews of the teachers also strengthen the data received from the students. As most teacher interviewees (4 of 6), Manjo students were underestimated by non-ManjoKafa students in any circumstances. Considering this, one of the teachers said; “Manjo students always have taken as deficient bynon-ManjoKafa students. Due to this view if Manjo students get chance they can harm or revenge non-ManjoKafa students.”As the data found from focused group dissensions, non-ManjoKafa students didn’t want to share anything with Manjo students because they gave them no attention.

Next, some students (4 of 14) believed that non-ManjoKafa students thought that they are always superior on Manjos. As far as the respondents were concerned, non-ManjoKafa students viewed that they were boss and had higher level. As the respondents, non-ManjoKafa students believed that Manjo people were created to serve them.Regarding this, one of the above four students said;“When we ask something non-ManjoKafa students, unfortunately most of them ignore us because they do not want to be seen with us.”

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In addition to the data gathered through the interviews, the data obtained through focused group discussions also revealed that non-ManjoKafa students tried to show their superiority on Manjo students in the classroom and outside classroom.

Moreover, the data obtained from most respondents (8 of 14) suggested that because of the old aged tradition in Kafa zone non-ManjoKafa people didn't inter in to Manjo houses', and Manjos weren't allowed to inter in to Kafa's. They didn't shake hands each other and use utensils in common. Concerning this, Tamirat (who was 18 and grade 9) said;

In my birth place, I know a Manjo man who married a non-ManjoKafa woman. When the woman gave birth, her mother came to ask her daughter. But she refused to inter in to her daughter house and stayed outside for half a day. Her daughter (the Manjo's wife) kneeled down and begged her mother to inter in to the house and see the new born baby though her mother didn't agree. Rather she replied that she didn't want to inter into Manjo's house throughout her life and never accept being grandmother of Manjo child.

As most respondents (8 of 14) non-ManjoKafa students were not ready to break the old tradition rather they were exercising similar situation such as ignoring to shake hands, share materials, sit and eat together and cooperate with Manjo students in school activities. With respect to this, Ashafo one of the respondents (who was 18 and grade 10) said;

Due to the influence of old tradition, a tea -room of my previous school does not serve Manjo and non-Manjo students in common utensils. This was happened because of unwillingness of non-Manjo students and school community members to share material with Manjo student. This made us unhappy, felt remorse, and forced us not to use the room even with the absence of something to eat. It was too much bitter time, and

therefore it was a turning point to develop the emotion of intense dislike on others at a lower grade level with immature young age mentality.

Concerning the perception of Manjo students for students of other ethnic backgrounds (e.g. non-Kafa students such as Amara, Oromo, Gurage, Tigre, Bench and the like), all of the student and teacher respondents (14 of 14 and 6 of 6 respectively) agreed that the majority students who had other ethnic backgrounds didn't under estimate and exclude Manjo students in any circumstances. Furthermore, they had similar respect for all students.

4.3 Perception of Manjo Students towards Non-Manjo Teachers

Regarding the perception of Manjo students towards non-Manjo teachers, the following questions were presented to student and teacher respondents respectively. "How do you perceive non-Manjo teachers?" "How do you describe the perception of Manjo students towards non-Manjo teachers?"

With respect to Manjo students' perception towards non-Manjo teachers, some students (4 of 14) believed that some non-ManjoKafa teachers deliberately ignore Manjo students even not to shake their hands. And they didn't totally consider the issues of Manjo students and tune out as nothing happened on them. As far as two respondents were concerned, "Kafa is Kafa whether he/she is a teacher or a student."

However, majority of the students (10 of 14)revealed that non-Manjo teachers didn't consider the ethnicity of individuals so that they had similar views every studentand made their doors open for all students. They also treated and encouraged Manjo students to be strong and to work in collaboration with non-Manjo students. According to the respondents, there were even

non-Manjo teachers who were supporting Manjo students individually and were advising non-Manjo students to respect differences.

Regarding the question presented to teachers, all of the respondents (6 of 6) indicated that Manjo students were happy by their non-Manjo teachers. They felt secure and free when they were with them. Concerning this, one of the teachers said; “Although Manjo students are losing love and affection mainly from non-ManjoKafa students, they are getting these from non-Manjo teachers”.

Moreover, the data gathered from the focused group discussions strengthen the data obtained from the majority of student and teacher interviewees. As the data suggested, non-Manjo teachers considered all students are equal regardless of their ethnicity.

4.4 Self-perception of Manjo Students

The student and teacher respondents were also asked questions concerning their view on the self-perception of Manjo students. “How do you perceive yourself?” and “How do you describe the self-perception of Manjo students?” were the questions presented to student and teacher respondents respectively.

With respect to the self-perception of Manjo students, as most students (10 of 14) the way especially non-ManjoKafa students understood Manjo students (e.g. Thinking as Manjos had bad smell and all of Manjos ate dead and religiously prohibited animals), exclusion and unequal treatment made Manjo students feel shame on themselves. According to the respondents, the exclusion and disrespecting view of non-ManjoKafa students sometimes made them feel sad and ask themselves “Why I was created?”, “Why God made me Manjo?” and “Why God allowed this to be happened on Manjos?” Moreover, non-ManjoKafa students practiced their bossiness on

Manjo students and said morally wrong like “Say thanks for this government that makes you equal with human being”. Thus, they made them feel guilty and sad by their ethnic background. Among the respondents one of them said; “The influences we Manjos-are encountering in our lives and in our education sometimes make me prefer not to be born than being Manjo.”

