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**Causes and Impacts of Marginalization of Manjo Clan in South Nation
Nationalities and Peoples Region of Ethiopia: the case of Saylem Woreda in
Kafa Zone**

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Declaration

The researcher hereby declares that, this research on the title, “causes and impacts of marginalization of Manjo clan in Kafa zone Saylem Woreda.” is my original work and all sources of materials used for the research have been fully indicated and acknowledged with complete references.

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Acronyms and Abbreviations

ARND- Agriculture and Natural Resources Development

CVI- Content Validity Index

FGD- Focus Group Discussion

I1, I2- Informant-1, Informant-2

ISTT- Independent Sample T-Test

NGO-Non Governmental Organization

NM- Non-Manjo

SD- Standard Deviation

SNNPR- South Nation Nationalities and Peoples Region

SPSS-Statistical Package for Social Science

SRS- Systematic Random Sampling

WEO- Woreda Education Office

Abstract

The main purpose of this study was to assess the causes and effects of marginalization of Manjo clan in Kafa Zone Saylem Woreda. Accordingly, the study employed descriptive survey design. The main sources of data for the study were three Kebeles that found in Saylem Woreda. In order to select the sample respondents, systematic random and purposive samplings were used. Thus, 280 respondents (126 Manjos and 154 non-Manjos) were selected on the basis of systematic random sampling. Besides, eleven (11) people were selected through purposive sampling for interview. Both quantitative and qualitative data were collected using questionnaire and interview guide. The analysis of the quantitative data was carried out using percentage, mean and standard deviation while the qualitative data was analyzed using narration and theme building. The result of the study disclosed that the Manjos in the studied kebeles were marginalized and suffered from the effects of their marginalization. The findings also revealed that marginalization of Manjo was caused by their lineage or descent, low occupational status, breaches of food taboo, contradictory cultural practice, hygiene problem and problem of characteristics. The study also depicted that the consequences of marginalization of Manjo clan were socio cultural (absence of social relation, denial of communality, prohibition of intermarriage, denial of burial process and denial of membership in community organizations), economic (limitation of access to participate, absences of favorable working place, restriction of exchange in the market, limitation of products and engagement in less valued works) and political (limitation of opportunity to take part in and lack of their own representative). The study also founded that the possible strategies to reduce marginalization of Manjo were awareness creation, providing opportunity, empowerment and protection. Based on the findings of the study, it was recommended that the government agencies, religious institutions, NGO's and local administrators in the study area should collaboratively work hard to reduce marginalization of Manjo clan and maintain health socio-cultural, economic and political relationship with Manjo.

Key words: Marginalization, causes, consequences, strategies

CHAPTER ONE

1. Introduction

1.1. Background

Ethiopia is one of the countries with diversified nations nationalities and peoples. Almost all of these groups contain minority ethnic groups within including hunters and craft workers such as Wayto in Amhara, waata among Oromo, Fuga in Gurage and Manjo in Kafa (Yoshida, 2013; Freeman & Pankhurst, 2003). Many studies revealed that many of these groups exist in southern part of Ethiopia and they are marginalized by the members of majority on the basis of their occupational status and ways life style.

The Manjo social group is one of the marginalized groups living in different parts of south west Ethiopia particularly in Kafa, Sheka and Dawuro zones. The Crude demographic figure of the Manjo in south west Ethiopia is estimated to 25000 (Dagmawi, 2013). On the other hand Yoshida (2013) suggested that the absence of census data of the Manjo population. This is because they are considered as members of the majority ethnic groups and are not independent by themselves. However, the Manjo living in Kafa is estimated to be about 10,000 to 12,000 (Yoshida, 2009 p299). As quoted by Yoshida (2013), the Manjo were indigenous inhabitants and latter conquered by Kafa immigrants from northern parts of Ethiopia (Biber, 1909). Also Gezagn (2003) and Ayele (2016) indicated that the Manjo were original inhabitants of Kafa who later migrated to Dawuro, Sheka and other parts of south west Ethiopia.

Gezahegn (2003) founded the changing of the life style of Manjo from hunting to farming. Even though they are engaged in farming, they produce only for the purpose of consumption or hand to mouth. This is because the product of Manjo cannot be purchased by the Gomar. Most of the Manjo are living under poverty, work as laborer and they move fire wood and charcoal to urban areas to earn income for their livelihood. Due to this, they are considered as laborers and deforesters (Mesfin, 2005)

The members of this social group are scattered in all woredas of Kafa zone. Thus, Saylem is one of the woredas of Kafa Zone where the large number of Manjo are living in. The Manjo living in Saylem Woreda have long been marginalized against by majority who consider themselves as “Gomaro” /meaning a good man/. The Gomaro also consider the Manjo as “Gondeashiyaroo” / descent of bad man/. Some of the occasions which the marginalization of Manjo are manifested are mealtime, greeting, marriage, cooperative work/debo/ etc. The Gomaro do not eat together with Manjo. They are allowed to eat on the leaf of inset and drink on broken cup. They are not allowed to enter in the house of Gomaro but seat outside the home or near to the entrance (Yoshida, 2009).

In my long year residence and working experience in the study area I observed that the Manjos are marginalized and excluded from socio-cultural, economic and political activities. Then, I feel sorry when I saw the Manjo women cleaning earth ware of the Gamaro’s house to take some amount of many and food. I look at the Manjo as labor worker in the fields of Gomaro to earn little income. Even though they do such activities they are excluded at meal time, not allowed to enter in home and seat near the entrance. Then I questioned myself to know the causes for this rampant problem as well as the impacts of marginalization which led me to focus it in my thesis.

Some studies were conducted on Manjo social group and on their marginalization in Kafa Zone. Such studies include Ahmed (2009) in Decha woreda on psychological and educational challenges, Demoze (2007) on Socio cultural issues in Bita and Dechawreda, Getachew (2013) Challenges on Manjo students in Gimbo woreda, Dagmawi (2013) History of Manjo in South west Ethiopia and Yoshida published different articles on Social exclusion and coexistence in Kafa, Searching a way out of social discrimination in Kafa and The struggle against social discrimination In Kafa and Sheka in 2008, 2009 & 2013 respectively. Gebru (2017) also conducted a study on the relationship between socioeconomic marginalization and academic achievements of the Manjo students in Kafa. However, I have not come across with the research works focused on the causes and impacts of marginalization on Manjo clan. Therefore, the intent herein is to explore the causes and impacts of marginalization because marginalization is a serious problem in the study area and needs scientific investigation. Hence, in this paper the author was tried

to look the causes and effects of marginalization on Manjo clan in Kafa Zone with a particular focus on Saylem Woreda.

1.2. Statement of the problem

There are marginalized minorities in South west Ethiopia who work as potters, smiths, tuners and hunters (Freeman & Pankhurst, 2003). Some of these groups are defined by their hereditary occupation even if they do not practice it. The Manjo is one of these groups who live in Kafa, Sheka, Benchimaji, Dawuro Zones and Konta Special woreda (Yoshida, 2013). They are known by their prominent role in hunting, labor working.

Yoshida (2008) also suggested on the long year marginalization of Manjo social groups living in Kafa zone by their neighboring Gomaro community. The people of Kafa categorize themselves as Gomaro which considered as “asho” /human/ and the manjo as nonhuman. Traditionally people say “AshonashManjone?” meaning “Is a human or Manjo” to identify whether the person is Manjo or non-Manjo. Such identification is considering the Manjo as nonhuman or Sub-human. The members of Manjo clan are neglected and subjected to marginalization by majority ethnic groups in social, economic, political and cultural activities (Farm Africa 2002). Even though Protestantism played important role to abolish marginalization of Manjo and other minority groups in Kafa, they are still suffering from social and economic marginalization. The followers of Protestantism collaborate with the Manjo during the time of worship in churches but they exclude the Manjo in time of meal usage, sitting aside and entering to their houses. Most of the Manjos are poor farmers because; they lack land and oxen which are important for agricultural activities (Gebru, 2017). They lack farming land due to their settlement at peripheral areas as a result of their marginalization. Thus, they are engaged in hunting, labor work and charcoal making to lead their livelihood.

Saylem is one of the woredas (districts)of Kafa Zone where the Manjo social groups live in and are victims of socio-cultural, economic and political marginalization. In this area it is forbidden to have health social relation with the Manjo and buy products that provided by Manjo except honey and cattle. This in turn forced the Manjo to engage in labor work

and selling of fire wood to earn income for their livelihood. The Manjo never engage in trade activities because no one can purchase from them and they are unable to get house rent/lease/ to live in or to open shops. The problems in house rent also makes the Manjo students to move from far distance to get education.

Studies were conducted on issues of Manjo to indicate various perspectives including social structure (caste and hierarchy) & symbolic approach (pollution and fertility) (Freeman & Pankhurst, 2003), psychological and cultural challenges of Manjo students in schools (Demoze, 2007 & Ahimed, 2009) and challenges on Manjo students (Dagmawi, 2013). However, due to absence of different infrastructures such studies are limited to urban areas near to Bonga and are tried to reveal the prevalence of marginalization rather than indicating the causes and impacts of marginalization of Manjo social group. Therefore, the causes and effects of marginalization of Manjo clan is the subject in this paper. This study was tried to assess the causes and impacts of marginalization of Manjo clan in Kafa zone Saylem Woreda.

1.3. Research Questions

In this study the researcher was tried to pose the following three basic questions that were addressed through the research process.

- What are the causes of marginalization of Manjo clan in the study area?
- What are the effects of marginalization of Manjo clan in the study area?
- What strategies can be devised to reduce marginalization of the Manjo clan in the study area?
- Is there a significant difference between the response of Manjos and non Manjos on the causes and impacts of Marginalization of Manjo?

1.4. Objectives of the Study

1.4.1. General Objective

The general objective of this study was to assess the causes and consequences of marginalization of Manjo clan in Kafa zone Saylem woreda.

1.4.2. Specific Objectives

The specific objectives of this study were:

- To identify the causes marginalization of Manjo clan in the study area
- To analyze the impacts of marginalization of Manjo clan in the study area
- To come up with the feasible strategies to reduce marginalization of Manjo in the study area
- To find out the prevalence of significant difference between the response of Manjos and non Manjos on causes and impacts of Manjo marginalization.

1.5. Scope of the Study

Geographically, the study was covered three kebeles of Saylem Woreda in SNNPR Kafa Zone where many of the Manjo clan residents living in. The target populations that the researcher took as the participants were the members of Manjo and non-Manjo clan under the study area. Conceptually, the study covered the causes and socio-cultural impacts of marginalization of Manjo and how this impact interrelated with political and economic problems of marginalization. However, other impacts like psychological impacts as well as populations and study sites out of stated above were not covered due to time, resource and infrastructural constraint.

1.6. Significance of the Study

The major significance of this study was to benefit the Manjo clan through forwarding possible strategies, creating awareness and conducting intervention about their socio-cultural, economic and political marginalization. It also would have paramount significance in informing governmental and nongovernmental organizations about causes and impacts of marginalization to suit their provisions with the interests of the marginalized minority /Manjo/. The finding of the study can help the public institutions, religious institutions and administrators to cop-up with the equal rights and interests of the Manjo in the process of local administration as well as in giving services. Finally, the study may be used as reference for further practitioners.

1.7. Limitations of the study

The present study employed instruments such as questionnaire and interview guide to collect data but the introduction of Corona virus (Covid-19) in our country created challenging situation to contact my informants on a regular basis. Staying at home and keeping social distance was one of the measures taken to prevent the transmission of the virus. Thus, it constrained the researcher in the process of data collection and contact with the sample. Due to the problem related with Corona, Universities were closed and the researcher was unable to contact with his advisor. However, the researcher collected the data by using techniques that help to prevent corona virus. These techniques include providing alcohol and sanitizer for participants who filled the questionnaire and keeping social distances while interviewing informants. Additionally, there is shortage of related literature sources conducted by other researchers in Ethiopian context and internet access. But, the researcher moved far distances to access internet and other reference materials from Bonga and tried to submit this thesis.

1.8. Operational Definition of Terms

Manjo -is one of the marginalized minority groups of people living in Kafa zone

Gommaro-is People of Kafa who consider themselves as”asho” /human” and exclude the Manjo.

Marginalization- is social exclusion and denial of different opportunities, services and relationships to ethnic minority while available to the majority.

Socio-cultural-is the situations that encompass social and cultural issues

1.8. Organization of the Study

The report of this study is organized into five chapters. Chapter one presents the introduction which includes the background of the study, statement of study problem, research questions, study’s general and specific objectives, significance of the study, delimitations of the study, limitations of the study, definition of terms, and the

organization of study. Chapter two deals with the literature review which is organized into sub themes and has a conceptual framework. Chapter three presents the research methodology that comprises the research design, data sources, sampling techniques and sample size, data collection procedure, instruments validity and reliability, data analysis techniques, and ethics. Chapter four treats data obtained from field, its analysis, interpretations and discussion. Chapter five contains the summary of the major findings, conclusions and recommendations

CHAPTER TWO

2. Literature Review

2.1. Understanding Marginalization

Marginalization is exclusion of certain groups because they member of a particular group, clan or follow certain religion. According Levitas, 2007 cited in (Ayele 2016), furthermore, the author suggested it as “lack and denial of resources, rights, goods and services and the inability to participate in the normal relationships and activities available to the majority of people in a society”. The minority groups are denied different opportunities, rights, and services and excluded from social relationship due to their minority. There is no justification for such marginalization and discrimination. According to Cudd (2006) social discrimination is an unjustified harm that intensely impacts marginalized groups personally and psychologically.

According to Mengesha (2014) marginalization is also defined as the relationship between minority, considered as subordinate group, and the dominant or majority groups. The author also suggests on the concept of marginalization as:

The notion of marginalization, thus understood as the social process of becoming or being made relegated or to confine to a lower social standing. In other words, it is a form of social distance which defines the boundaries between groups, locates the groups in the hierarchy and regulates their interaction.

