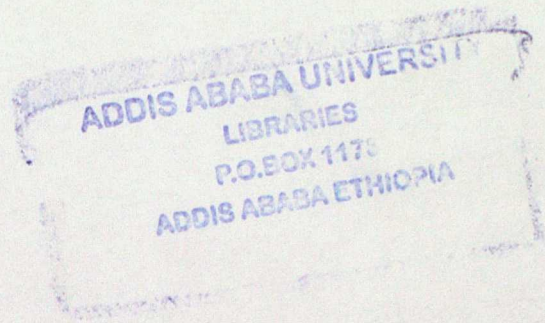
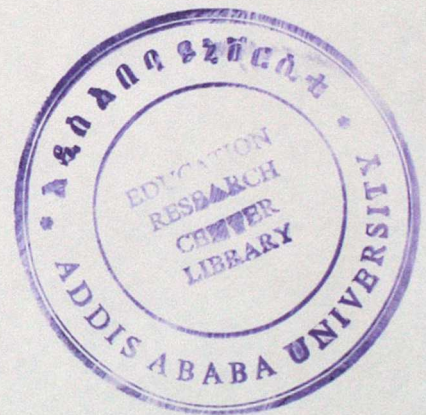


ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES



**The Influence of Socio-Cultural Factors on the
Primary Education of Majangir Students and
Possible Intervention Strategies**

By
Kenate Belis



College of Education
Department of Educational Psychology

June, 2005

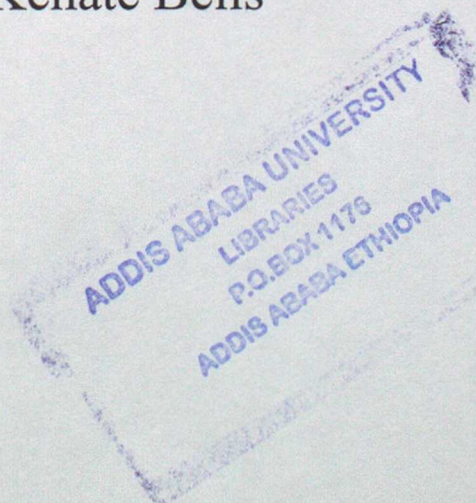
**THE INFLUENCES OF SOCIO-CULTURAL FACTORS
ON THE PRIMARY EDUCATION OF MAJANGIR
STUDENTS AND POSSIBLE INTERVENTION
STRATEGIES**

**A THESIS SUBMITTED TO THE SCHOOL OF
GRADUATE STUDIES**

**ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION
DEPARTMENT OF EDUCATIONAL PSYCHOLOGY**

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF MASTER OF ARTS IN SPECIAL NEEDS EDUCATION**

By
Kenate Belis



June, 2005

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIE

**The Influences of Socio Cultural Factors on the Primary
Education of Majangir Students and Possible Intervention
Strategies**

By
Kenate Belis
College of Education
Department of Educational Psychology

Approved by the Board of Examiners

Tamiric Andualem

Chairman, Department Graduate committee

[Signature]

signature

Yusuf Omer Abdi (Dr.)

Advisor

Yonke

Signature

Tibebu Bogale

External Examiner

[Signature]

Signature

Taha Fawzi

Internal Examiner

[Signature]

Signature

ACKNOWLEDGEMENTS

At the outset, I would like to express my deepest gratitude to my advisor,. Dr. Yusuf Omer Abdi (Associate Professor) for his unreserved and valuable guidance, illuminating suggestions and persistent encouragement, which undeniably helped me to work diligently on my thesis. For sure, this study would not have been a reality in such form had it not been for his valuable and critical comments.

I am also very much indebted to Mulalem Alemayehu who helped me morally from the very beginning to the end, and who have also been resourceful in suggesting valuable ideas.

I would like also express my deepest gratitude to W/t Meskerem Nagassa who undertook the work of typing the draft as well as the final script and to all the respondents or community members in the study area who helped me during data collection.

Finally, words can't express my feelings about the patience, encouragement and cooperation of my wife W/o Alemitu Feyisa. She also has scarified her interest and comfort in shouldering the burden and challenge of taking care of our child Oromia.