As the data indicated, Manjo students also felt sad by their ethnicity because they believed that it hindered them from finding job and hence it made them jobless. They even accused it for their parents’ illiteracy and low economic background. As a result, their parents weren’t able to support them educationally and financially. Regarding to this, one of the above 10 respondents asked;

How can I feel better for myself having the ethnicity which is chasing me day to day let alone from finding job for a better life even from having daily bread? How can I see myself as equal with others having the ethnicity which makes me behind in education from my friends?

Furthermore, the data obtained from teacher respondents (4 of 6) showed that Manjo students were usually silent in classrooms. As the respondents, Manjo students’ weren’t feeling free to express their ideas and feelings in the classroom and outside.

4.5 Interpersonal Relationship among Manjo Students

Different questions were posed for student and teacher respondents considering the interpersonal relationship among Manjo students. Students were asked the question “Who are your friends?” and the question presented for teachers were “How do you describe the interpersonal relationship among Manjo students?”

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With regard to the interpersonal relationship among Manjo students, the data indicated that almost all Manjo students (12 of 14) had friends only from Manjo ethnicity. As the data obtained from the students, Manjo students preferred to spend their much time with Manjo students than with non-Manjo students.

Accordingly, Manjo students made firm interpersonal relationship among their own group because of the following reasons:

- ▶ **Similar life style:** as Manjo students were from the same ethnic group who had similar culture, they almost had uniform living style (e.g. eating).
- ▶ **Absence of traditional influences:** when Manjo students became together they were free from the fear of underestimation, sub- human treatment and exclusion. The absence of these influences among the group made them feel free, share and cooperate each other.
- ▶ **Mutual understanding:** they understood and respected one another.

Furthermore, the data found from the teacher interviewees strengthen the data obtained from the interviews of the students who preferred Manjo student's friendship. According to all teachers (6 of 6), Manjo students moved and played together in the schools but it was very rarely observed that Manjo students walked and played with non-Manjo students in the schools. The data vividly showed that if two Manjo students assigned in the same classroom they sat together but if he/she is single he/she preferred to sit alone. Generally, the rejection and superiority of non-Manjo students (Especially non-ManjoKafa students) on Manjo students made them create a strong bond among their own group.

The data received from the focused group discussions additionally supported the information obtained from the interviewees. The discussants indicated that Manjo students made strong relationship with their ethnicity than others.

Moreover, the data obtained from the observations depicted that the majority Manjo students share seat in classrooms. They also played, moved and sat together in pairs or in groups outside the classrooms.

4.6 Interpersonal Relationship between Manjo and Non-Manjo Students

Students and teachers were also asked different questions in order to study the interpersonal relationship between Manjo and non-Manjo students. “Do you have any relationship with non-Manjo students?” and “How do you describe the interpersonal relationship between Manjo and non-Manjo students?” were the questions presented for the students and teachers respectively.

With respect to the interpersonal relationship between Manjo and non-Manjo students, almost all respondents (12 of 14) had no non-Manjo Kafa friends. As stated by the respondents, they didn't make any friend from non-Manjo Kafa students.

The data disclosed the following as main reasons that made Manjo students loss non-Manjo Kafa friends.

- Non-Manjo Kafa students didn't have any sense of togetherness with Manjo students so that they pull back Manjo students from being in touch with them.
- Even though eating, drinking, studying, playing, walking together are foundations to establish friendship, most of non-Manjo Kafa students weren't allowed to do these with Manjo students. They even didn't want to shake their hands with Manjo students

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- Non- ManjoKafa students understood Manjo students as harsh, backward and kept in touch with such group was irrelevant.
- Non- ManjoKafa students didn't respect differences (e.g. life style).
- Asking, giving and/or taking any type of support from Manjo students was taken as a shame for non-ManjoKafa students. Hence, this made cooperation unthinkable between the two parties.

For the respondents, the aforementioned points were the reasons that hinder the interpersonal relationship between the two groups. As the interviewees, it was so much difficult for them to establish friendship with non- ManjoKafa students because of the presence of these strong barriers.

Moreover, the data obtained from teacher interviewees strengthen the data received from the students. As majority of interviewees (5 of 6), the contact between Manjo and non-ManjoKafa students was almost none.

In connection to the classroom interaction, the teachers were additionally asked the question "How do you describe the interactions of Manjo students in pair, group and other activities in your class rooms?" Regarding their interaction, the majority teacher respondents (5 of 6) indicated that Manjo students were silent and passive in classrooms. Students of both groups didn't want to sit, walk and play together in the class and outside the classrooms unless they became forced to do that.

According to the discussants of the focused group discussions, almost all discussants had no friend from non-ManjoKafa students. This data was also supported by the information received from the observations in and outside the classrooms. The observers observed few Manjo and

non-Manjo students who shared seat in the classrooms but did not observed Manjo students together with non Manjo students outside the classrooms.

On the other hand, the data obtained from students and teachers described that almost all students (13 of 14) and half of the teachers (3 of 6) agreed that Manjo students greet, sit, play, and share things with students who had other ethnic backgrounds.

4.7 Educational Achievement of Manjo Students

Manjo and non-Manjo Students' Academic Performance Evaluation

Evaluation 1

Evaluation one showed the performance of Manjo students who took Grade 10 national examination (2006 E.C/ 2013-14G.C) in comparison with the average score of all examinees (2.23), the given preparatory entrance marks of the year (2.75 for Boys and 2.43 to Girls) and with the scores of some 10th grade non-Manjo students.

The 2006 E.C/2013-14 G.C Grade 10 Ethiopian General Secondary Education Certificate Examination report and the school record showed that 16 students were Manjos from 478 total numbers of students who took the 10th grade national examination of the year. The data showed that, from 16 Manjo students who took Grade 10 national examination, majority of the students' (12 of 16) scored below the average score (2.23).