As indicated above, marginalization is inter group relation which leads to the domination of majority group over the minority because they belongs to certain ethnic, religious or other groups. It is a social distance from certain groups that denying opportunity and excluding them from taking part in socio-cultural, political and economic aspects within a given society. “In its extreme form marginalization can exterminate groups” (Mullaly 2007, as cited in Mengesha, 2014). When marginalization reaches on its extreme level, it can create hostility among the groups and leads to genocide which

make the group to extinct. Marginalization may be expressed in different ways such as discrimination, social exclusion and segregation. For instance, Dengech et.al (2018) defined discrimination as “An act of segregation and distancing of an individual or group of individuals due to mere bias and blind prejudice.” According to Hailu(2016) social exclusion has also been defined as a process by which certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV status, migrant status or where they live (Francis, 2002 as cited by Berafe, 2018). Both the above definition indicates that marginalization, discrimination and social exclusion focused on social distance, denying opportunity and excluding certain group on the basis of their ethnicity, identity, life style and occupation they do. Marginalization is well thought-out to be the feature of all human society and universal as regards to minority groups. It has been indicated that the relationship of minority and majority is mainly characterized by social distance and negative attitude. Thus, According to Mengesha (2014) prejudice, discrimination, and relegation are important concepts in understanding the pattern of group relationship. Ethiopia is one of the countries where different minority groups are marginalized.

2.2. Dimensions of Marginalization

Marginalization can be understood in multidimensional concepts. Kagan&et.al (2002) suggested about it as follow:

Marginalization is a slippery and multi-layered concept. Whole societies can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, families or individuals can be marginalized within localities.

According to the same author marginalization is a situational which changes with the change of status. Thus, individuals who have high social status become marginalized as changes take place in the society. The Manjo minority groups in Kafa were the original habitants and were the King of Kafa(Yoshida, 2013) but as the situation changed,they are subjected to marginalization.

Ayele (2016) also indicated the different dimension of marginalization such as spatial dimension, economic dimension, social dimension, cultural dimensions.

2.2.1. The spatial dimension: is related with settlement of a given group in a given area. The most marginalized groups live in periphery and close to forest. This can indicate that marginalization can be based on residence and landscape and manifested in social events, market places, and other interacting positions (Freeman, 2001 cited in Ayele, 2016).

2.2.2. Economic Dimension: imposing restriction on production and exchange. This led many of the marginalized group to remain poor and work as laborer to have their livelihood. Kagan & et.al (2002) suggest this dimension as “People who are experiencing marginalization are likely to have tenuous involvement in the economy”. The sources of their income will vary. Thus, “Some will be waged and some will depend on state benefits, marginal economic activity such as casual work, or charity” (Sixsmith, 1999 cited in Kagan & et.al 2002)

2.2.3. Political Dimension: excluding the group from traditional political organization. They could not participate in leadership, communal assemblies and institutions.

2.2.4. Social Dimension: defines social marginality as “being outside the mainstream of productive activity and/or social reproductive activity” (Leonard, 1984 cited in Kagan & et.al, 2002). This dimension is regarded with imposition of restriction on interaction, commensality, joint labor, burial process and intermarriage (Ayele, 2016).

2.2.5. Cultural dimension: is expressed in negative stereotyping, polluting work, and mythological justification of the low status of the minorities. The stereotypes include: the marginalized is anti-social, untrustworthy, unreliable, lazy, liar, cowards, quick to anger, lack morality, disrespectful and shameful (Alula, 2001; Dagmawi, 2005 cited in Ayele, 2016).

2.3. Marginalized Minorities in Ethiopia

The term “minority” is defined in different ways by different scholars. Some scholars consider the term for expression of numbers while others focus on the status of certain groups. One of the definitions related with status of the group is stated as:

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. (Alemu, 2011:23 Cited in Gebru, 2015).

In this regard minority groups are certain groups subordinate group which are marginalized and disadvantaged because of their belongingness to a given race and ethnicity.

There are a number of marginalized minority groups in Ethiopia who work as potters, tanners, smiths, weavers, woodworkers and hunters. All these groups are defined by their occupation or their hereditary occupation, even if they do not practice it any more (Freeman & Pankhurst, 2003). Most of this groups exist in south west Ethiopia. According to the same author, in distinction to the majority among whom they live, they are not farmers. Whilst farming clans may vary in rank and status, no farmers are despised and marginalized in the same way as these occupational groups. However, it is not the case that all craftwork is despised or that all crafts are carried out by despised marginalized groups. In fact it is impossible to neatly map occupation onto group status. Attempts have failed to discover any correlation between most of the obvious variables (e.g. Corlett 1974, Skelton-Smith 1979 as cited by Freeman & Pankhurst, 2003). Accordingly, it is not possible to correlate craftwork with stigmatization in general because most farmers carry out some form of craftwork alongside their farming. House-building, thatching and rope-making are just some of the crafts done by farmers (Freeman

& Pankhurst, 2003). Craftworks are given different status in various areas. For example, woodwork is despised in Gurage and respected in other areas. . Weaving is carried out by a despised group in Kafa while it is respected occupation for any man in Gamo. Therefore, attempts to correlate the type or degree of stigmatization of artisan groups with the form of the majority society have failed and stereotyping varies significantly for different groups among different majority societies, but certain patterns can be discerned Freeman & Pankhurst, 2003

According to Berafe (2017) Ethiopia is a country with heterogeneous society in Africa and it has more than 80 ethnic groups. He also stated the existence of ethnic minorities in all regional states of Ethiopia. The FDRE constitution has recognized them and guaranteed certain rights. However, it is also true that in all regions and subordinate level of administrations there are occupational minorities whose identity was not recognized by the laws of the state. Therefore, occupational minorities have been facing several aspects of social exclusion because of who they are and what they do in the society (Berafe, 2017).

Beside to this “The existence of the marginalized minority groups in Ethiopia has puzzled scholars for decades” (Braukämper, 2018). This sentence tried to indicate the prevalence of minorities who suffered from marginalization because of their occupation, life style and identity which they belong. Such marginalized groups are Fuga in Yem, Manjo in Kafa and wayito and etc. usually experiencing negative discrimination in Ethiopia (Dangech et.al. 2018). Furthermore, social identities associated with occupational tasks and clans are still used as the main customary practice for the day to day interaction in many aspects, like in social economy, administrative marriage and ritual practices of the communities (Haal and, et al. 2004: 156 Cited in Hailu, 2016). These identities are constructed in hierarchical strata and depicted as follows.

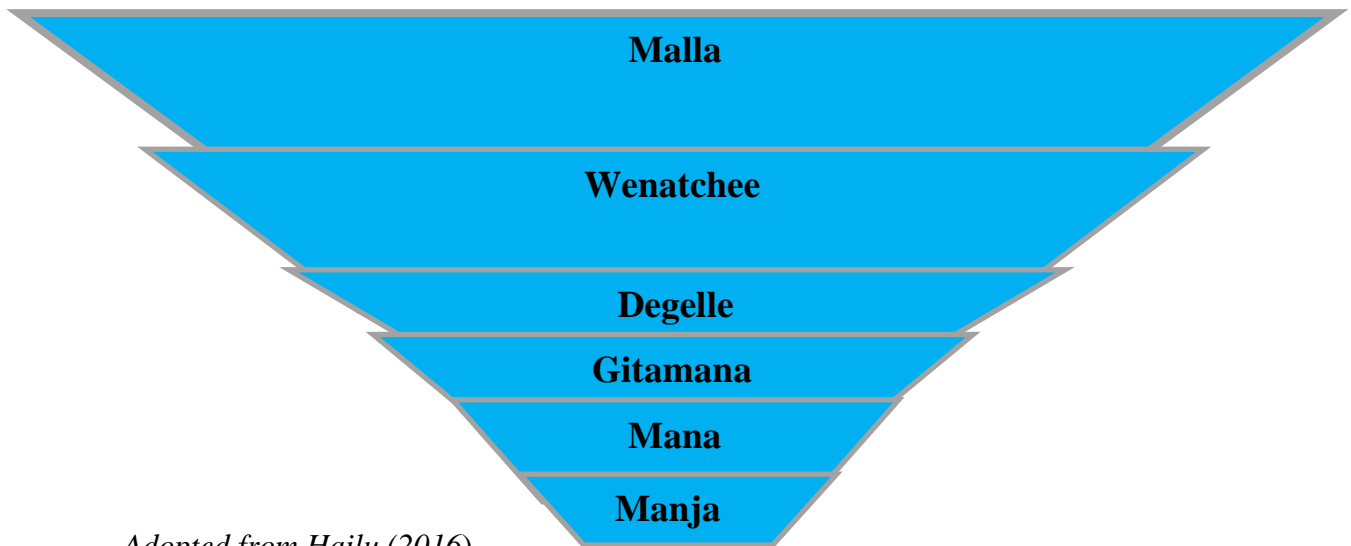


Figure 1: Hierarchical structure of society in some parts of SNNP region in Ethiopia

The above pyramid indicates that class structures of society in southern parts of Ethiopia and social structure from the superior to the lower class. Accordingly, the Malla has been situated at the top and considered as citizens, farmers, leaders. The Wogatche are found in the second strata and assumed as Steely coiners. The Degelle are considered as tanners, the Gitamana as iron smelters and the Mana as Potters. The Manjo people are situated in the lower strata and they are charcoal producers, forest users and former hunters. They are marginalized due to their engagement in less valued occupation

2.4. Marginalized Minorities in Kafa

Ethnic-based discrimination is a wide-reaching and critical problem influencing the social, economic and psychological well-being of many individuals in various parts of the globe. In Ethiopia, there are ethnic minorities who experience discriminatory situations and unpleasant treatments by majority groups, external actors, and also local governors (Dengech& et.al, 2018). Similar to Fuga, Wayto and Wata in other parts of Ethiopia, there are marginalized minorities in Kafa. People of Kafa differentiate themselves in different classification such as Gomaro ,manjo and manno. The Gomaro are majority group f the society which considered as Kafa while the manno are tuners and the manjo are hunters (Yoshida, 2008). The other categorization is also as blacksmiths (Qemmo),

weavers (Shammano), bards (Shatto), potters and tanners (Manno)(Yoshida 2009) . Among these groups manjo and Mano are minority groups who suffer from negative discrimination against by the mainstream majority because of ethnic back ground and life style.

2.5. The Manjo

The Manjos are one of the minority groups who live in Kafa Zone. They also live in neighboring zones such as Sheka, Bench Maji, Dawuro and Konta in south west Ethiopia. Yoshida (2013) founded different names that given to Manjo in different areas. For instance, they are Manjo in Kafa and Sheka, Bandu in Bench, Wayto in Amhara around Lake Tana, Fuga among Gurage and Geemi among Dizi.

“Studies that aimed at finding out the origins of Manjo people lack substantial historic or anthropological evidences. This is mainly because they pass this question by simple remarks, fragmented accounts or anthropological descriptions” (Dagmawi, 2005 &Mengistu, 2001 Cited in Ayele 2016). However, Similar to the wayto and Waata the manjo were indigenous inhabitants of Ethiopia particularly in Kafa (Griil, 1932 & Bieber, 1909 cited in Yoshida, 2013). They were indegenoious inhabitants of the area who conquered immigrants from northern part of Ethiopia. Woldemariam (2004) insisted the two perspectives regarding the Manjo in Kafa. The first One deals with the immigration of the manjo with the Kafa /Gommaro/ from the north and their settlement in the area first. The second perspective is about consideration of the majo as the indigenous habitants of Kafa.

According to Woldemariam (2004), many studies and orall tradition asserted that the manjo were original inhabitants of Kafa and migrated to different parts such as Sheebench, Dawuro, Sheka and they were displaced by immigrant Kafa. The Manjo in Bosha known as Fuga, Faqi, and Wata are originated from Kafa and The Manjo Dawuro are also considered as out sider migrated from their original place called Kafa (Lange, 1982; Behailu& Data, 2003; Gezahegn, 2003 cited in Yoshida 2013). The Manjo in Sheka also traced back its origin to Kafa and Kafa is considered as home land of Manjo (Ayele, 2016).

In the independent kingdom of Kafa the political power shifted among the three different tribes or clans of Kafa. These clans are Manjo, Matto, and Minjo. The Manjo were ruler/King/ of Kafa and later transferred his power voluntarily to 'Matto' because people of Kafa hate their administration. People consider the Manjo and Matto as brother because their volunteer transition of power (Woldemariam, 2004). As indicated in many studies the manjo had their own kingdom ruled by "Manjitato" but later conquered by the Kafa and driven to the forest (Yoshida, 2008:49). Still now the manjo prefer to settle around periphery near the forest. These is because to hunt wild animals for their food and to prepare fire wood and charcoal for earning of their income.

Yoshida (2013) found oral traditions about the manjo and their kingdom of their own. Such oral tradition has two forms and narrated as follow:

-Earth and the Kafa kingdom-

Manjo and Matto came from out of a hole in the earth near Shadda. They were both naked as they came out of the earth. They had nothing on them. Matto brought ensat and potato, which given to him out of the hole. A steer and a cow came out of the hole with Matto. That was all that came out of the hole. As they came out, they found tanners, potters and smiths. Manjo came out first and then came Matto. The people on the earth first made manjo king. But then Manjo's behavior began to bother the people on the earth since he ate every- thing; he even ate the meat of Colobus. The people began to hate manjo. Manjo found out that they hated him, so he freely give-up his position as king to Matto. Matto did not ask for the kinship. He was given it by Manjo. Matto and Manjo never fought each other and the people on the earth thought that they were brothers. (Yoshida, 2013:5).

2.6. Marginalization of Manjo

Freeman & Pankhurst (2003) suggested that the Manjo are one of the minorities which considered as extremely polluting and marginalized by the farmers of their surroundings. They explain the group as lawless, uncivilized and people associated with wild bush.

According to the same author the groups, the Manjo (hunters), the Fuga (woodworkers, tanners, potters) and possibly the Hadicho (potters) of the Sidama, are considered as polluting and accused of eating meat like monkey and not slaughtered animals. Therefore, they are marginalized and even buried separately from the farmer.