Addis Ababa
June, 2005

Kenate Belis

TABLE OF CONTENTS

	Page
Acknowledgement.....	i
Table of contents	ii
List of Tables	iv
Acronyms	v
Abstract	vi
CHAPTER ONE: INTRODUCTION	
1.1 Background of the Study	1
1.2 Statement of the Problem	4
1.3 Objective of the Study	5
1.3.1 General Objectives	5
1.3.2 Specific Objectives	5
1.4 Significance of the Study	6
1.5 Delimitation of the Study	7
1.6 Definition of Important Terms.....	7
CHAPTER TWO: REVIEW OF RELATED LITERATURE	
2.1 Socio-Cultural Factors	8
2.1.1 Family Background and Parental Support	9
2.1.2 Family Income and Working Conditions	11
2.1.3 Child-Parent Interaction	12
2.1.4 Community Participation in School Activities	14
2.1.5 Cultural Traditions and Beliefs	15
2.1.6 Parents Attitude towards Education	17
2.1.7 Early Marriage	18
2.1.8 Lack of Role Models and Low Self Concept	19
2.1.9 Gender Role Socialization and Stereotyping	20
2.2 Summary of the Review of Literature	20
2.3 Possible Intervention Strategies to Enhance the Primary Education of Students.....	21
2.3.1 Adjustment of School Calendar	21
2.3.2 Community Sensitization	22
2.3.3 Parental Counseling.....	23
2.3.4 Provision of Non Formula Education.....	24

2.4 An Overview of the Majangir Zone	25
2.4.1 Geographical Settings	25
2.4.2 Language and Religion	26
2.4.3 Population Characteristics	27
CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY	
3.1 The Research Methodology	28
3.2 Source of Data	28
3.3 Sampling Population and Sampling Technique	29
3.3.1 Sampling Population.....	29
3.3.2 Sampling Techniques	29
3.4 Instruments and Procedures of Data Collection	31
3.4.1 Instruments	31
3.4.2 Producers in Data Gathering	32
3.5 Method of Data Analysis	34
3.5.1 The Variables.....	34
3.5.2 Data Analysis Technique	34
CHATER FOUR: RESULTS AND DISCUSSION OF DATA	
4.1 Characteristics of Respondents	36
4.2 Socio-Cultural Factors that Influences the Participation of Majangir Students in Primary Education as Perceived by Respondents	55
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION	
5.1 Summary	86
5.2 Conclusion	88
5.3 Recommendation.....	89
References.....	92
Appendices.....	101
I. Questionnaire for Students in English and Amharic Version	
Ii. Questionnaire for Teachers in English and Amharic Version	
Iii. Interview Guide Line in English and Amharic Version	
Iv. Focus Group Discussion Guideline	
V. Guide Line Documentary Analysis	

LIST OF TABLES

Tables	Page
Table 1. Number of Majangir Students in the Sample School and Sample taken.....	30
Table 2. Total Number of Teachers in the Sample Schools and Sample taken	31
Table 3. Characteristics of Teacher Respondents by their Sex, Age, Religion, Educational and Marital Status and Services	37
Table 4. Characteristics of Student Respondents by their Sex, Age and Religion.....	39
Table 5 Parental Background of Students Respondents	40
Table 6. Characteristics of School Principals Educational Officials and Educated Parents by their Sex Age Religion, Educational Status, Occupation/Service and Marital Status	42
Table 7. Primary School (1-8) Enrolment, Dropout and Repetition Rate of Non-Majingirs Students in the Sample Schools	44
Table 8 Primary School (1-8) Enrollment, Dropout and Repetition Rate of Non Majangir Students in the Sample Schools	44
Table 9 Factors Contributing for Students Repetition as Perceived by Student Respondents	46
Table 10. Factors Contributing for Student Dropout as Perceived by Student Respondents	47
Table 11. Factors Contributing for Students Dropout as Perceived by Teachers Respondents.....	49
Table 12. Students Home Conditions Relating to Culture as Perceived by Student Respondents	50
Table 13. Family Environment in Education of their Students as Perceived by Student Respondents	51
Table 14 Parental Support for their Children as Perceived by Students Respondents	53
Table15.Socio-Cultural Factors that Influences Majangir Students Participation in Primary Education as Perceived by Student and Teacher Respondents.....	55

ACRONYMS AND ABBREVIATIONS

ANOVA	Analysis Of Variance
MOE	Ministry Of Education
NETP	New Education and Training Policy
PHRE	Population and Human Resource Development
UNESCO	United Nation Education Science Culture Organization
CSC	Central Statistical Census

Abstract

The main of this study was to assess the socio-cultural factors that influence the educational participation of Majangir students in primary education and identify possible intervention strategies to alleviate the educational problem of Majangir students.

To this end, a descriptive survey method was employed. A part from conclusion of documents from relevant sources, data were gathered from 260 Majangir students, 130 teachers, 15 education experts, 15 school principals and 20 educated Majangir ethnic people or parents. Systematic Random, purposeful and available sampling or applying diversified sampling techniques were used for selecting respondents. Percentage, mean, ANOVA, Scheefe methods and qualitative descriptive methods were employed to analyze the results of data obtained from questionnaire, interview, focus group discussion and document analysis.