Regarding the given standard preparatory entrance marks the examinees were expected to fit (2.75 for Boys and 2.43 to Girls), almost all (14 of 16) Manjo students failed to fit the standard. On the other hand, from 16 non-Manjo students who took the exam together with Manjo students only some students (5 of 16) scored under the average and 7 of them fitted the given standard.

Evaluation 2

Evaluation two revealed the performance of Manjo students who took Grade 10 first semester examination (2007 E.C/2014-15G.C) in comparison with the student's semester average score (59.06) and with the scores of some Grade 10 non-Manjo students.

The data obtained from the students grade report showed that, from 14 Manjo students who took 10th grade 1st semester examination most of them (10 of 14) scored below the average (59.06). Concerning the average categories students lie in them, majority of Manjo students (11 of 14) scored between 50- 60.

The data additionally indicated that, from 14 non-Manjo students who took the exam almost all of them (13 out of 14) scored above the average (59.06). Related with which categories the students lay majority of the students (12 of 14) were laid in the categories begin from 61 and ended with 90.

Evaluation 3

Under here the performances of Manjo students who took Grade 9 first semester examination (2007 E.C/2014-15 G.C) in comparison with the student's semester average score (62.15) and with some Grade 9 non-Manjo student's results were evaluated.

The data obtained from the 1st semester students' grade report indicated that, from 10 Manjo students who took Grade 9 first semester exam 8 students scored below the average (62.15). Regarding their score categories, the scores of most students (8 of 10) were between 50- 60.

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The data on the other hand revealed that, from 10 Grade 9 non-Manjo students only 4 of them scored below the average. Moreover, most of the student's results (7 of 10) laid in the categories begin with 61 and ended with 80.

Based on the results of both groups, when comparing the score of Manjo students with that of calculated 1st semester average (62.15), majority of Manjo students (8 of the 10) who took 1st semester examination scored below the average. On the other hand, from those non-Manjo students who took the exam, most of the students (6 of 10) scored above the average.

When the results of the two groups compared majority of Manjo student's (8 of 10) scores lay between 50- 60. Whereas, most of non- Manjo students (7 of 10) scored between 61- 70 and above.

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CHAPTER FIVE

Discussion, Conclusion and Recommendations

5.1 Discussion

5.1.1 Overall Condition

The present study intended to investigate the perception of Manjo students towards non-Manjo students and teachers, the self-perception of Manjo students, interpersonal relationship among Manjo students and between Manjo and non-Manjo students in Sheta 1st and 2nd cycle primary and Bishaw W/Yohanis secondary and preparatory schools. In order to achieve the objectives, interviews were conducted with Manjo students and non-Manjo teachers. Moreover, observations, focused group discussions and document analysis were also carried out. Ideas were compared and contrasted from all sources, and meaningful themes were produced. The results of the study presented in the previous chapter were discussed under this chapter.

Regarding the participants, the number of female Manjo students were too much less than the number of male Manjo students. This likely indicates how female Manjo students were unable to learn or to continue their education. This might be because of the challenges they were encountered at home and/or in schools. In relation with the education of Manjo girls Getachew (2013) found out that in Kafa zone Manjo girls are victims of dual-prejudices (double discrimination) i.e. gender (sexist) prejudice and racial prejudices. Moreover, Effa (cited in Getachew, 2013) pointed out that parents with low income have to make priority to send boys to school because of that they assumed as the future providers of economic security for their parents, while girls are expected to get married.

Even though the study of Bart (1996) says Manjos in Kafa zone were considered as pagan, the finding of the present study described that all Manjo students had their own religion. In line with this, Ahimed (2009) delineated that Manjos have their own religion. Thus, the result of this study similarly with the study of Ahmed and in contradiction with Bart's study described that Manjos are the followers of different beliefs regardless of being pagan.

Concerning the educational backgrounds of the respondents' parents, all parents of the respondents were illiterates. With regard to this, Getachew (2013) says that "Manjo minority group are generally uneducated segment of the Kafa society and not recommended to take part in academic affairs at school"

Regarding the ethnicity of teacher respondents, most of them were Kafas. In order to get the required information, Kafa teachers who had enough experience were involved in the study. Moreover, the study revealed that the majority teacher respondents served for a long time in teaching and they also taught for 5 years and above in the schools where they were working during this study was conducted. This indicated that the teacher respondents who were involved in this study had ample experience in teaching and had enough information concerning Manjo students in their schools.

5.1.2 Perception of Manjo Students towards Non-Manjo Students

As far as their perception was concerned, Manjo students' perception towards non-Manjo Kafa students and their perception for students who had other ethnic backgrounds (non-Kafa students) were different. Because of their ethnic background Manjo students were experiencing many challenges in schools by non-Manjo Kafa students. They were not considered as an equal citizen who had equal personality. They were overlooked and were unacceptable to exercise their

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rights. Such ill treatment hence affected the perception of Manjo students towards non-ManjoKafa students. In line with the finding of the present study, Bart (1996) said that “there also seems to be general agreement in the old clan division of the Kafa, considering the Manjo as a group who occupied the lowest position.” As Bart, Children from Manjo ethnic minority are said to be harassed and treated meanness by other children. The findings consistently indicate that considering Manjos as a group having lower status sustained for long time and still unchanged. Moreover, Crocker et al. (in Wong et al. nd.) said that any ethnic based influences can convey to individuals that they are devalued because of their ethnic group membership.

Offending one another at school is a problem that seriously affects the feeling and the education of students who were hurt by the condition. Manjo students usually faced similar situation in their schooling. Non-ManjoKafa students who considered themselves as boss offend Manjo students in any condition. As a result, Manjo students became psychologically hurt. Furthermore, it made them consider non-ManjoKafa students as a group who stands against them.