The Manjo have long been discriminated against by Kafa/Gommaro/ in everyday activities (Yoshida, 2013). The people of Kafa which Known as Kafecho classify themselves in different categories. These are Gommaro, traditionally known as Kafecho or human, Manno which are known as tuners, Qemmo Known as smith, shattoo known as bards or singers and Manjo known as hunters. Such classification is on the basis of their occupation and ways life in the society (Freeman & Pankhurst,2003). According to the same author, among these all groups the Manjo are negatively marginalized and considered as Sub-human by the mainstream Kafa, because the cultural practices and life styles of the Manjo are considered to be contrary to other community's culture, religion, life style and socially acceptable norms. Due to this, the neighboring Gommaro majority discriminate the Manjos in their social and cultural activities (Farm Africa., 2002). The Derggovernment, during its ruling regime around 1980's, was attempted to abolish the harmful traditional practices against the Manjo and their discrimination conducting several meetings with an intention to improve the groups' discrimination against the Manjo and to create a healthier relationship between the majority community/Gomaro and Manjo. However, it was not successful and the Manjo clan was suffering from marginalization (Yoshida, 2013 cited in Hailu, 2016)

2.7. Manifestation of Marginalization

There are situations where the manjo clan is marginalized. Some of these are greeting, communal labor, marriage, commensality, meal time, social interactions, and, membership of ass, burial process (Alula, 2001 cited in Ayele, 2016).

2.7.1. Greeting- “when a Manjo encountered a Kafa on a road side, the Manjo was expected to humiliate himself, stepping aside, bowing and greeting the Kafa with the phrase ‘showocchiqebona’ literally meaning, ‘let me die for you’” (Yoshida, 2009 P.302).

2.7.2. Social interaction-Most of them are not invited to major social events, if they do they may be barred from entering to houses or obliged to sit on the floor, rather than on stalls (Alula, 2001). The denial of commensality is one of the most pervasive of marginalization.

2.7.3. Meal time- Manjo are served inferior food such as head, innards and hooves of slaughtered animals. They are served separate, often being expected to eat off leaves, from broken pottery or from their own bare hand. Any plate or cup used by them would have to be thrown away. Whereas the marginalized Manjo eat food from the dominant groups, the reverse is unthinkable (Mengstu, 2001 cited in Ayele, 2016)).

2.7.4. Intermarriage- Member of Manjo cannot marry a member of the dominant by any means or any hint of sexual between them is considered polluted and dangerous (Freeman& Alula, 2001).

2.7.5. Communal labor- People of Kafa perform activities through communal labors such as “dafo” and” dado”. These are some of the ways that they collect their power and do things in common. But the Manjo are not allowed to take part in such activities. They may be allowed to work on the Gomaro’s field while it strictly forbidden for Gomaro to work for the Manjo.

2.7.6. Cultural: Cultural marginalization is expressed in negative stereotyping, polluting work, and mythological justification of the low status of the minorities (Alula, 2001).

2.8. The Social relationship Between Manjo and Gomaro

The relationship between Manjo and Kafa People which known as Gomaro raises ambiguity (Yoshida, 2013 &Ayele, 2016). This is because they have good relation in some occasions and impose restriction on the other occasions. The Gomaro impose restriction on relation with Manjo on greeting, meal, communal labor, spousal choice and burial grounds. It is forbidden to share residential and burial places with the Manjo. This allows them to settle in the periphery and buried around the bush. The Gomaro /Kafa/do not have meal with Gomaro and use the same tableware, while the manjo eat foods of

Kafa people. Having marriage and sex with Manjo is strictly forbidden. When the Manjo meet the Kafa across the road the Manjo had to step aside and say “showoochqebona, Ne Manjo qitiba”/ let me on the ground, let me die for you/. The Gomaro not allow the Manjo to enter to their house but request them to seat on the leaf of enset or on beehive box placed outside. Similarly the Gomaro people are not voluntary to enter the house of Manjo.

On the other hand there are beliefs that characterize the good relationship between Manjo and the Kafa. The Kafa believe that they will be blessed if they feed the hunger Manjo. Also meeting the Manjo in the morning at the street is considered as sign of good day because the Manjo is believed as blessed people. Sometime the Gomaro Women ask the Manjo women to suckle new born child by believing it will make the baby to grow well.

2.9. The stereotype of the Manjo

There are stereotyping images that imposed on Manjo by the mainstream groups. The Kafa consider the Manjo as “gondeashiyaroo”/People of bad clan / because of certain stereotyping images. The stereotypes include: the marginalized is anti-social, untrustworthy, unreliable, lazy, liar, Cowards, quick to anger, lack morality, disrespectful and shameful (Alula, 2001; Dagmawi, 2005). Some of these are:

2.9.1. Eating habits– the Manjo eats unclean foods, religiously prohibited animals and dead animals.

2.9.2. Physical appearance- the Manjos has short height, curly hair and wide nose. They are carless for their hygiene and had unpleasant smell.

2.9.3. Skin color- Most of the manjos skin color is black and even people those who have a black skin color in Kafa are considered as Manjo. It is rare to see other colors on Manjo clan.

2.10. The conversion of Manjo to Protestantism

The Manjo people were largely remained pagan until the *Derg* period and were under the strong influence of the *alamo*, or diviner. However, the influence of the *alamo* is not limited to the Manjo. The Christian Kafa was also depending on them. There were n

alamos both from the members of Manjo and non Manjo Kafa (Yoshida, 2009). As suggested by the same author, both *halamos* were respected from the local community. But, access to the *Kafaalamo* was strictly limited to the Kafa. The Manjo were never allowed to enter to the house of the Kafa *alamo*.

According to Yoshida (2009) the Derg government forced the Manjo to convert to Orthodox Christianity in 1970's by saying 'if you convert to Orthodox Christianity, the Kafa will treat the Manjo as an equal.' But some of the Manjos were converted and the others remained pagan. Due to the imposition of too many restrictions The Orthodox Church imposed too many restrictions regarding their feeding habits and their way of living. Thus, many Manjo that became Christian were returned back to their paganism.

After the fall down of the Derg regime, Qale-Hiwot church succeeded in converting Many Manjos in to protestant and stop hunting and eating wild animals. Many protestant churches were established in the area and tried to treat the Manjo equally with non Manjo Kafa. Such conversion of the Manjo to protestant was to abolish their marginalization. However, the Manjo returned back to hunting and many followers of protestant resumed marginalizing Manjos outside church and their cooperation was limited only in the churches.

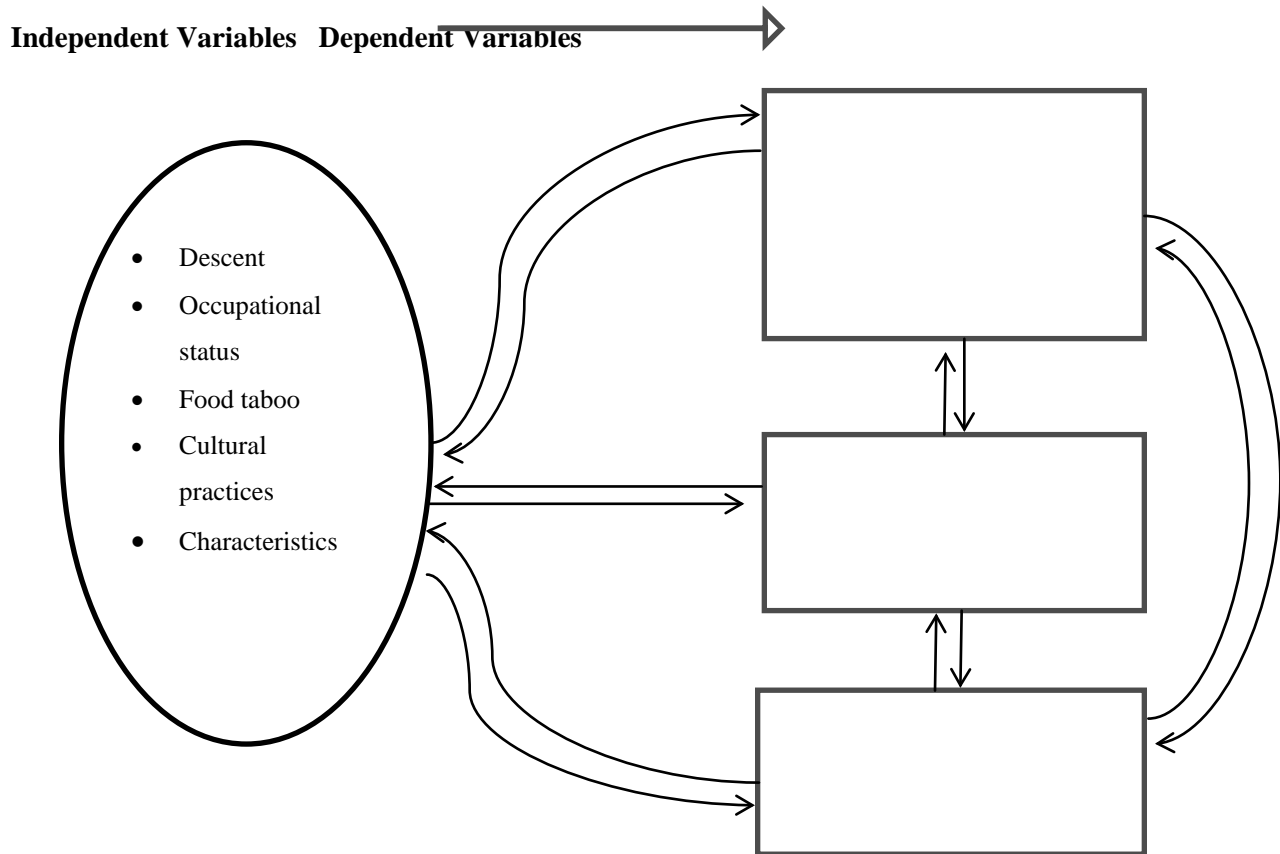
2.11. The Manjo's claim and struggle for Self determination

Most of the Manjos are uneducated and indifferent to political matters. However, in 1997 some of the educated and elite well informed Manjos petitioned the local government requesting Manjos right equal to other nation, nationalities and peoples in 1997 (Yoshida 2013) and (Gebru, 2017). During the time, the two educated Manjos visited all woredas in Kafa and Sheka Zoneto investigate the customs and habits of the Manjo and collect oral histories. They initiated and collaborated other Manjos residing in, Bach'ik'ebele in Yekiwi:iriida and Wosherok'ebele, Shorak'ebele, and Yinak'ebele in Bitawiiriida. The petition pointed out that the discrimination against the Manjo by the Kafa and deprived of the opportunity for employment as administrative officials, teachers, and police officers. Furthermore, they claimed to get the attention of government. In the petition they want to indicate the Manjo as an independent ethnic group who have their own culture, habits, and language which is distinct from Kafa and Sheka. As depicted by Yoshida (2013), they included the request for recognition as a people, the establishment of a

special woreda and the formation of a political party of their own by suggesting they were indigenous people of the Kafa area and that their clans and cultures were distinct from those of the Kafa. However, their requests were dismissed by the local, regional, and federal governments. This was because the Manjo speak Kafi-noono, the language of Kafa, the population the Manjo is too small, and the group share common cultures and ways of life.

2.11. Conceptual Frame work-

The current study will try to investigate the causes from occupational status, Problem of personal hygiene, food taboo and mentality are under as independent variables and on the other hand social impacts, economic impacts, political impacts as dependent variables that influencing the life styles of the Manjo clan. Thus, the causes of marginalization have impact on the socio-cultural, economic and political aspects of the Manjo and vice versa. Furthermore, the socio-culture, economic and political impacts also influenced each other. See figure.2 bellow.



(Developed by own self)

Figure 2: Conceptual frame work

CHAPTER THREE

3. THE STUDY DESIGN AND METHODS

3.1 Description of the Study Area

The study is conducted in Saylem woreda in Kafa zone of the Southern Nations Nationalities and Peoples Region (SNNPR) of Ethiopia. The Woreda was clustered in 22 kebeles. The population of the population of the woreda was 57625 which majority of these population are farmers. The total area of the woreda is 85414.03 hectare. It is also located 621 km far from Addis Ababa and 1800-2200m elevation above sea level (ANRD, 2019).

3.2. The Study Design

The research design is a blueprint specifically created to answer the research questions and to control variances (Dulock, 1993). Researchers use different research design depending on the purpose of their research. Thus, this study was guided by mixed research design which quantitative data supported by qualitative data with the purpose of descriptive methods. According to Dulock (1993) descriptive research is one of the research designs that systematically and accurately describe facts, situations and characteristics of a given population, group and individuals. Therefore, the researcher used explanatory research design in order to systematically and accurately describes the causes and impacts of marginalization of Manjo clan.

3.2. Data Sources

In trying to obtain the necessary data the researcher was employed primary sources of data. These primary sources included informants such as the members of Manjo social group, non Manjo social group /Gomaro/, civil servants and public officials residing and working in the study area.

3.3. Instruments of Data collection

In order to get the relevant data that best fit to the purpose of this research questionnaire, interview, and FGD were employed by the researcher. Such tools were discussed as follow:

3.3.1. Questionnaire- “A questionnaire is printed questions that is completed by respondents to give his/her opinion” (Ropa& et.al, 2012).Furthermore, the authorsuggested it as the main means of collecting quantitative primary data and enables quantitative data to be collected in a standardized way so that the data are internally consistent and coherent for analysis. Therefore, questionnaires were employed to collect quantitative primary data regarding with the causes and consequences of marginalization of Manjos. Both open ended and close ended questionnaire were devised to obtain the relevant data from the sample.

3.3.2. Semi-structured Interview-According to Kothari (2004) semi-structured interview is more economical and provides safe bases for generalization in a descriptive study. Marczyk, De Matteo&Festinger, (2005) also noticed that interview can produce a wealth of information, can cover any number of content areas and is relatively inexpensive and efficient way to collect a wide variety of data. Structured interview is selected as a means of data collection because it is more inexpensive, produce a wealth of information and it can cover any number of content areas. Accordingly, it was employed to collect data from officials, civil servants and residents of the area to get the relevant data for the study.

3.3.3. Focused Group Discussion /FGD/- FGDs are small structured groups with selected participants to explore specific topics and individuals view and experiences through group interaction (Litosseliti, L. 2003). According to the same author projects in social science involves FGDs comprising between six to ten peoples or mini focus groups with four to six participants. Therefore, in this study FGD with nine members was employed in order to collect valuable data for the study.

Regarding the procedures of data collection, from the very beginning the researcher took letter of recommendation from Addis Ababa University and then went to the Saylemworeda education office by seeking authorization letter to conduct research in the area. In the study, questionnaire was employed to gather information from the larger respondents i.e. Manjos and non-Manjos while the qualitative data was gathered through semi structured interview from aged people, civil servants, and religious leaders to supplement the data obtained through close and open ended questionnaire. Moreover, FGD was conducted with people selected from different groups. Data collected from respondents were presented, analyzed, interpreted and finally a report on the study was prepared

3.4. Samples and sampling Techniques

The target population of the present study was the Manjo and non-Manjo clans residing in the three Kebeles of the study area. These Kebeles were selected through purposive sampling because they are relatively residents of many Manjo and as a result taken as study site. The samples were selected from these kebeles by using both probability and non-probability sampling techniques. Thus, systematic random sampling was employed to select respondents of the questionnaire and purposive sampling to select respondents of the interview. Yogesh (2006) founded that “descriptive research typically uses larger samples; it is sometimes suggested that one should select 10-20 per cent of the accessible population for the sample” (p.94). Therefore, from the total population of 1405 Manjo and non Manjo groups living in the three Kebeles (Ji’I, Dabbi and Tebela) of Saylem Woreda, 280 peoples were selected as a sample to fill the questionnaire. This was 20 percent of the accessible population in the study sites. On the other hand, 11 respondents of interview guide and 6 participants of FGD were purposively selected from both Manjo and Gommaro social group. Furthermore it was presented in table 1 as follow.

Table 1: Sample size and sampling techniques

No	Kebeles	Social category	Total populatio	Sample size	Percent	Sampling technique
1	Dabbi	Manjo	211	42	15	SRS
		Non Manjo	239	48	17	SRS
2	Ji'i	Manjo	198	39	14	SRS
		Non Manjo	269	54	19	SRS
3	Tebella	Manjo	225	45	16	SRS
		Non Manjo	263	52	19	SRS
Total			1405	280	100	

Key: SRS – Systematic Random Sampling

3.5. Data Analysis

The present study was analyzed using both quantitative and qualitative methods. The quantitative data obtained from questionnaire was analyzed by using descriptive statistics due to its appropriateness to understand and describe the features of specific data set by giving short summaries about the sample and measures of data. So, tabulation, percentage and frequency counts were employed to analyze the quantitative data. On the other hand, the qualitative data obtained from interview and FGD were analyzed by coding, theme building and thematic techniques. More specifically, the demographic data was tabulated, the first, second and third research questions were analyzed using descriptive statistics while the forthresearch question was analyzed byusing Independent Sample T-Test (ISTT)in order to analyze whether there is significant difference between non Manjos and Manjos on the causes and consequences of marginalization.

Table 2 Data Matrix

Basic Research Questions	Sources of Data		Instrument s of Data Collection				Method of Data Analysis			
	Manjo	Non-Manjo	Questionnair	Interview	FGD	Percentage	Mean	St.	IST	Narration
1/ what are the causes of marginalization of Manjo clan in the study area?	√	√	√	√	√	√	√	√	√	√
2/ What are the effects of marginalization of Manjo clan in the study area?	√	√	√	√	√	√	√	√	√	√
3/ what strategies can be devised to reduce marginalization of Manjo clan in the study site?	√	√	√	√	√	√	√	√	√	√
4/Is there a significant difference between response of non Manjo and Manjos in the study area?	√	√	√	√	√	√	√	√	√	√

Key: FGD- Focused Group Discussion ISTT- Individual Sample T-Test

3.6. Reliability and Validity of the study

3.6.1 Reliability of the study

According to Patton (2002) the reliability of a test refers to the ability of that test to consistently yield the same results when repeated measurements are done under same conditions. To establish reliability, the researcher used test retest method. The instruments were subjected to 75 Manjos and non Manjos from neighboring woreda Kebele (namely

Dembo). The results were scored manually. The same instruments were re-administered to the same group after a month and the result was again scored manually. Cronbach's coefficient alpha method was then used to test the correlation of the two tests. Coefficient alpha was used to estimate reliability for the instruments at 0.7 and above to be acceptable as Cronbach's alpha reliability coefficient normally ranging between 0 and 1 (Gliem, & Gliem, 2003). Accordingly, a correlation of 0.81 for the questionnaire and correlation of test retest gave a right measure. Therefore, the items were considered reliable. The instruments were then said to be reliable and made ready for actual use.

3.6.2 Validity of the study

According to Fraenkel & Wallen (2007) Validity refers to an extent to which an instrument measures what it ought to measure. It refers to the extent in which an instrument asks the right questions in terms of accuracy. To establish content validity, the instruments were given to two language experts to evaluate the relevance of each item in the instrument to the objectives and rate each item on the scale of very relevant (4), quite relevant (3), somewhat relevant (2), and not relevant (1). Then, validity was determined by using content validity index (CVI). $CVI = \frac{\text{Items rated 3 or 4 by both judges}}{\text{Total number of items in the questionnaire}}$. Additionally, content analysis was used to determine the validity of interviews.

3.7. Ethical consideration

The field work for the research process was begun after having clearance and letter of recommendation from the Addis Ababa University for conducting research in the study area. Moreover, the researcher kindly requested every concerned organizational structure in the study area to allow further ventures through official recommendation letters. Hence, Saylem WEO allowed the process in the study area through writing authorization letter. Before conducting the collection of data took place the participants were politely requested for their willingness to take part in the study. Then the purpose of the study was explained to the participants. The researcher promised and committed to keep confidentiality of participant's information by making their names anonymous and politely approached each of them in order to achieve their consent.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION

The study was intended to investigate the causes and consequences of marginalization of Manjo clan in Kafa zone focusing on Saylemworeda. Accordingly, this chapter presents the results and analysis of data collected using different instruments.

The data were collected using questionnaire and semi-structured interview. The questionnaires were administered to the participants selected from members of Manjo and non Manjo social groups. On the other hand, the interview guides were administered to purposively selected informants from elderly people, religious leaders and civil servants. Hence, a total of 46 questionnaires containing 41 close ended and 5 open ended items were distributed to the Manjo and non Manjo clan participants. The completed questionnaires were subsequently scanned into an SPSS version 21 data file and examined for missing data. Fortunately, due to uninterrupted follow up of the researcher all the questionnaires distributed to respondents were carefully filled and turned back and made available for analysis. Besides, an interview was conducted with informants June 3-11/2021. Moreover, the analysis included data collected through all the instruments planned and its presentation was put hereunder

4.1 Demographic Characteristics of Respondents

The first part of the questionnaires targeted at obtaining personal information of the respondents. So, the personal characteristic of respondents obtained from the questionnaires is summarized in Table 3 below

Table 3: Demographic Characteristics of respondents

No	Category	Sex of respondents		Age of responders		Social group of respondents		Year of residence in the area		Educational background	
		F	%	F	%	F	%	F	%	F	%
1	Male	176	62.9	-	-	-	-	-	-	-	-
	Female	104	37.1	-	-	-	-	-	-	-	-
	Total	280	100	-	-	-	-	-	-	-	-
2	18-25	-	-	29	10.4	-	-	-	-	-	-
	26-35	-	-	76	27.1	-	-	-	-	-	-
	36-45	-	-	83	29.6	-	-	-	-	-	-
	46-55	-	-	76	27.1	-	-	-	-	-	-
	56+	-	-	16	5.7	-	-	-	-	-	-
	Total	-	-	280	100	-	-	-	-	-	-
3	Non Manjo	-	-	-	-	154	55.0	-	-	-	-
	Manjo	-	-	-	-	126	45.0	-	-	-	-
	Total	-	-	-	-	280	100	-	-	-	-
4	5-10	-	-	-	-	-	-	10	3.6	-	-
	11-15	-	-	-	-	-	-	37	13.2	-	-
	15-20	-	-	-	-	-	-	116	41.4	-	-
	20+	-	-	-	-	-	-	117	41.8	-	-
	Total	-	-	-	-	-	-	280	100	-	-
5	1-4	-	-	-	-	-	-	-	-	144	51.4
	5-8	-	-	-	-	-	-	-	-	95	33.9
	9-12	-	-	-	-	-	-	-	-	22	7.9
	Certificate	-	-	-	-	-	-	-	-	12	4.3
	Diploma	-	-	-	-	-	-	-	-	5	1.8
	BA +	-	-	-	-	-	-	-	-	2	.7
	Total	-	-	-	-	-	-	-	-	280	100

The Table 3 above indicated that the analysis of respondent's characteristics and their demographic background. Thus, regarding respondents sex 176 (62.9%) and 104 (37.1%) were male and female respectively. This implies that majority of the respondents were male; however, the number of females included in the study through random sampling was significant for the study. Concerning the age of respondents 29(10.4%) were between the age of 18-25, 76(27.1) were between the age of 26-35, 83(29.6%) were between the age of 36-45, 76(27.1%) were between the age of 46-55 and 16(5.7%) were 56 and above years old. As indicated in item 2 the sample included in the study were 18 and above years old. People with the age below 18 years old were not included in the study as a sample. This is because they are unable to decide by themselves and dependent on their family. On the other hand, inclusion of participants from different groups helped a fair collection of relevant data from different age groups.

Beside to this, as indicated in table 3, 154(55%) and 126(45) were non Manjo (Gomaro) and Manjo social groups respectively. This also show that the participation of both Manjo and non-Manjo social groups. The size of each social group was 20% of their total population in the selected Kebeles of the study area. Regarding the time of respondent's residence 10(3.65%) of respondents were stayed for 1-10 years, 37(13.2%) of respondents were stayed for 11-15 years, 116(41.4%) of respondents were stayed for 15-20 years and 117(41.8%) of respondents were stayed 20 and above years in the study area. This also indicates that most of respondents had long year residence in the study area. Concerning the educational background of respondents, table 2 item 4 show that 144(51.4%) were grade 1-4, 95(33.9) were 5-8, 22(7.9%) were 9-12, 12(4.3%) were certificate, 5(1.8) were diploma and 2(0.7%) were holders of BA degree. So, all of the respondents had at least writing and reading skills which are helpful to respond the questionnaire.

4.2 Cause of Marginalization of Manjo Clan

In order to identify the causes of marginalization of Manjo clan the study tried to collect data through questionnaire. The questionnaires were administered to both Manjo and non Manjo social groups. The questionnaire comprised of items about the causes of

marginalization. The items also were prepared in Likert types of questions ranging from 1 strongly disagree to 5 strongly agree. Thus, the questionnaire comprises 9 items and analyzed as follow.

Table 4: Causes of marginalization of Manjo clan

No	Items	N	Mean	Std. Deviation
1	Marginalization is related with the descent/ lineage of Manjos	280	3.95	.684
2	The Manjo engaged in less valued occupational tasks such as, labor work , selling fire wood and charcoal	280	3.58	.909
3	The Manjos did not care and keep their personal hygiene	280	3.59	.923
4	The Manjos eat religiously or culturally prohibited and unclean food	280	3.66	1.028
5	The Manjo clan perceived their marginalization as right	280	3.68	.764
6	The activities of the Manjo are contrary to the norms of community	280	3.56	1.007
7	The Manjos are characterized as lazy, layer, and dishonest	280	3.15	1.040
8	Every religion allow marginalization of the Manjo	280	2.74	1.005
9	The Manjos are considered as sign of bad luck	280	3.37	.972
Aggregate mean			3.47	.925

Note: 0.00-0.99=strongly disagree, 1.00-1.99=disagree, 2.00-2.99=neutral, 3.00-3.99=agree, 4.00-4.99=strongly agree

Table 4 presents the analysis result of causes of Manjo clan marginalization. Thus, item number 1 “Marginalization is related with the descent/ lineage of Manjos” which has a mean and SD of 3.95 and 0.684 respectively indicated that one of the causes of Manjo

clan marginalization was related with their descent or lineage. The respondents agreed that the Manjo clan were marginalized due to their lineage or their relation with their previous ancestors. Item number 2 also indicates that one of the causes of Manjo marginalization was their engagement in less valued occupational tasks. Thus, the item “The Manjo engaged in less valued occupational tasks such as, labor work, selling fire wood and charcoal” has 3.58 and 0.909 mean and SD respectively. This implies that the respondents agreed with the low valued occupational status of the Manjo Clan as one of the causes for their marginalization. As table 3 item 3 revealed that the members of Manjo clan did not take care for themselves and keep their personal hygiene. This can be seen from the items mean score of 3.59 with its SD 0.923 which indicates that the inability of the Manjo social group to keep their personal hygiene caused their marginalization. The respondents agreed that the Manjo clan were marginalized because they did not keep their personal hygiene.

Item number 4 “The Manjos eat religiously or culturally prohibited and unclean food” scored a mean and SD of 3.68 and 1.028 respectively. This indicates that the Manjo clan eats unclean foods which are religiously and culturally prohibited in the study area. Then, this was the other causes of Manjo marginalization. Item 5 “The Manjo clan perceived their marginalization as right” with 3.68 mean and 0.764 SD indicate that Manjo social group was accepted their marginalization. The Manjo themselves perceived their marginalization by the mainstream groups. Item 6 “The activities of the Manjo are contrary to the norms of community” has also 3.56 and 1.007 mean and SD respectively. The respondents agreed that the activities of the Manjo contradicts with norms which accepted by the community /non-Manjo/.

Item 7 “The Manjos are characterized as lazy, layer, and dishonest” with mean of 3.15 and 1.040 SD indicates that the agreement of respondents with the lazier, layer ignorant, careless and dishonest characteristics of the Manjo clan. Thus, the characteristics of Manjo clan were caused their marginalization. The next item “Every religion allow marginalization of the Manjo” has 2.74 and 1.005 Mean and SD respectively. This indicates that the response is neutral which show prevalence of religion that allowed marginalization of Manjo clan and to the contrary which prohibit

marginalization of Manjo clan. Therefore, not all religion, some religions allow marginalization. Finally, item 9 “The Manjos are considered as sign of bad luck” with a mean of 3.37 and SD of 0.972 indicates that the Manjo social groups were considered as sign of bad luck. Due to this, the respondents agreed that the consideration of the Manjo clan as the sign of bad luck was one of the causes of marginalization of Manjo clan. Moreover, the aggregate mean score 3.47 and SD 0.925 show that the causes for the marginalization of the Manjo clan were the descent/ lineage of Manjo, occupational tasks, problem of personal hygiene and usage of religiously or culturally prohibited and unclean foods. Beside to this, perception of their marginalization, contradiction of their activities with the norms of community, their dishonest and layer character as well as assumption of them as sign of bad luck caused marginalization of Manjo clan in the study area.