The study conducted by Graham (cited in Lowe, 2012) supported this finding. According to this study, many students subjected to peer-victimization or ethnic harassment although schools strive to be safe environment for youths. Peer victimization involves discrimination, verbal harassment and so on.

Ethnic harassment on the other hand, is about bullying individuals specifically based on their ethnicity such as making insulting statements (Verkuyten & Thijs, 2006 in Lowe, 2012). Similarly, the present study depicted that immoral phrase was frequently used by non-ManjoKafa students, and non-Manjo students considered Manjo students as inhuman and tried to show them their superiority. In line with this finding, (Dagmawie, 2005) revealed that people of

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Manjo in Kafa zone were treated as a sub-human, and said “Ashoone Manjone?” that means is he/she a human being or a Manjo.

Usual non-ManjoKafa students’ depreciation made Manjo students feels sad, and affects their view towards the students of the group. In relation with this, Hwang and Goto (2008) said that verbal ethnic harassment had negative effects on psychological as well as social development of ethnic minority students. The present study as well as some of the previous studies indicated that how ethnic minority students’ harassed by the students in their schooling, and how it affected their view towards others. Similar results of the different researches in connection with inhuman treatment of Manjo ethnic group also showed the existence of the challenge until the present.

As educated part of the society, non-ManjoKafa students were expected to fight against the old traditions such as exclusion, ill treatment and the like. However, non-ManjoKafa students were implementing the same things on Manjo students in schools. Accordingly, non-ManjoKafa students similarly believed that Manjo students ate dead and religiously prohibited animals as it was believed in their culture. Such traditionally related thoughts affect non-ManjoKafa students’ perception towards Manjo students, and as a result the view of Manjo students towards those students became affected too. In line with this, Mesfin (2005) says “eating the so-called unclean and non-accepted animals such as scavengers and also dead animals made Manjos excluded from the society”. According to Mesfin, food-taboo as the cause for the old age discrimination was popularly displayed in most literatures such as in Tekle (1992), in Bart (1996) and in Bekele (2003). Moreover, the finding of this study matched with these previous studies and confirmed the sustainability of the traditions until the present. Since the previous researches were conducted, the consistency of their findings and their similarity with the present study’s findings showed that how Manjos were influenced for years because of their eating habit. The similarity of the

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results also indicated the continuity of the tradition from time to time and unchanged view of people.

Non-ManjoKafa students had wrong perception towards Manjo students (e.g. considering Manjos as inferiors), and hence Manjo students encountered segregation. As a result, Manjo students had negative attitudes towards non-Manjokafa students. In line with this finding, the study conducted by Gaylord-Harden and Cunningham (cited in NASP, 2012) showed that ethnic discrimination from adults and peers in educational settings is associated with increased negative perceptions of one's ethnic group.

If an individual thinks as he/she is ill-treated and harassed by others, his/ her perception towards that doer (individual or group) becomes negative. And if one has negative perception for others, he/she becomes challenged to be well adjusted psychologically. With respect to this, Wong et al., (nd.) suggested that depreciative ethnic experiences are likely to increase negative developmental outcomes. The present study result and the previous study findings similarly showed that how peer exclusion, depreciation and negative thinking affect the perception of each other's.

On the other hand, the findings of the present study indicated that students who had other ethnic backgrounds (non-Kafa students) treated Manjo students without discrimination even though they were less in number than non-ManjoKafa students. And this humanistic approach made them positively perceived by Manjo students. In line with this, Graham (in Lowe, 2012) said that students should be treated positively by other students to make them psychologically well adjusted. And also in order to have psychological well-being, they have to perceive others positively. The present study result and the previous literatures together showed that if one

perceive as he/she is treated well by other/s, his/her view towards the individual or the group becomes positive.

5.1.3 Perception of Manjo Students towards Non-Manjo Teachers

Healthy attachment between students and teachers can contribute a lot to enhance the students' educational achievements. If students feel that they are treating in a wrong way by their teachers their feeling for their teachers and their school may become worst. Some Manjo students in their schools didn't feel secured by their non-ManjoKafa teachers. The presence of teachers who didn't have interest to communicate and shake hands with Manjo students in schools and outside the schools made some Manjo students upset by their teachers. This shows that there are teachers who admitted the exclusion of Manjos from the society till now though they are educated. Ignoring minority students in such away may make the students hate their teachers and the subject they provide. And also it may make the students unsuccessful in their education. Moreover, there were Manjo students who had negative thinking for non-ManjoKafa teachers because of their ethnicity. Surprisingly, Manjo students believed that every Kafa had similar wrong understanding for them no matter whether he or she is a teacher or a student. Such generalization indicates that how such tradition influences Manjo students to have negative thinking on non-ManjoKafa people in general. In line with this, Bart (1996) delineated that in Kafa zone Manjo ethnic minority was denied even hand shaking which seems simple but highly interwoven with the psychological stability of individuals or groups. Moreover, he also said that Manjo students are not only experiencing discrimination by non-Manjo students but also by some educated Kafas as well. However, concerning teachers' attachment with students, Mesfin (2005) recommended that teachers have to treat all students fairly and equally regardless of any differences.

The findings of the studies conducted by Biafora et al. & Chun (as cited in Boyce, 2002) also support the above finding of the present study. As the studies, daily occurrence of observable forms of ethnic prejudice can cause the development of racial mistrust. In addition, Byram et al. (2009) on their study uncovered that in confrontations between cultures and the perception or images of one group to the other can play a crucial role. Therefore, this image may encourage or hinder the relation between both groups depends on the person's approach. The present study's result and the previous Bart's (1996) study consistently indicated that some educated parts of the society including some teachers whose life is highly integrated with students overlook Manjo ethnic minority people. The current study and the literatures mentioned above also similarly revealed that, ethnic based harassments like segregation has powerful influence on changing the image one has to the other.