Analysis of open ended questions which were qualitatively answered by both the members of Manjo and non Manjo social group are presented hereunder. They were asked to write the other situations that caused marginalization of Manjo social groups. Accordingly, majority of the respondents wrote that the feeding style, hygiene problem which related with their lineage caused marginalization of the Manjo. They were marginalized because they born from the clan. The community assumed marginalization as right way for being a Manjo. On the other hand, there were also respondents that explained the bad smell due to their hygiene problem of the Manjo as the cause for Marginalization. The Manjo also did not take care, wash clothes and keep their personal hygiene as well as have unpleasant smell. Thus, the Gommaro/mainstream community/ hated and marginalized the members of Manjo clan.

Moreover, in order to substantiate the quantitative data semi structured interviews about the causes of Manjo were administered to key informants. Majority of the informants explained that different situations for the Marginalization of Manjo clan from their nearby community. For instance, the informants explained that the causes of marginalization of the Manjo clan were their ways of life, deviant feeding habit, occupational status and hygienic problems. As indicated by the informants, the Manjoclan did experience social marginalization from the Gomaro communities because

of their way of life. Their way of life was manifested in the ascription that labeled the Manjo as naturally unfit to integrate with the Gammaro's life style. Regarding the life style of the Manjo clan, a 41 years old informant (I-3) from DabbiKebele said the following:

The Manjo clan was marginalized due to their living condition. They are denied access to integrate with their neighboring community and forced to settle near the forest. Thus, they also spent most of their time in forest through searching their food and livelihood.

Another informant (I-7) from the Manjo clan also has the same account with (I-3) and he put his wittiness as:

Our Manjo clan was not allowed to integrate with Gomaro which considered as Kafecho. The way of life of our ancestor Manjo clan were contributed for this marginalization. The members of Manjo like to settle around forest. Our life styles were different from the mainstream. This intern forbidden us from interaction with non-Manjo groups(I-7, male,)

In a similar fashion, their preferences to a deviant consumption habit made the Manjo social groups to be sanctioned by their nearby community members. As indicated by the entire informants, the Manjo preferred to eat both culturally and religiously prohibited foods and breaches the food taboo. They also eat the flesh of wild animals (e.g. pig and rhinos) and not slaughtered animals which are forbidden by religion or traditional belief systems of non-Manjo communities.

On the other hand the occupational status was one of the caused marginalization against the Manjo community. As informed by a 53 years old Male informant (I-9), "the Manjo were involved in less respected occupations like hunting, earthenware, labor work, and charcoal preparation." Another 38 years old female informant (I-5) also stated

The Manjo were engaged in less valued works. They work in the fields of Kafecho Gomaro/ as a laborer. The Manjo spent most of their time in the forest in order to

search wild animals and assemble beehives to produce honey. Their women were also move fire wood and charcoal to urban centers through carrying on their back while this was not allowed to the Gomaro. The female Manjo who literally called as 'Manjache' clean the fields of the Gomaro's house and make earthenware. Thus, they were sanctioned and marginalized by their counterpart community.

The way that the Manjo behave in the community raised discrimination against members of their clan by Gomaro. A 46 years old Male informant (I-1) said, "The Manjo were also characterized as dishonest, shameful, rapacious and killjoy. They also did not worry about themselves and their personal hygiene."

Furthermore, vast majority of the informants indicated that Marginalization against Manjo social community was related with their descent. Accordingly, the lineage of Manjo clan was assumed as marginalized groups within the community. One of my informants said:

I heard an oral tradition from my elder parents about the Manjo social clan. The Manjo was the king of Kafa kingdom. But, the Manjo oppressed members of other community and the Matto. Beside to this, members of the Manjo ate everything including the meat of colubus, savanna monkey, baboon, wild boar, and dead animals which prohibited by religion and culture of the community. They are people who never give a care about hygiene, and do not wash their clothes and body and smell unpleasant. Thus, the members of Gomaro opposed the rule of Manjo and hated the behavior of the Manjo. As a result the Manjo lost his throne and Matto became the next King. The Members of Manjo flee to wards periphery and settled around forest. They were forced to eat everything and engaged in hunting as well as labor work. Starting from this time the Manjo were segregated or discriminated from the people of Kafa (I-2, Male)

On the other hand, participants of FGD explained the causes for marginalization of Manjo clan. Accordingly, the marginalization of Manjo was rooted on their ritual

practices, feeding habit, engagement in less valued occupation, hygiene problems and physical appearances as well as deviant behaviors.

Therefore, from the analysis of both quantitative and qualitative data, it is possible to reach in to interpretation regarding the causes of marginalization against the Manjo clan. The analysis of qualitative data supplemented data that obtained from questionnaire. Thus, the causes for marginalization of Manjo clan were their way of life, violation of food taboo, and occupational status

Table 5: An independent sample t-test of non-Manjo and Manjo's mean score regarding the causes of marginalization of Manjo

N	Items	Social group of respondent	N	Mean	Std. Deviation	T-Value	P-value (2-tailed)
1	Marginalization is related with the descent/ lineage of Manjos	Non Manjo	154	4.02	.727	1.791	.074
		Manjo	126	3.87	.619		
2	The Manjo engaged in less valued occupational tasks such as, labor work , selling fire wood and charcoal	Non Manjo	154	3.60	.918	.588	.557
		Manjo	126	3.54	.900		
3	The Manjos did not keep their personal hygiene	Non Manjo	154	3.64	.905	1.074	.284
		Manjo	126	3.52	.944		
4	The Manjos eat religiously or culturally prohibited and unclean food	Non Manjo	154	3.73	.984	1.381	.169
		Manjo	126	3.56	1.077		
5	The Manjo clan perceived their marginalization as right	Non Manjo	154	3.67	.724	-.322	.748
		Manjo	126	3.70	.813		
6	The activities of the Manjo are contrary to the norms of community	Non Manjo	154	3.59	1.001	.554	.580
		Manjo	126	3.52	1.018		
7	The Manjos are characterized as lazy ,layer, and dishonest	Non Manjo	154	3.10	1.077	-.935	.350
		Manjo	126	3.21	.993		
8	Every religion allow marginalization of the Manjo	Non Manjo	154	2.64	.791	1.903	.058
		Manjo	126	2.87	1.209		
9	The Manjos are considered as sign of bad luck	Non Manjo	154	3.24	.943	2.521	.012
		Manjo	126	3.53	.985		
Aggregate Mean		Non-Manjo	154	3.457	.896	0.032	.388
		Manjo	126	3.48	.947		

Key: $M = \text{below } 0.99 \rightarrow \text{strongly disagree}$ $M = 1.00 - 1.99 \rightarrow \text{disagree}$ $M = 2.00 - 2.99 \rightarrow \text{neutral}$ $M = 3.00 - 3.99 \rightarrow \text{agree}$ $M = 4.00 - 4.99 \rightarrow \text{strongly agree}$

Significance level $p < .05$

According to table 5, an independent sample t – test was conducted to check whether there was statistically significant difference between the response of Manjos and non Manjos on the causes of Marginalization. Here the t- test result $t = 0.0325$ and $p = .3886 > 0.05$ discloses that there was no statistically significant difference between the response of Manjo and non Manjo. Moreover, from Table 5 above, it is possible to perceive nearly the similarity of non Manjos and Manjos aggregate mean score which is 3.45 with $SD = .896$ and mean 3.48 with $SD = .947$ respectively. On the basis of this analysis it is possible to infer that the response of non Manjos and Manjos were similar on the causes of Marginalization of Manjo clan. However, for further clarity it is better to look the comparison of non Manjos and Manjos mean score in the Table 6 below.

Table 6: Comparison of non-Manjo and Manjos mean score regarding the causes of marginalization of Manjo

Social groups	N	Mean	St. Deviation	T- Value	P- Value (2-tailed)
Non-Manjo	154	3.475	0.896		
Manjo	126	3.48	0.947	0.325	.3886

Significance level $p < .05$

The mean score of non Manjos (mean = 3.475, $SD = 0.896$) is similar to Manjos mean score (mean = 3.22, $SD = 0.638$) as summarized in the Table 11 above. Furthermore the $t=0.325$ $p=.3886 < .05$ Therefore, the analysis of table 4 above indicates an aggregate mean 3.47 with .925 SD implies their agreement on the causes of Marginalization of Manjo clan.

4.3. Consequences of Marginalization of Manjo Clan

In order to identify the consequences of marginalization of Manjo clan questionnaire were administered to the respondents. The collected data was presented as follow:

4.3.1 Socio cultural consequences

Table 7: Socio cultural consequences of Marginalization of Manjo clan

No	Item	N	Mean	Std. Deviation
1	The Manjo clan have no good social relation with non Manjo groups	280	3.51	.943
2	It is prohibited for Gomaro/non Manjo/ to have a meal together with Manjo social group	280	3.41	.958
3	Having marriage with Manjo social group is forbidden for Gomaro	280	4.70	.623
4	The burial place and process of the Manjo is different from Gomaro	280	3.40	1.056
5	The Manjo do not participating in different community organization like iddir, debo, gatherings on equal basis with non Manjo clan	280	3.23	1.104
6	The Gomaro do not eat the foods of Manjo	280	3.68	.722
7	The Manjo do not enter in Gomaro's house	280	3.44	.930
Aggregate mean			3.62	.905

Note: 0.00-0.99=strongly disagree, 1.00-1.99=disagree, 2.00-2.99=neutral, 3.00-3.99=agree, 4.00-4.99=strongly agree

As shown in the table 7 above, the respondents were asked to answer about the socio-cultural consequence of marginalization of the Manjo clan. The first item is about the social relationship between the Manjo and non Manjo social groups. Thus, Item 1 "The Manjo clan have no good social relation with non Manjo groups" has scored a mean and SD of 3.51 and 0.943 respectively. This implies that the Manjo social group and non-Manjo have no good social relation in their day to day activities. Item 2 "It is prohibited for Gomaro/non Manjo/ to have a meal together with Manjo social group" with 3.41 mean

and 0.958 SD shows that the prohibition of having meal with Manjo clan for non-Manjo clan. The respondents agreed that the prohibition of eating together with the Manjo clan or discriminating them during meal time was one of the socio cultural consequences of marginalization.

The next item indicates about relationship in marriage between Manjo and non Manjo social groups. As shown in table above, item 3 “Having marriage with Manjo social group is forbidden for Gomaro” has a mean and SD of 4.70 and 0.623 respectively. This implies that the respondents strongly agree with the absence of marriage relationship between Manjo clan and the Gomaro. Then, the prohibition of marriage with Manjo social group was the main consequence of their marginalization. In the next item “The burial place and process of the Manjo is different from Gomaro” scored 3.40 mean with 1.056 of SD. This shows that the respondents agreement with existence of difference in burial place and process between the Manjo and non-Manjo clan. Another item was about the participation of the Manjo social group in different community organization like in iddir, debo. According to the mean score of 3.23 and SD 1.104, members of the Manjo clan were not allowed to participate in different community organization like iddir, debo, gatherings on equal basis with non Manjo clan.

Table 8: An independent sample t-test of non-Manjo and Manjo's mean score regarding socio-cultural consequences of Marginalization of Manjo

No	Items	Social group of responden	N	Mean	Std. Deviation	T-Value	P-value (2-tailed)
1	The Manjos have no good social relation with non Manjo groups	Non Manjo	154	3.69	.911	3.632	.000
		Manjo	126	3.29	.937		
2	It is prohibited for Gomaro/non Manjo/ to have a meal together with Manjo social group	Non Manjo	154	3.56	.950	2.819	.005
		Manjo	126	3.24	.942		
3	Having marriage with Manjo social group is forbidden for Gomaro	Non Manjo	154	4.72	.642	.510	.610
		Manjo	126	4.68	.602		
4	The burial place and process of the Manjo is different from Gomaro	Non Manjo	154	3.25	1.147	.266	.008
		Manjo	126	3.59	.906		
5	The Manjo do not participating in different community organization like iddir, debo, gatherings on equal basis with non Manjo clan	Non Manjo	154	3.21	1.124	-4.08	.684
		Manjo	126	3.26	1.082		
6	The Gomaro do not eat the foods of Manjo	Non Manjo	154	3.94	.501	7.471	.000
		Manjo	126	3.35	.813		
7	The Gomaro do not enter in Manjo's house	Non Manjo	154	3.51	.850	1.268	.206
		Manjo	126	3.37	1.017		
Aggregate Mean		Non Manjo	154	3.69	.886	1.804	0.18
		Manjo	126	3.54	.899		
							6

Key: $M = \text{below } 0.99 \rightarrow \text{strongly disagree}$ $M = 1.00 - 1.99 \rightarrow \text{disagree}$ $M = 2.00 - 2.99 \rightarrow \text{neutral}$ $M = 3.00 - 3.99 \rightarrow \text{agree}$ $4.00 - 4.99 \rightarrow \text{strongly agree}$

As shown in Table 8 above, an independent sample t-test was computed in order to check whether there is a significant difference between the response of non-Manjos and Manjos on socio-cultural consequences of Marginalization. Hence, an independent sample t-test result $t=1.804$ $p = 0.186 > 0.05$ implies that there is no significant difference between the non Manjos and Manjos response in the study area. However, for further clarity it is better to look the comparison of non Manjos and Manjos mean score in the Table 9 below

Table 9: Comparison of non-Manjo and Manjos mean score regarding socio-cultural consequences of marginalization of Manjo

Social groups	N	Mean	St. Deviation	T- Value	P- Value (2-tailed)
Non-Manjo	154	3.69	0.886		
Manjo	126	3.54	0.899	1.804	.186

Significance level $p < .05$

As summarized in the Table 9 above. The comparison of non Manjos and Manjos mean score on socio-cultural consequences of Marginalization were $t=1.804$ $p=.186 < .05$. Therefore, there is no significant difference between the response of non Manjos and Manjos on the socio-cultural effects of Marginalization of Manjo clan.

4.3.2. Economic Consequences

Table 10: economic consequences of Marginalization of Manjo clan

No	Item	N	Mean	Std. Deviation
1	The Manjos have limited access to perform economic activities	280	3.35	.957
2	The production of Manjo is limited to domestic consumption	280	3.36	.944
3	The Manjos have not Market access to sell what they produce	280	3.32	1.065
4	The Manjo cannot participate in running Shopping, hotel services and other business centers	280	3.53	1.005
5	The Manjo cannot get lease of houses for shopping and other business centers	280	3.53	.892
6	The Gomaro do not buy the products provided by the Manjos	280	3.15	1.208
Aggregate mean score			3.37	1.011

Note: 0.00-0.99=strongly disagree, 1.00-1.99=disagree, 2.00-2.99=neutral, 3.00-3.99=agree, 4.00-4.99=strongly agree

The Table 10 above shows the analysis result of economic consequences of marginalization of Manjo Clan. According to the table, item 1 “The Manjos have limited access to perform economic activities” has a mean and SD of 3.35 and 0.957 respectively. This implies that the respondents agreed with limitation of access for Manjo clan to perform economic activities in the study area. Item 2 “The production of Manjo is limited to domestic consumption” with mean of 3.36 and SD 0.944 indicates that the Manjo clan produces only for domestic consumption. In this regard members of the Manjo clan are unable to sell what they produce. The Next item “The Manjos have not Market access to sell what they produce” has 3.32 and 1.065 mean and SD respectively. This shows that

the respondents agree with limitation of market access for Manjo clan to sell their production. Item 4 “The Manjo cannot participate in running Shopping, hotel services and other business centers” with a mean and SD of 3.53 and 1.005 indicates that inability of the Manjo clan to run shopping, hotel services and other business centers in urban centers. This was because of their marginalization, the mainstream groups did not use their hotels and purchase from their shops.

The other question in item 5 “The Manjo cannot get lease of houses for shopping and other business centers” indicates a mean of 3.53 and SD of 0.892. This implies that, the Members of the Manjo clan cannot get lease of land and house rent for performing business centers as well as for residence in the town. As indicated in an open ended questions the, even in rural area, the Manjos are settled around the bush/ forest/ and in lands that are unfavorable for farming. This is be far from non Manjo social groups and to find economical means from the forest for their livelihood. The next item “The Gomaro does not buy the products provided by the Manjos” has a mean and SD of 3.1 and 1.208 respectively. This implies that members of Gomaro/non Manjo/ clan do not buy products provided by the Manjo clan except cattle and honey. As the respondents explained in an open ended question, it is permitted to buy and use honey provided by the Manjo social groups. But, they hesitated to explain the reason. Finally, the aggregate mean 3.37 with 1.011 implies that limitation of access to perform economic activities, to sell products in market and to run hotels and other business centers were consequences of marginalization. Hence, the Gomaro do not purchase products and use hotel services provided by the Manjo.

Table 11: An independent sample t-test of non-Manjo and Manjo's mean score regarding economic consequences of marginalization of Manjo

N	Items	Social group of respondent	N	Mean	Std. Deviation	T-Value	P-value (2-tailed)
1	The Manjos have limited access to perform economic activities	Non Manjo	154	3.26	1.028		
		Manjo	126	3.46	.855		
2	The production of Manjo is limited to domestic consumption	Non Manjo	154	3.35	.967		
		Manjo	126	3.37	.919		
3	The Manjos have not Market access to sell what they produce	Non Manjo	154	3.17	1.065		
		Manjo	126	3.50	1.041		
4	The Manjo cannot participate in running Shopping, hotel services and other business centers	Non Manjo	154	3.53	.826		
		Manjo	126	3.53	1.191		
5	The Manjo cannot get lease of houses for shopping and other business centers	Non Manjo	154	3.64	.862		
		Manjo	126	3.39	.912		
6	The Gomaro do not buy the products provided by the Manjos The Manjos have limited access to perform economic activities	Non Manjo	154	3.06	1.219		
		Manjo	126	3.25	1.191		
	Aggregate Mean	Non Manjo	154	3.335	.994		
		Manjo	126	3.416	1.018	.515	.360

Key: $M = \text{below } 0.99 \rightarrow \text{strongly disagree}$ $M = 1.00 - 1.99 \rightarrow \text{disagree}$ $M = 2.00 - 2.99 \rightarrow \text{neutral}$ $M = 3.00 - 3.99 \rightarrow \text{agree}$ $M = 4.00 - 4.99 \rightarrow \text{strongly agree}$

According to table 11, an independent sample t – test was conducted to check whether there was statistically significant difference between the response of Manjos and non Manjos on the economic consequences of Marginalization. Here the t- test result $t = 0.515$ and $p = .360 > 0.05$ discloses that there was no statistically significant difference between the response of Manjo and non Manjo. Moreover, from Table 11 above, it is possible to perceive nearly the similarity of non Manjos and Manjos aggregate mean score which is 3.335 with SD = .994 and mean 3.416 with SD = .1.018 respectively. On the basis of this analysis one can infer that the response of non Manjos and Manjos were

similar on the economic consequences of Marginalization of Manjo clan. However, for further clarity it is better to look the comparison of non Manjos and Manjos mean score in the Table 12 below

Table 12: Comparison of non-Manjo and Manjos mean score regarding economic consequences of marginalization of Manjo

Social groups	N	Mean	St. Deviation	T- Value	P- Value (2-tailed)
Non-Manjo	154	3.353	0.994		
Manjo	126	3.416	1.018	0.515	.360

Significance level $p < .05$

The mean score of non Manjos (mean = 335, SD = 0.994) and Manjos mean score (mean = 3.416, SD = 1.018) as summarized in the Table 12 above. Furthermore the $t=0.515$ $p=.360 < .05$ Thus, the analysis of table 10 above indicating an aggregate mean 3.37 and SD=1.011 implies that their agreement of both respondents with the economic disadvantages of Manjo clan in the study area.

4.3.3. Political Consequences

Table 13: political consequences of Marginalization of Manjo Clan

No	Item	N	Mean	Std. Deviation
1	The Manjos have access to participate in different political process	280	2.27	.706
2	There are adequate political leaders from the Manjo social group	280	2.42	.839
3	The Manjos are trusted to hold political power	280	2.41	.780
4	The Manjo social group have their own representatives	280	2.43	.804
Aggregate mean score			2.38	.793

Note: 0.00-0.99=strongly disagree, 1.00-1.99=disagree, 2.00-2.99=neutral, 3.00-3.99=agree, 4.00-4.99=strongly agree

The table 13 above indicates the political consequences of marginalization of the Manjo clan. Thus, the first question in item 1 “The Manjos have access to participate in different political process” has a mean of 2.27 and SD of 0.706. This implies that the respondents disagree with the prevalence of access for the Manjo social group to participate in different political process. According to the data, the members of Manjo social group were denied access to take part in politics in the study area. The next item “There are adequate political leaders from the Manjo social group” with a mean of 2.42 and SD of 0.839 indicates that there were no adequate political leaders from the Manjo clan. As the respondents explained in the open ended question, the members of Manjo social were not allowed to be leaders in political office as well as in different social organizations.

The other question in item 4 “The Manjos are trusted to hold political power” has a mean and SD of 2.41 and 0.780 respectively. According to this data, the Manjo social groups were not trusted to hold political power. As respondents explained the members of Manjo clan were unable to decide issues and lead others. People does not trust them hold political positions. The last item “The Manjo social group has their own representatives” has a mean of 2.43 and SD 0.804. In this regard the respondents disagree with the

presence of representatives for Manjo clan. According to respondents explanation in open ended question the members of Manjo clan was claiming and raising questions to have their own representatives. But, still they have no representation at different levels of political organization.

Table 14: An independent sample t-test of non-Manjo and Manjo's mean score regarding political consequences of

Marginalization of Manjo

No	Items	Social group of respondents	N	Mean	Std. Deviation	T-Value	P-value (2-tailed)
1	The Manjos have access to participate in different political process	Non Manjo	154	2.25	.689	-.553	.581
		Manjo	126	2.29	.727		
2	There are adequate political leaders from the Manjo social group	Non Manjo	154	2.30	.857	-2.738	.007
		Manjo	126	2.57	.794		
3	The Manjos are trusted to hold political power	Non Manjo	154	2.42	.748	.354	.724
		Manjo	126	2.39	.819		
4	The Manjo social group have their own representatives	Non Manjo	154	2.65	.918	5.319	.000
		Manjo	126	2.16	.528		
Aggregate Mean		Non Manjo	154	2.405	.803	.595	.328
		Manjo	126	2.35	.717		

Key: $M = \text{below } 0.99 \rightarrow \text{strongly disagree}$ $M = 1.00 - 1.99 \rightarrow \text{disagree}$ $M = 2.00 - 2.99 \rightarrow \text{neutral}$ $M = 3.00 - 3.99 \rightarrow \text{agree}$ $M = 4.00 - 4.99 \rightarrow \text{strongly agree}$

As shown on table 14, an independent sample t – test was conducted to check whether there was no statistically significant difference between the response of Manjos and non Manjos on the political consequences of Marginalization of Manjo. Accordingly, the t- test

result $t = 0.595$ and $p = .328 > 0.05$ discloses that there was no statistically significant difference between the response of Manjo and non Manjo. On the basis of this analysis it is possible to infer that the non Manjos and Manjos were agreed with the absences of political opportunity for Manjo clan. However, for further clarity it is better to look the comparison of non Manjos and Manjos mean score in the Table 15 below

Table 15: Comparison of non-Manjo and Manjos mean score regarding political consequences of marginalization

of Manjo						
Social groups	N	Mean	St. Deviation	T- Value	P- Value (2-tailed)	
Non-Manjo	154	2.405	.803			
Manjo	126	2.35	.717	.595	.328	

Significance level $p < .05$

As summarized in the Table 15 above, the mean score of non Manjos and Manjos were 2.405, SD = .803 and = 2.35, SD = .717 respectively. Furthermore, the $t=0.595$ $p=.328 < .05$ implies that the absence of significance difference between non Manjo and Manjo on deprivation of access for political participation. Thus, both non Manjos and Manjos confirmed with the prevalence of deprivation of political access for Manjo clan in the study area.

Generally speaking, the statistical analysis of the three dimensions of consequences /impacts/ of marginalization has shown that socio cultural, economic and political consequences in the area under studied. Hence, the analyses disclose that the marginalization of Manjo social group resulted in socio-cultural economic and political impacts that adversely affect the living condition of the Manjo. Accordingly, Table 7, Table 10 and Table 13 above indicated the socio-cultural, economic, and political dimensions of consequences of Manjo clan's marginalization respectively. Based on the aggregate mean score of each dimensions (mean=3.62 SD=0.905), (mean=3.37 SD=1.011) and (mean=2.38 SD=0.793), respectively the analysis revealed the socio-cultural, economic and political dimensions. More specifically, the socio-cultural

consequence is slightly highest with an aggregate mean 3.6 followed by economic consequences with the mean of 3.37 and political consequences with its mean score of 2.38. But, one have to bear in mind is that the aggregate mean score of political consequences indicated the disagreement of respondents with prevalence of access for the Manjo in political aspects.

The above quantitative data finds support from result of structured interview that administered to key informants to get authentic data about the consequences of marginalization. The Manjo community, who were marginalized by the Gomaro, faced socio-cultural, economic and political risks. A 61 years old male key informant (I-4) describes the consequences of marginalization:

The members of our community, the Manjo, were suffered from the impacts of marginalization. The marginalization affected our social, cultural, economic and political situations and relationship with the Gomaro. The members of Gomaro hesitate to make social relation like eating, greeting and even siting with us. They also did not purchase what we provide in the market and did not enter in our hotels. Thus, we were unable to run different alternative business centers.

As stated by another informant, lack of participation in the informal associations called 'iddir' where the members of Gomaro share ideas and get help in the time of emergencies and 'debo' where the community help each other during the time of building houses were trouble for the Manjo community. Even though the Manjo were lumped together with the Gomaro in administrative system, they were socially unadjusted and denied chance to hold political position. Thus, it was not easy to take part in membership of social associations and to claim benefits necessary for their household. The Manjo were also denied positions in political and public offices. This situation was described by the 49 year old informant (I-11) as follows:

I feel shame because I was being a Manjo. The Kafecho /Gomaro/ considered our Manjo as a foolish. They use the name Manjo to abuse people those who act against their culture and ways of life. The black Gomaro members were assumed as a Manjo. They also did not shake hand with us. We sat outside or near to

entrance of their house. There were no political leaders and representatives from our members. Our productivity was limited to domestic consumption. Thus, most of members were poor and unable to fulfill their basic needs. Our social, political and economic situations were overlooked by Gomaro.

Furthermore, the participants of FGD also indicated that marginalization of Manjo clan resulted in social, political and economic impacts. The socio-cultural impacts were manifested in prohibition of relationship, discrimination during meal usage, ways of greeting, marriage relationship and participation of social associations. The economic impacts also include lack of favorable farming land, limited access of market, lack of opportunity to run business in urban centers. The political impacts were indicated as absence of representation, limitation of access to hold political positions and public offices.

4.4. Strategies to Mitigate Marginalization of Manjo Clan

Table 16: Strategies to Mitigate Marginalization of Manjo Clan

No	Items	N	Mean	Std. D
1	Creating awareness for the Manjo clan about their equality rights and to claim it	280	3.51	.892
2	Awareness creation for non Manjo groups about rights of Manjo	280	3.42	.924
3	Providing equal opportunity for the Manjo in economic activity	280	3.58	.885
4	Empowering the Manjo clan to participate in decision making and leadership.	280	3.48	.920
5	Enhancing the capacity of Manjo to claim their equal right to participate in political process	280	3.55	.823
6	Protecting the rights of the Manjo clan	280	3.34	.881
7	Allowing the Manjo to participate in community organizations	280	3.57	.782
8	Promoting social relationship between Manjo and non –Manjo clan	280	3.37	.849
9	Providing opportunities for the Manjo to improve their life style	280	3.63	.779
10	Helping the Manjos to build residences and in towns	280	3.05	.936
Aggregate mean			3.45	.867

Note: 0.00-0.99=strongly disagree, 1.00-1.99=disagree, 2.00-2.99=neutral, 3.00-3.99=agree, 4.00-4.99=strongly agree

As shown above, Table 16 indicates that analysis results of strategies to mitigate marginalization of Manjo clan in the study area. Furthermore, individual items were presented below. The first item “Creating awareness for the Manjo clan about their equality rights and to claim it” has a mean of 3.51 with 0.892 SD. i.e. respondents agree

that creating awareness for the Manjo clan about their equal rights and to claim these rights. The next item “Awareness creation for non Manjo groups about rights of Manjo” has a mean and SD of 3.42 and 0.924 respectively. According to these data it is necessary to aware non Manjo social groups about rights of Manjo clan. The other item “Providing equal opportunity for the Manjo in economic activity” with a mean of 3.58 and SD of 0.885 implies that the respondents agreement in providing equal opportunity for Manjo clan to perform different economic activities. The next item “Empowering the Manjo clan to participate in decision making and leadership” has a mean and SD of 3.48 and 0.920 respectively. Thus, the respondents agree with empowering Manjo clan to take part in decision making process and try to practice leadership in different public offices.