As Mesfin (2005), teachers would not give special attention for Manjo students. The study conducted by Demoze (2007) also indicated that, there was lack of interaction between Manjo students and teachers. In line with these findings, in 2009, Ahmed's study additionally showed that most students of Manjo ethnic group didn't receive any social support either material or emotional.

Surprisingly, the result of the present study in this regard strongly refute the above previous research findings. Manjo students and non-Manjo teachers understood, cooperated and supported each other. The contrast between the present study and the previous literatures concerning Manjo students and non-Manjo teachers might be because of the improvements of teachers' awareness and the attention given for minorities.

5.1.4 Self-perception of Manjo Students

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Unsafe and unsecured learning environment is a source of threat for students involved. But, safe and secured atmosphere grant psychological and social development of students. Learning in unsafe and unsecured environment under the influence of peers and leading life surrounded by full of threat was Manjo students life aspect that they were forced to live in. As a result, Manjo students hate themselves and develop negative self-perception. The study previously conducted by Graham et al. (2006) strengthens this finding. As the researchers, students' perception towards themselves may vary depending on the situation and adolescents who are wounded in any cases have the most negative self-views. According to their study, victim adolescents are relatively lonely, socially anxious, and have low self-esteem. In line with their findings, Simmons & Blythe in Nishina et al. (cited in Lowe, 2012) revealed that the context where youths spend a lot of their time is at school and it is at this age where peers become very important and could influence youths' personality or identity. Regarding youth's psychological adjustment, Erikson (in Lowe, 2012) says person's identity is an important aspect for him/herself. Adolescence is a critical time for developing an identity, and hence individuals have various identities that they could identify with such as ethnic minority identity Verkuyten & Lay (in Lowe, 2012) and national identity (Sabatier, 2008 cited in Lowe, 2012). The present study and the previous literatures similarly showed that the situation in which students were found influences their well-being. And schools are places where students can develop either positive or negative self-image.

Moreover, there were Manjo students who already changed their eating habit though it was not believed by non-Manjo Kafa students. A person may change his/her eating habit because of his/her interest or the influence of others. Every culture has to be respected and everyone has to respect differences. In addition, everyone has also full right to implement culturally

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accepted activity in his/her ethnic group unless it harms others. But, ignoring own culture because of others influence can have a negative effect on that particular ethnic group. In line with this finding, Verkuyten & Lay; Phinney et al. (cited in Lowe, 2012) revealed that ethnic minority groups are confronted on whether to hold on to their own culture or to be included with majorities cultures. This struggle is considered to be associated with one's ethnic minority perception of identity or the perception of one-self related with ethnicity she/he is belongs to which in turn could lead to psychosocial adjustment problems. The literature mentioned here with the present study consistently indicated that being in a dilemma between one's own culture and with others made individuals confused. It also made them loss their own personality and cultural values as well.

Furthermore, Manjo students were viewed wrongly and considered as they had bad smell by non-ManjoKafa students because of their ethnic background. Such ethnic based wrong labeling stamped Manjo students down morally and affected the image they had for their own. Due to this, Manjo students accused non-ManjoKafa students because they took them as a responsible for viewing themselves negatively. In line with this finding, Byram et al. (2009) found out that an organized predisposition to respond to individuals on the basis of their social group memberships rather than on the basis of their own individual characteristics are frequently based upon negative stereotypes of the groups concerned. Concerning this, Bart (1996) uncovered that many non-ManjoKafas considered Manjos as dirty and unhygienic. The coherence of the literatures with the finding of the present study revealed that labeling an individual negatively based on his/her ethnic group arises from the person's negative perception towards others.

For the illiteracy and poor economic background of their parents which contributed a lot for the absence of educated Manjos in general some Manjo students accused their ethnicity. Rather than

fighting against attitudinal barriers, some of them gave up their hands for challenges they were faced and disliked being Manjo. In line with this finding, the study conducted by Graham & Juvonen (in Graham et al., 2006) disclosed that for the development of maladaptive self-views blaming oneself for harassment can be a primary factor. With this finding, Verkuyten's and Thijs' study (in Lowe, 2012) confirmed that ethnic minority youths who were subjected to ethnic harassment were more likely to have a lower strength of ethnic identity, which in turn could lead to lower feeling of self-pride. The study of Phinney et al. (in Lowe, 2012) also supported this finding on the other way. As the study, ethnic minority students' psychosocial adjustment is enhanced when they have a strong ethnic identity and appropriate self-perception. The literatures and the present study finding with this regard uniformly indicated that if ethnic minority students' loss to have positive or strong self-view in relation with their ethnicity and if they consider their ethnic background as a responsible for any challenge they were faced, their psychosocial adjustment become deteriorated.

Moreover, students may become passive or active participants in the classroom depending on the classrooms situations. Some students may prefer to keep silent and others may involve effectively in classroom activities due to different reasons. Concerning the classroom participation of Manjo students, most of Manjo students preferred to be silent. Their silence might have different reasons. Among them, some might be inferiority and negative self-perception arose from peer influence. Such awful self-understanding can influence students not to express their idea and feeling freely in a well relaxed manner. Rather it can make them silent listeners who have less or no contribution in teaching and learning process. In line with this, Graham et al. (2006) delineated that peer harassment and negative self-perception are school adjustment difficulties which can undermine self-confidence. When negative image about once

own group are made academic participation and success among members of that group should be impaired (Steele, 1997 cited in Bobo & Fox, 2003). The present and the previous studies similarly showed here that, if one had negative self-perception it affected his/her classroom participation and success in one way or another.