The other item indicates about enhancing the capacity of Manjo clan to claim their equal right to participate in political process. Accordingly, the item “Enhancing the capacity of Manjo clan to claim their equal right to participate in political process” shows a mean of 3.55 and SD of 0.823. This implies that the agreement of respondents with importance of enhancing the capacity of Manjo clan to claim equal rights to participate in political process. Item 6 “Protecting the rights of the Manjo clan” with a mean of 3.34 and SD of 0.881 indicates that the importance of protecting equal rights of Manjo clan. As indicated in this item one of the strategies to mitigate marginalization of Manjo clan was protecting their equal rights. In Item 16 “Allowing the manjo to participate in community organizations” has 3.57 mean and 0.782 SD. According to this data respondents agree with allowing the members of Manjo clan to participate in community organization. This was also helpful to minimize the impacts of marginalization from Manjo clan.

The next item was about promotion of social relationship between the Manjo and non Manjo social groups. As indicated in the item 8 “Promoting social relationship between Manjo and non –Manjo clan” has a mean and SD of 3.37 and 0.849 respectively. According to this data, promotion of social relation was one of the strategies to mitigate marginalization. As respondents indicated in open ended question, it is also possible to promote social relation through eating together, allowing them to take part in ‘iddir’ and, participating them in different social organization. But, respondents hesitated to say something about marriage relationship. Therefore, this requires another investigation.

Item 9 “Providing opportunities for the Manjo to improve their life style” with a mean of 3.63 and SD of 0.779 also indicates that the importance of providing opportunity for members of the Manjo to improve their living style. The last item is about “Helping the Manjos to build residences and in towns.” In this item, 3.05 mean and 0.936 SD indicates that the respondents agree with assistance to be provided for the members of the Manjo to get access and opportunity to build houses in towns for residence and business centers.

Moreover, the mitigation strategies of marginalization above were supported by semi structured interviews that administered for informants and explanations by participants of FGD. Accordingly, vast majority of the informants indicated the necessity of adoption of different strategies to mitigate marginalization of Manjo clan Manjo in the study area. For instance, a 42 year old informant said (I-6) “the members of Manjo were disadvantaged due to their marginalization by mainstream community. Thus, they may have to be aware about their equal rights and special attention should be given in order to remedy the past legacies of their marginalization.” Similarly, a 45 year old Manjo informant (I-8) described about mitigation strategies to minimize their marginalization as follows:

We were overlooked by Gomaro and this affected our living styles. Now we need to require strategies to minimize the level of this long year marginalization from members of our clan. Such strategies may include awareness creation about equal rights, providing equal opportunities and empowering the capacity of the Manjo.

In addition, the other informants also indicated that creating awareness about equal rights, providing opportunities in different aspects, empowering them to enjoy their rights and protecting their rights may be helpful to decrease the conditions of marginalization.

Furthermore, attempts to mitigate marginalization of Manjo clan were conformed to the explanation of participants of FGD. As explained by the participants, creating awareness for both the members of Manjo and non-Manjo clan may be the prominent mechanism to diminish marginalization. This may help the Manjos to aware about themselves and improve their life style. Promotion of social relation between the Manjo and non Manjo clan may be also helpful to abolish the demarcation between them.

Table 17: An independent sample t-test of non-Manjo and Manjo's mean score regarding strategies to reduce

Marginalization of Manjo

No	Items	Social group of responden	N	Mean	Std. Deviation	T-Value	P-value (2-tailed)
1	Creating awareness for the Manjo clan about their equality rights	Non Manjo	154	3.47	.818	-0.895	.371
		Manjo	126	3.56	.976		
2	Awareness creation for non Manjo groups about rights of Manjo	Non Manjo	154	3.31	.866	-2.273	.024
		Manjo	126	3.56	.976		
3	Providing equal opportunity for the Manjo in economic activity	Non Manjo	154	3.55	.840	-0.481	.631
		Manjo	126	3.60	.939		
4	Empowering the Manjo clan to participate in decision making	Non Manjo	154	3.56	.922	1.539	.125
		Manjo	126	3.39	.912		
5	Enhancing the capacity of Manjo to claim their right	Non Manjo	154	3.75	.662	4.486	.000
		Manjo	126	3.32	.935		
6	Protecting the rights of the Manjo clan	Non Manjo	154	3.27	.840	1.537	.125
		Manjo	126	3.43	.925		
7	Allowing the Manjo to participate in community organizations	Non Manjo	154	3.38	.909	4.519	.000
		Manjo	126	3.79	.511		
8	Promoting social relationship between Manjo and non –Manjo	Non Manjo	154	3.29	.891	-1.797	.073
		Manjo	126	3.47	.787		
9	Providing opportunities for the Manjo to improve their life style	Non Manjo	154	3.60	.932	-0.825	.410
		Manjo	126	3.67	.534		
10	Helping the Manjos to build residences in towns	Non Manjo	154	3.31	.850	5.363	.000
		Manjo	126	2.73	.942		
	Aggregate Mean	Non Manjo		3.449	0.853		
		Manjo		3.452	.843	.093	.175

Key: M= below 0.99 → strongly disagree M= 1.00 – 1.99 → disagree M= 2.00 – 2.99 → neutral M= 3.00-3.99 → agree 4.00-4.99 → strongly agree

The table 17 above shows an independent sample t – test was conducted to check whether there was statistically significant difference between Manjos and non Manjos on the

mitigation strategies to reduce of Marginalization of Manjo clan in the study area. Hence, the t- test result $t = .093$ and $p = .175 > 0.05$ indicates that there was no statistically significant difference between Manjo and non Manjo on the strategies proposed minimize Marginalization of Manjo. On the basis of this analysis it is possible to infer that the non Manjos and Manjos were agreed with the strategies provided in order to mitigate marginalization of Manjo clan in the study area. Beside, for further clarity it is better to look the comparison of non Manjos and Manjos mean score in the Table 18 below

Table 18: Comparison of non-Manjo and Manjos mean score regarding strategies to reduce marginalization of Manjo

Social groups	N	Mean	St. Deviation	T- Value	P- Value (2-tailed)
Non-Manjo	154	3.449	.853	.093	.175
Manjo	126	3.452	.843		

Significance level $p < .05$

As indicated on table 18, the mean score of non Manjos and Manjos were $M = 3.449$, $SD = .853$ and $M = 3.452$, $SD = .843$ respectively. Furthermore the $t = .093$ $p = .175 < .05$ implies the absence of significant difference between Manjo and non Manjo on the strategies provided to reduce Marginalization of Manjo. Thus, both non Manjos and Manjos were agreed with the importance of reducing Marginalization of Manjo to develop health relationship between them and they confirmed with the possible strategies provided to reduce such long experienced Marginalization of Manjo clan in the study area.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMENDATION

5.1 Summary

The main objective of this study was to assess the cause and consequences of marginalization of Manjo clan in Kafa zone Saylem woreda. In order to achieve this, the study adopted descriptive research design. Furthermore, the study was guided by the following basic research questions.

- What are the causes of marginalization of Manjo clan in the study area?
- What are the effects of marginalization on Manjo clan in the study area?
- What strategies can be devised to reduce marginalization of the Manjo community in the study area?
- Is there a significant difference significant difference between the response of Manjos and non Manjos in the study area?

A total of 126 Manjo and 154 Non-Manjo participants were selected using systematic sampling techniques. Systematic sampling technique was adopted to avoid bias during selection of the participants. Beside to this, 12 informants were included to the study through purposive sampling method and 9 members for FGD. The data was collected through questionnaire, interview guide and FGD. The questionnaires were adopted to collect data from both Manjo and non Manjo participants while interview was conducted with aged peoples, civil servants and community leaders and FGD was conducted with participants selected from different members. 46 questionnaires were distributed to co-researchers which all are filled properly and turned back. Semi structured interview was conducted with 12informants in order to substantiate data obtained through questionnaire. Additionally, FGD was conducted by people from different groups of the community. The quantitative data was analyzed and interpreted using various statistical methods such as percentage, mean, standard deviation and independent sample t-test with the help of SPSS version 21. On the other hand, the qualitative data was analyzed through narration immediately after quantitative analysis for triangulation purposes. As a result of analysis

of the data, the following major findings were drawn and put under each research questions as follow:

1. What are the causes of marginalization of Manjo clan?

The data obtained from participants disclosed that marginalization of Manjo clan were caused by different situations. These situations include their descent, occupational status, and hygiene problem, breaches of food taboo, cultural practices, and characteristics.

- Concerning the lineage or descent of the Manjo both the Manjos and non-Manjos data analysis confirmed that the marginalization of Manjo was related with their historical descent. i.e. because, they were born from a particular clan called Manjo. This consideration developed in the community and caused marginalization of the Manjo by the Gommario.
- Regarding occupational status the data indicated that vast majority sample agree with the engagement of Manjo in low occupational status. The Manjo work occupations like preparation of charcoal, hunting and labor work. Traditionally they were known as “Aaddoo” literally means hunters. Such occupations and people who did them were given low status by the community. Thus, their engagement in less value occupation was one of the causes of marginalization of Manjo.
- Food taboo – as the data indicates, the Manjo breach food taboo by eating religiously and culturally prohibited foods such as the flash of unclean, not slaughtered and dead animals. Therefore, they were not considered as members of Kafecho and suffered from marginalization during the time meal usage with Gommario.
- Cultural practices- as revealed by the data, most of the samples confirmed that the Manjo social groups act contrary to the culture of mainstream community. The behaviors of the Manjo were not guided by norms and they did not respect the values of the community.
- Hygiene problem- as indicated in the data members of the Manjo never take a care about their personal hygiene, and do not wash their clothes and body and smell unpleasant (in some cases due to skin disease

- Characteristics-as depicted by the data, the Manjo were marginalized because of their anti-social, untrustworthy, unreliable, lazy, liar, Cowards, quick to anger, lack morality, disrespectful and shameless behaviors. This was supported by Alula (2001),Dagmawi (2005), Ayele (2016) and Yoshida (2008) in the literature review.
2. Concerning the effects or consequences of marginalization of Manjo clan in the study area the data had shown the following findings.
- **Socio-cultural consequences-** marginalization imposed socio-cultural impacts on Manjo social group. Such impacts include denial of social relation, discrimination during meal usage, prohibition of intermarriage, differentiation of burial places and denial of membership in social organizations.
 - Concerning social relation the research founded that denial of making relationship with the Manjo people. The Gommaro hesitate from making social relation and friendship with Manjo. The members of Manjo social group were not invited in major social events and communal labor like ‘dafo’ and ‘daado’. If they were allowed to take part in some social occasions, they barred from entering to the house of Gommaro or obliged to sit on the floor near to the entrance. While greeting Gommaro the Manjo expected to humiliate himself, step aside and say “showoochqebona” which literally mean ‘let me asleep on the ground’.
 - Regarding denial of commensality vast majority of the sample confirmed with absence of commensality between the Manjo and non-Manjo social groups. This is because, the Manjo use inferior and unclean foods like head, innards, and flesh of dead animals. They were served separately on leaves, broken plates or on their own bars. Thus, denial of commensality hardly affected social relation between the two social groups.
 - Regarding intermarriage almost all sample confirmed with the impossibility of marriage between the Manjo and non-Manjo social group. Making marriage with Manjo was culturally forbidden for the members of Gommaro. As indicated in review literature having any hint of sexual intercourse with the Manjo was considered as polluted and dangerous (Freeman& Alula, 2001). Thus, the Manjo

marry from members of their social group. Mitigation of this may require further research and another investigation.

- Regarding burial place when members of Manjo died they were buried around forest differently from Gommaro. Whereas the Gommaro were buried around churches and mosques or in areas specifically prepared for this purpose. Furthermore, they were buried without performing any religious and cultural process that different from the non Manjo Kafa.
- The Manjo were also denied membership in different cultural and social community organizations such as iddir, weeding ceremony, dafo and daado. These community organizations were helpful for people to help each other during the time of emergencies and works beyond the capacity of individual person. But the Manjo perform these situations only with their members.
- As to the dimension of **economic consequences** that affected the living conditions of the Manjo, the study depicted the following findings.
 - The access of engagement for the Manjo in economic activities was highly limited. That was related with their marginalization that resulted from their settlement pattern. The Manjo also lack favorable land for cultivation of cereal and other cash crops. Thus, they were engaged in hunting and labor work. Beside to this, the Manjo did not perform in business centers and hotel services in urban centers. This was due to lack of access to lease houses and absences of clients that purchase their commodities and use their services.
 - There were restrictions of exchange on the production of the Manjo. There was prohibition to use the products of Manjo and members of Gommaro did not buy agricultural products and other commodities.
 - The products that produced by Manjo were limited to only for domestic consumption. This was due to absences of market access and limitation of exchange. The Manjo provide only honey and cattle for the market because members of Gommaro can purchase honey and cattle.
- **Concerning the political consequences** the study founded the following.
 - Limitation of access to take part in political process was one of the political consequences that hardly affected the Manjo in the study area. They were not

allowed to take participate in political meetings and not allowed to give ideas in political meetings. This was due to their inability to decide, low self-esteem, and lack of confidences. Moreover, members of the Manjo were not allowed to hold political positions and lead offices as well as they were not trusted to hold positions. Thus, there were no adequate political leaders in the study area.

- Moreover, the Manjo social group lacks their representatives that represent their members in different levels of political organizations. This was due to two reasons: firstly, they were denied representation because they share common culture, language and life style which cannot be stand independently. Secondly, they were denied representation due to their small number. These situations made them to be dominated by the mainstream group.
3. Regarding the possible strategies to mitigate marginalization of Manjo clan the study founded the following strategies. Such strategies were blocked in three major themes: creating awareness, providing opportunities and empowerment and protection.
- **Creating awareness-** awareness creation for the Manjo clan about their equality rights is one of the strategies that can help members of the Manjo to claim their right. The Manjo have to aware about how to improve their life style, to care for personal hygiene and improve feeding styles. Similarly members of Gommaro have to be informed about the rights of Manjo to respect and protect them. This can help the members of Gommaro to develop positive attitude towards Manjo and promote health relation with them.
 - **Providing access and opportunities-** providing equal access in social, political and economic aspects can help to mitigate impacts of marginalization. Therefore, the Manjo can be involved in social, political, and economic, situations. They can participate in different occasions like in weeding, holidays, communal labor and ‘iddir’. They can participate in different political aspects and hold political positions. Furthermore, the Manjo can get economic access perform different jobs to earn income. For instances, they can be engaged in production, hotel services and shopping in urban centers and allowing chance for them to participate in social organizations.

- **Empowerment and protection-** Even though the Manjo aware about their equal rights and get access to use it, they hesitate to enjoy it due to the legacies of their life long marginalization. They require empowerment and protection. Thus, it is advisable to empower the members of Manjo clan to claim their rights and opportunities. This includes enhancing their capacity to take part in decision making and develop confidence to hold political powers and public offices and helping them to build residences and business centers in urban centers. Promotion of social relation between the Manjo clan and non-Manjo clan can break the gap between them. Beside to this, protecting the rights of Manjo from breaches and their opportunities from abuse is helpful to minimize marginalization and its consequences.
4. Regarding the difference between significant difference significant difference between the response of Manjos and non Manjos in the study area the study area the data had shown the following finding in each construct.
- The analyses of independent sample t-test show that there is no statistically significance difference between the response of Manjos and non Manjos on the causes of marginalization of Manjo in the study area.
 - An independent sample t-test computation also indicates that there is no statistically significant difference between the response of Manjos and non Manjos regarding the socio-cultural, economic and political consequences of Marginalization of Manjo.
 - Moreover, an independent sample t-test was computed in order to examine the existence of significant difference between the response of Manjos and non Manjos on strategies to mitigate marginalization of Manjo clan. The result disclosed that there is no significant difference between the response of non Manjo and Manjo regarding the strategies to reduce marginalization of Manjo clan in the study area.

5.2. Conclusion

The main purpose of this study was to assess the causes and consequences of marginalization of Manjo clan in Kafa zone Saylem woreda. Accordingly, depending on the data collected through questionnaire, interview and FGD which analyzed by using descriptive statics the following conclusions were drawn. The causes of marginalization of Manjo clan were their historical lineage or born from particular clan, low occupational status, breaches of food taboo or deviant feeding system, contradictory cultural practices or ritual practices, hygiene problems and characteristics. Beside to this, marginalization of Manjo clan was resulted in socio-cultural, economic and political consequences. The socio cultural dimensions include absence of social relation, denial of communality, prohibition of intermarriage, denial of burial process and denial of membership in community organizations. Furthermore, economic consequences of marginalization were limitation of access to participate, absences of favorable working place, restriction of exchange in the market, limitation of products and engagement in less valued works. On the other hand the political consequences were limitation of opportunity to take part in political process and to hold political powers as well as lack of representatives that represent the Manjo and raise their issues at local and national level. Moreover, creating awareness, providing opportunities and empowerment and protection were the possible strategies to mitigate marginalization of Manjo clan in the woreda under investigation. Besides, there was no significant difference between the response of non Manjos and Manjos regarding the causes, consequences (socio cultural, economic, and political) and mitigation strategies of the Manjo marginalization in the study area.

5.3. Recommendation

The present study has tried to assess the causes and consequences of marginalization and its mitigation strategies in Kafa Zone Saylem Woreda. Thus, based on the findings and conclusions of the study the following recommendations were made

- The study revealed that the long experienced marginalization of Manjo clan was caused by their occupational status, feeding habit, hygiene problems and characteristics of the Manjo themselves. Thus, members of the Manjo need to stop

such practices that contradict with culture and norms of the mainstream community as well as improve their ways of life to confirm with non Manjo Kafa.

- The study indicated that the prevalence of negative attitude and social stereotype towards Manjo social community. Thus, the non Manjo Kafa need to stop misunderstanding and social stereotype about the Manjo
- The religious institutions should teach the Manjo to stop eating religiously prohibited foods , work in way that improve the life style of the Manjo and allow burial places equal with non Manjo followers.
- The local communities need to develop positive attitudes towards the Manjo, engage them in their community organization like (iddir, debo) as well as develop health relationship to collaborate with them in every occasions.
- As the 1995 constitution guarantees the rights of Minority, the government should provide equal opportunity in employment, leadership, decision making for Manjo clan and protect the rights of Manjo and empower them to claim it.
- The study disclosed that the Manjo was denied access to run business urban areas. Thus, the local administrators and government agencies (town municipality) should work more in allowing access to run economic activities by providing lease of houses and land in urban areas as well as to abolish limitation of production and exchange in the Market.
- The study revealed that the Manjo clan engaged in less valued works and hunting in order to get income for their lively hood. Therefore, the government institutions also should create job opportunities for the Manjo to get in come to lead their livelihood and work more to improve living condition of the Manjo.
- As depicted in the study the Manjo clan was denied access to take part in political activities and lack representation. Hence, the political parties should allow equal access for Manjo community to participate in political process, to hold political posts and decision making processes equal as non Manjo Kafa.
- The Manjo share common culture, language, and ways of life. It is difficult to allow self-determination and independent representation. Thus, the representatives of Kafa at local, zonal, regional and national level should equally represent the Manjo Social community.

- The NGO's and civil societies need to work more in order to abolish the stereotyped image of the Manjo and create awareness for the Manjo about their rights.

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Appendices A

The formula employed for selecting samples from the sampling frames includes the following.

$$N=nk$$

Where: N= population size where the sample to be selected

n= sample size to be selected

k= sampling interval

The random number i represents random start

Therefore, the sampling interval of Manjo Kafa from DabbiKebelewas

$$k=N/n$$

$$k=211/42$$

$k=5.023 \approx 5$ Thus, every fifth unit were taken.

The sampling interval of non Manjo Kafa from DabbiKebele was

$$k=N/n$$

$$k=239/48$$

$k=4.97 \approx 5$ Thus, every fifth unit were taken

The sampling interval of Manjo Kafa from Ji'iKebele was

$$k=N/n$$

$$k=198/39$$

$k=5.07 \approx 5$ Thus, every fifth unit were taken

The sampling interval of non Manjo Kafa from Ji'iKebele was

$$k=N/n$$

$$k=269/54$$

$k=4.98 \approx 5$ Thus, every fifth unit were taken

The sampling interval of Manjo Kafa from TebellaKebele was

$$k=N/n$$

$$k=225/45$$

$k=4.97 \approx 5$ Thus, every fifth unit were taken

The sampling interval of non Manjo Kafa from TebellaKebele was

$$k=N/n$$

$$k=263/52$$

$k=5.05 \approx 5$ Thus, every fifth unit were taken

The sampling interval to select both Manjo Kafa and non Manjo Kafa was the same (5). Therefore, common sampling interval with different random start was used to select samples from sampling frame (list)

Appendices B



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PART I: QUESTIONNAIRES

Dear Sir/Madam

In advance, I am glad to thank you for your willingness to participate in this study. I am a post-graduate student at Addis Ababa University pursuing a Master's Degree in Civics and Ethical studies and carrying out a research on **The causes and consequences of Marginalization of Manjoclan in Kafa zonesayilem woreda**. Marginalization refers to exclusion of minority ethnic groups from participation in different social, economic and political activities. .

The findings in this study are purely for academic purposes in education and possibly put strategies in place to reduce the current situation in marginalization of Manjo clan.

Therefore, I kindly request you to participate in the study by filling the questionnaires as honestly as possible and to the best of your knowledge. You are, therefore, asked **not** to

indicate your name or any other form of identification. Confidentiality of respondents is highly respected. Your cooperation will be highly appreciated.

Yours sincerely!

General Directions

The purpose of this questionnaire is to gather information regarding the causes of marginalization of Manjo. Your genuine response for each item in the questionnaire could be of great help to the intended purpose. Therefore, I kindly request your honesty response. I promise that your response will be kept confidential and the information required for this study will only be used for research purpose.

. Thank You in advance!

DIRECTION Please indicate you answer using (√) marks in the boxes or writing your response on the space provided.

Section 1: Background Information

1/ Age: 46-5 56&above

2/ Sex F

3/Social group/clan/ Non-

4/year of residence in the area 11- 16-2

20& above

5. Educational level -4 8 12 Cert e Di ha

B A

Section 2: Causes of Marginalization of Manjoclan

6.1 The questions in the table below indicate the hypothetical causes of Manjo clan marginalization. Please indicate your opinion by putting a thick mark (✓) in the box (1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree)

No	Items	1	2	3	4	5
1	Marginalization is related with the descent/ lineage of Manjos					
2	The Manjo engaged in less valued occupational tasks such as, labor work , selling fire wood and charcoal					
3	The Manjos did not keep their personal hygiene					
4	The Manjos eat religiously or culturally prohibited and unclean food					
5	The non-Manjo (Gomaro) have a wrong perception about Manjo					
6	The activities of the Manjo are contrary to the norms of community					
7	The manjos are characterized as lazy, layer, and dishonest					
8	Every religion allow marginalization of the Manjo					
9	The Manjos are considered as sign of bad luck					
10						

6.2. Do you think that there are additional causes for Manjo clan marginalization? If so specify

Section 3 Consequences of Marginalization

7.1 The questions in the table below indicate the hypothetical consequences of Manjo clan marginalization. Please indicate your opinion by putting a thick mark () in the box (1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree)

No	Description of the question	1	2	3	4	5
A	Socio-cultural dimension					
1	The manjos have no good social relation with non manjo groups					
2	It is prohibited for Gomaro/non Manjo/ to have a meal together with Manjo social group					
3	Having marriage with manjo social group is forbidden for Gomaro					
4	The burial place and process of the Manjo is similar with Gomaro					
5	The manjo do not participating in different community organization like iddir, debo, gatherings on equal basis with non manjo clan					
6	The Gomaro do not eat the foods of Manjo					
7	The manjo do not enter in Gomato's house					
8						
B	Economic dimension					
1	The Manjos have limited access to perform economic activities					
2	The production of Manjo is limited to domestic consumption					
3	The manjos have no Market access to sell what they produce					
4	The Manjo cannot participate in running Shopping, hotel services and other business centers					

5	The Mmannjo cannot get lease of houses for shopping and other business centers					
6	The Gomaro do not buy the products provided by the Manjos					
C	Political dimension					
1	The manjos have access to participate in different political process					
2	There are adequate political leaders from the manjo social group					
3	The Manjos are trusted to hold political power					
4	The Manjo social group have their own representatives					

7.2 Do you think that there are other Socio-cultural consequences of marginalization of Manjo? If so

explain.....
.....
.....

7.3 Do you think that there are other economic consequences of marginalization of Manjo? If so

explain.....
.....
.....

7.4 Do you think that there are other political consequences of marginalization of Manjo? If so

explain.....
.....
.....

Section 4 Mitigation strategies for minimizing Marginalization

8.1. The questions in the table below indicate the hypothetical mitigation strategies for minimizing Manjo clan marginalization. Please indicate your opinion by putting a thick mark () in the box (1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree)

No	Items	1	2	3	4	5
1	Creating awareness for the Manjo clan about their equality rights					
2	Awareness creation for non Manjo groups about rights of Manjo					
3	Providing equal opportunity for the Manjo in economic activity					
4	Empowering the manjo clan to participate in decision making					
5	Enhancing the capacity of manjo to claim their right					
6	Protecting the rights of the Manjo clan					
7	Allowing the manjo to participate in community organizations					
8	Promoting social relationship between Manjo and non – Manjo clan					
9	Providing opportunities for the Manjo to improve their life style					
10	Helping the Manjos to build residences in towns					

8.2. Do you think that there are other strategies to reduce the marginalization of the Manjo? If so, please specify.....

Appendices C



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PART II: INTERVIEW GUIDE

Dear Sir/Madam

In advance, I am glad to thank you for your willingness to participate in this study. I am a post-graduate student at Addis Ababa University pursuing a Master's Degree in Civics and Ethical studies and carrying out a research on **The causes and consequences of Marginalization of Manjoclan in Kafa zonesayilem woreda**. Marginalization refers to exclusion of a clan or social group from different social, economic and political activities.

The findings in this study are purely for academic purposes in education and possibly put strategies in place to reduce the current situation in marginalization of Manjo clan.

Therefore, I kindly request you to participate in the study by responding the semi-structured interview as honestly as possible and to the best of your knowledge. You are, therefore, asked **not** to indicate your name or any other form of identification.

Confidentiality of respondents is highly respected. Your cooperation will be highly appreciated.

Yours sincerely!

PART II: Semi structured Interview Guide

General Direction

The purpose of this interview guide is to gather information regarding causes and consequences of Marginalization of Mano clan. Your genuine response for each item in interview could be of great help to the intended purpose. Therefore, I kindly request your honesty response and all your Responses will be tape-recorded in order not to miss any relevant information. I promise that your response will be kept confidential and the information required for this study will only be used for research purpose.

Thank You in advance!

1. Background Information

- 1.1. Sex: Male..... Female.....
- 1.2. Age.....
- 1.3. Social group: Non-Manjo..... Manjo.....
- 1.4. Year of residence

Direction: Please express your opinions and ideas about causes and consequences of marginalization of Manjo.

1. Could you explain the causes of marginalization of Manjo clan?
2. Do you think that marginalization is related with the descent/lineage of Manjo clan?
3. Is there any relation between marginalization of manjo clan and their occupation? How?
4. Do you think that there is wrong perception about marginalization of Manjo?
5. Could you explain the behaviors that characterize the Manjo clan?
6. Could you explain consequences of marginalization of Manj clan?
7. In your opinion what possible strategies should be taken to reduce marginalization of Manjo clan?