5.1.5 Interpersonal Relationship among Manjo Students

Even though schools are appropriate places that provides opportunity for all students to establish friendship with other students who had different ethnic backgrounds and experiences, this reality didn't work for Manjo students in their schools. Inconvenient social situation in schools forced Manjo students to look for friends only from their own ethnic group and made them create a strong bond among themselves. Moreover, this social inconvenience openly influenced Manjo students to live in a specific social surrounding limited with a single ethnic group. In line with the finding of the current study Cooper M. & Cooper G. (2008) demonstrated that, due to different factors in their school life students of ethnic minorities made friends from within their own ethnic group but rarely with youth from the mainstream culture. The result of the present study and the literature here uniformly showed that, because of social and other related problems they were faced ethnic minority students mainly made friendship with the students of their own ethnic group.

5.1.6 Interpersonal Relationship between Manjo and Non-Manjo Students

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As the Council of Europe's Warsaw Declaration of 2005 (cited in Byram et al., 2009), in order to avoid and or reduce the impact of low perception on minorities and to promote social cohesion co-operation and networking in the field of education is mandatory that has to be promoted. Even though as the declaration co-operation and networking has salient effect in the field of education, as the present study almost all Manjo students had no interpersonal relationship mainly with non-ManjoKafa students who had large number in the schools.

Non- ManjoKafa students pull Manjo students away from them because they didn't have any sense of togetherness with Manjo students. In line with the finding of the present study, Mary by Bart (1996) said, the practices of discrimination against Manjo ethnic minorities can be grouped into keeping at distance, communication restrictions, psychological inhibition and Material distinction. According to Jonson (cited in Demoze, 2007) to enhance feeling of oneness effective peer relation can contribute a lot.

Peer interaction in school is a cornerstone for educational participation and achievement of all learners and it is only through positive interaction that students communicate each other and share their life experiences which they may not be find in regular classroom curriculums (Natriello & McDill, 1986 in Magdol, nd.). Though their study said this, as the present study Manjo students didn't allowed to interact with non-ManjoKafa students in any conditions. Sitting together, playing, eating and even handshaking were impossible between them. And this made a huge social gap between the two groups as well. The studies conducted by Mesfin (2005) and Bart (1996) support this finding. Regarding the hand shaking experience, Mesfin (2005) in his study disclosed that, hand shaking between Manjos and non- ManjoKafas is not frequently applicable experience. As Mesfin's study, even though there are efforts that have been made by teachers and concerned bodies to avoid exclusion, still hesitation to sit together with Manjo

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students, to do group activities and play in the field is a problem in schools. Moreover, as Bart, all Manjos seem to agree that the problem of Manjo students are so much lies with the other students in schools.

As the study made by Steinberg, Darling & Cutrona (cited in Adawiah, 2010), since friends are the individuals' first source of references support between students have been found to give a significant influence on academic achievement. In relation with this, Cooper M. & Cooper G (2008) in their study also said that the establishment of friendships is fundamental to positive youth development. For all young people, having close friends is associated with good emotional health and social adjustment. Doing things together was the most important feature of peer interaction. As the researchers, youth with close friends demonstrate better academic performance when compared with those who do not have friends as sources of intimacy and social support. Though the studies conducted by the researchers revealed the realities above, as the present study asking, giving and/or taking any type of support for/from Manjo students and having Manjo friend/s was taken as a shame on non-Manjo Kafa students. Due to this, interpersonal relationship as well as cooperation and support between the two parties became unthinkable.

In general, more positive student's relationships facilitate greater intellectual growth (Vlodkowski & Ginsberg, 1995 in Cokley & Chapman, 2008). And having positive interactions with students are linked to having a higher academic performance (Cokley & Chapman, 2008). The present study in line with the previous literatures regarding the interpersonal relationship among Manjo and non-Manjo students similarly showed that distancing Manjo ethnic minorities from activities that requires social attachments in general and pulling Manjo students away in schools were practices exercised for ages and existed so far. The literatures and the present study

also uniformly revealed that, even though networking and support among students were the corner stones for the educational achievement of students, ethnic minority students were suffering a lot due to lack of interaction with large number of students in their schooling.

5.1.7 Educational Achievement of Manjo Students

Comparing the educational achievement of Manjo students with non-Manjo students was the final objective of the present study. Regarding this, the finding of the current study vivified that, the performance of majority Manjo students who took the Grade 10 Ethiopian General Secondary Education Certificate Examination in 2006 E.C at Bishaw W/Yohanis secondary and preparatory school was below the preparatory entrance marks of the year. When their performance compared with the average score of all students who took the exam, majority of them scored below the average. Moreover, they had less performance than non-Manjo students when the achievement of the two groups compared.

Concerning the achievement of Grade 9 and 10 Manjo students who were following their education at Bishaw W/Yohanis secondary and preparatory school in 2007 E.C, as the present study, the performance of majority Manjo students was below the 1st semester average scores. Furthermore, Grade 9 and 10 Manjo students performed poorly when their performance compared with non-Manjo students. To sum up, Manjo students were poor achievers in their schooling.

As Bart (1996) from a very recent time forwards a few literature are available on Manjos and their place in the society, contribution in public, low economic status and educational participation but almost in no way about their achievements in relation with non-Manjo students. But, regarding poor academic achievement of ethnic based minority students, different

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studies were conducted through different times. Concerning this, the study conducted by Blum & Libbey (in Payton et al., 2008) found out that, even though twenty-first century schools serve socio-culturally diverse students with varied abilities, motivations for learning and some students are academically engaged and participate energetically in class and in extracurricular activities, but still there are others who are less engaged and achieve poorly. In relation with the academic achievement of ethnic minority students, Cooper M. & Cooper G. (2008) found that the feeling of ethnically-based harassment is highly correlated with student's disengagement from school and poor academic performance. Parallel to this, Cokley and Chapman (2008) in their study revealed that the feelings and perception associated with minority status are an inherent aspect of one's ethnic identity that can create self-defeating attitudes related to academic achievement. Slee et al. (in Franky & Chamundeswari, 2014) on their part found out that, psychological well-being of students is related to students social and personal adjustment which in turn has played a role in determining the academic performance of students. Besides, in a longitudinal study Chen et al. (cited in Nasir, 2011) found out that social adjustment of adolescent students contributes to their academic achievement. Moreover, according to Franky and Chamundeswari (2014), academic achievement of a student is greatly influenced by several psychological and sociological correlates such as attitude, adjusting ability and school environment. As the investigators, poor school adjustment leads to low academic achievement. To sum up, educational disparities (e.g., achievement in math, science, and reading, and dropout/push out rates, test scores) are clearly linked to minority/majority status and contribute to large-scale achievement gaps (NASP, 2012). Although it was difficult to find literatures regarding the educational achievement of Manjo students, as the previous literatures minority students academic performance can be determined by their psychosocial adjustment. As the literatures,

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poor psychosocial adjustment leads to low academic performance. The present study consistently with the literatures indicated the poor academic achievement of Manjo minority students who were psychologically and socially victims due to their minority status.

5.2 Conclusion

In conclusion, the psychological adjustment of Manjo ethnic minority students became poor because of their negative perception towards non-ManjoKafa students, towards themselves and some Manjo students' negative perception towards non-ManjoKafa teachers. In addition, they had poor social adjustment due to their poor interpersonal relationship with non-ManjoKafa students and the fenced relationship of the same ethnic group. Moreover, Manjo students were poor achievers than non-Manjo students when their academic performance was compared. In this regard, according to the present study it is possible to say that poor psychosocial adjustment of Manjo students might contribute for their poor academic performance.

5.3 Recommendations

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Based on the conclusion of the study, the researcher suggested the following recommendation:

1. In order to promote a sense of inclusiveness in which no individual or group is excluded, the schools should create intercultural discussion among students, students and teachers and between parents based on mutual understanding, openness, respect, appreciation of diversity and equal human rights which can be used as an open and respectful exchange of views between individuals and groups from different ethnic, religious and linguistic backgrounds.
2. To stop ethnic based exclusion and to ensure respecting diversity in schools teaching and learning curriculum should consider the values and experiences of students from diversified ethnic backgrounds. To achieve this, educational curriculum providers would emphasize on involving such issues in related curriculums in ample and satisfactory manner.
3. Teachers should need to create techniques (e.g. arranging Manjo and non-Manjo students to do pair works etc.) which can interweave students one another in curricular and co-curricular activities.
4. In order to enhance interpersonal relationship among Manjo and non-Manjo students, the schools need to appreciate officially friendship between students of the two groups when it observed.
5. Even though the effect of identifying and teaching Manjo students in isolated setting itself needs additional study, to make Manjo students competent and achievers provision of support is mandatory. To do this with avoiding fear of isolation, the schools principals need to provide extra time classes for Manjo students may be in combination with other students who requires additional support.

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6. To increase the social skill of students, to reduce isolation and feeling of being harassed by others and to make Manjo students academically competent the schools need to facilitate guidance and counseling services.
7. Concerned parties such as schools, kebedas, weredas, zone and region as well as non-governmental organizations (who are working and need to work on education and social issues) would seriously and collaboratively work in changing the ill-treating tradition on Manjo ethnic minorities in Kafa zone by creating awareness using local mass media, seminars, conferences, meetings, idirs, religious organizations, and the like.
8. Further research should be carried out on the education of Manjo students not covered in this study.

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Appendices

Appendix A

Addis Ababa University

College of Education and Behavioral Studies

Department of Special Needs Education

Open-ended Interview Guide for Students of Manjo Ethnic Minorities

The grand purpose of this interview is to obtain data for the study intended to investigate psychosocial adjustment and educational achievement of Manjo students in two selected schools of Bong city Administration. Therefore, you are kindly requested to provide appropriate responses for the achievement of the objectives of the study. Your responses are used only for this research propose and kept confidential.

Thank you so much!

Part I. Background Information

1. Name _____
2. Age _____
3. Sex _____
4. Grade level _____
5. Religion _____
6. Family educational background _____

Part II: The following questions were forward towards investigating the psychosocial adjustment of Manjo students

1. What is your perception about non- Manjo students?
2. How do you perceive non-Manjo teachers?
3. How do you perceive yourself?
4. Who are your friends?
5. Do you have any relationship with non-Manjo students?

Appendix B

Addis Ababa University

College of Education and Behavioral Studies

Department of Special Needs Education

Observation Guide

Classroom Observation

1. Participation and interaction of Manjo students in pair works
2. Participation and interaction of Manjo students in group activities

Observation outside the classroom

1. Interaction among Manjo students
2. Interaction between Manjo students and non-Manjo students

Appendix C

Addis Ababa University

College of Education and Behavioral Studies

Department of Special Needs Education

Focus Group Discussions Guide

1. How is the perception of Manjo students about:

- Non-Manjo students
- Non-Manjo teachers
- Their own group

2. How do Manjo students interact with:

- Non-Manjo students
- Non-Manjo teachers
- Manjo students

Appendix D

Addis Ababa University

College of Education and Behavioral Studies

Department of Special Needs Education

Open-ended Interview Guide for Teachers

The grand purpose of this interview is to obtain data for the study intended to investigate psychosocial adjustment and educational achievement of Manjo students in two selected schools of Bong city Administration. Therefore, you are kindly requested to provide appropriate responses for the achievement of the objectives of the study. Your responses are used only for this research propose and kept confidential.

Thank you so much!

Part I. Background Information

Personal Data

1. Age _____
2. Sex _____
3. Educational Background _____
4. Religion _____
5. Ethnicity _____

Part II: The following questions are directed towards investigating the psychosocial adjustment and the educational achievement of Manjo students

1. How do you describe the perception of Manjo students towards non-Manjo students and teachers?
2. How do you describe the self-perception of Manjo students?
3. How do you describe the interpersonal relationship among Manjo students and between Manjo and non- Manjo students?
4. How do you describe the interactions of Manjo students in pair, group and other activities in your class rooms?
5. How do you evaluate their educational performance in comparison with non-Manjo students?

Appendix E

አዲስአበባዩኒቨርሲቲ

የሰነ-ትምህርት እና ሰነ-ባህርይ ጥናት ኮሌጅ

የልዩ ፍላጎት ትምህርት ክፍል

ለ መንጃ ማህበረሰብ ተማሪዎች የቀረበ ቃለ-መጠይቅ

የዚህ መጠይቅ አብይ አላማ የመንጃ ተማሪዎችን ስነልቦናዊ እና ማህበራዊ ውህደት በሎም የትምህርት ወጤታማነታቸውን በተመለከተ ጥናት ማድረግ በመሆኑ የርስዎ ትኩረትና ጥናታዊ ስራዎችን ለማዘጋጀት ይህ ደብዳቤ ጥያቄ ይደረጋል። ስለዚህ ጥንቃቄ ተገቢ ወንመልስ እንዲሰጡ በአክብሮት ይጠየቃሉ።

ስለ ትኩረትዎ በቅድሚያ አመሰግናለሁ።

ክፍል አንድ

- | | |
|----------------|-------------------|
| 1. ስም _____ | 4. የክፍል ደረጃ _____ |
| 2. አድራሻ _____ | 5. ሀይማኖት _____ |
| 3. ሃይማኖት _____ | |

ክፍል ሁለት

1. መንጃ ስላልሆኑ ተማሪዎች ያለህ ግንዛቤ ምን ይመስላል?
2. መንጃ ስላልሆኑ መምህራን ያለህ ግንዛቤ ምን ይመስላል?
3. ስለራስህ ያለህ ግንዛቤ እንዴት ትገልጻለህ?
4. ጎደኞቻህ እነማን ናቸው?
5. መንጃ ካልሆኑ ተማሪዎች ጋር ያለህ ቀረቤታ ምን ይመስላል?

Appendix F

አዲስአበባዩኒቨርሲቲ

የሰነ-ትምህርት እና ሰነ-ባህሪ ጥናት ኮሌጅ

የልዩ ፍላጎት ትምህርት ክፍል

በሚመለከታቸው አካላት ለሚደረጉ ውይይቶች የመወያያ ነጥቦች

1. የመንጃ ማህበረሰብ ተማሪዎች መንጃ ስላልሆኑ ተማሪዎች ያላቸው ግንዛቤ ምን ይመስላል?
2. የመንጃ ማህበረሰብ ተማሪዎች መንጃ ስላልሆኑ መምህራን ያላቸው ግንዛቤ ምን ይመስላል?
3. የመንጃ ማህበረሰብ ተማሪዎች ስለራሳቸው ያላቸው ግንዛቤ ምን ይመስላል?
4. የመንጃ ማህበረሰብ ተማሪዎች የእርስበርስ ግንኙነት ምን ይመስላል?
5. የመንጃ ማህበረሰብ ተማሪዎች መንጃ ካልሆኑ ተማሪዎች ጋር ያላቸው ግንኙነት ምን ይመስላል?

Appendix G

አዲስአበባዩኒቨርሲቲ

የሰነ-ትምህርት እና ስነ-ባህሪ ጥናት ኮሌጅ

የልዩ ፍላጎት ትምህርት ክፍል

ለ መምህራን የቀረበ ቃለ-መጠይቅ

የዚህ መጠይቅ አብይ አላማ የመንጃ ተማሪዎችን ስነ ልቦናዊ እና ማህበራዊ ሁኔታ በሎም የትምህርት ወጤታማነታቸውን በተመለከተ ጥናት ማድረግ በመሆኑ የርስዎት ብብርላጥናቱ ስኬት ያለው ዋጋ የላቀ ነው። ስለዚህ በጥንቃቄ ተገቢውን መልስ እንዲሰጡን እኩብ ርኅራኄ ይጠየቃለን።

ስለ ትብብርዎ በቅድሚያ አመሰግናለሁ

1. የመንጃ ማህበረሰብ ተማሪዎች መንጃ ላልሆኑ ተማሪዎች ያላቸውን ግንዛቤ እንዴት ትገልጹታሉ?
2. የመንጃ ማህበረሰብ ተማሪዎች መንጃ ላልሆኑ መምህራን ያላቸውን ግንዛቤ እንዴት ትገልጹታሉ?
3. የመንጃ ማህበረሰብ ተማሪዎች ስለራሳቸው ያላቸው ግንዛቤ እንዴት ይገለጻል?
4. የመንጃ ማህበረሰብ ተማሪዎች በጥምር እና በብድን እንዲሁም በሌሎች የክፍል ውስጥ ተግባራት ያላቸው ተሳትፎ እና ከተማሪዎች ጋር ያላቸው ወይንም ምን ይመስላል?
5. የመንጃ ማህበረሰብ ተማሪዎችን የትምህርት ወጤታማነት መንጃ ካልሆኑት ተማሪዎች አንጻር እንዴት ትገመግማታሉ?

DECLARATION

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

Name Kassahun Gebru

Signature _____

Date _____

This thesis has been submitted for the examination with my approval as a university advisor.

Name Tilahun Achaw (Ph.D)

Signature _____

Date _____