The data from documentary analysis indicated that the status of the Majangir students in the zone is low. Based on findings from data analysis, the socio-cultural factors like early marriage, belittling of the value of education (specially that of girls), poor family background, lack of parental encouragement and support, low school community relation, poor child parent interaction, low attitude of the society towards education, gender role socialization and stereotyping, fear of marriage of Majangir girls out of their tribe, lack of role model and low self conception, lack of market center, very low family income, working condition and poor living standard and very high illiteracy rate in the society have been identified as major influencing factors in the educational participation of Majangir students.

Hence, it is conclude that, in most cases, the participation of Majangir students in the primary schools of the zone was a function of socio-cultural factors.

Depending on the results of findings, creation of awareness about the value of education, flexible educational calendar, sensitization of the society, boarding schools, parental counseling, provision of non-formal education and developing new technology in the area were recommended.

CHAPTER ONE

1. INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Education is one of the most important factors that has a direct relation to the development of society and continues to assume the same role as long as society exists. It plays significant role in molding the behavior of individuals and is believed to be basic and primary means for nations to develop and cope with technological and scientific advancements. It enhances all aspects of economic, political, social and cultural changes and progress. (Rosser et al, 1982). Moreover one of the aims of education is to strengthen the individual's and society's problem solving capacity, ability and culture starting from basic education and at all levels. It enables man to identify harmful traditions and replace them by useful one. It helps man to improve change as well as develop and conserve his environment for the purpose of an all rounded development by diffusing science and technology into the society (MOE, 1994).

However, education is important for the development of individuals as well as the society in any given environment. The kind of education, which a country needs and can use, is some what related to the social and cultural development of the country. On top of this, Fajerlind and Saha (1983) pointed out that all schools in every society are engaged in the process of socialization of some kind; it is unlikely that education could ever take place in attitudinal or cultural vacuum. Thus, education serves as a bridge in transforming values, culture and norms of the past generation to the present which wealth alone cannot do. Moreover, it looks impossible for people to make the best use of the environmental resources for life and society without having proper education in their settings. In this respect then, it could be said that education is one of the vital components of life and a means to solve the problems of the society.

Thus, the extent of future economic, social and cultural development of a given society is greatly determined by the degree of intellectual development of the young generation. This intellectual maturation is again determined by the skill, competence, knowledge, and behavior that young people acquire in schools. As a result,

psychologists and educators have long been interested in identifying factors that influence the learning process in education

Education especially primary and lower secondary education helps to reduce poverty by increasing the productivity of the poor, by reducing fertility and improving health and by equipping people with the skills they need to participate fully in the economy and in society (World Bank, 1996). Similarly, King and Hill (1993) pointed out the education in general and primary education in particular has direct and positive effects on earnings, farm productivity, and human fertility as well as inters generational effect on child health, nutrition and education. With regard to the purpose of primary education, World Bank policy paper (1990:8) has stated as:

Primary education is the part of educational system which serves two major purposes: to reduce illiterate and numerate population who can deal with problems at home and at work and to serve as a foundation up on which further education are built.

On the other hand, the relation of education and culture to the formation of identity, and in political terms, its relation to domination and existence, have by now becomes important items of discussion and enquiry. Thus, education is a key link in the connecting structure between culture and development (Shukla and Kual, 1998). However, Culture can permeate development only if first permeates education and if in return education effectively promotes fulfillment in one's own culture (UNESCO, 1993)

Some developing countries are heterogeneous in terms of having significant number of culture, ethnic and linguistic groups that aren't in the main stream of society. For instance, to multiple ethnic and language groups, in most part of Africa and India, the socio-cultural diversity that needs to be taken in the account in the design and implementation of educational programs (UNESCO, 1985). In relation to this, UNESCO (1991) identified that the minority groups often make up the majority of the population which in developing countries. It is this group in society who are usually

deprived of opportunities in the frame work of education for all and high school dropout and repetition rate,

In our situation, students' poor academic performance, the rate of dropouts and the rise of repetition in a class was reported by many researchers in the area of education (Seyoum, 1996, Tekeste, 1990). Thus, the issue of identifying factors that influences the process of primary education is the aim of this study.

Accordingly, the main focus of this study is to assess how socio-cultural factors: such as factors related to family background and parental support/encouragement, early marriage, child-parent interactions, low self concept, working and living conditions, lack of educated role model, community participation in school activities gender role socialization and stereotyping, educational background of parents, the attitude of society towards education, cultural, traditions and beliefs, affect the primary education of the Majangir students.

The Majangir society is one of the five ethnic groups inhabiting in the Gambella Region, South West of Ethiopia. The Majangir zone is one of the three zones in Gambella National Regional state founded on the basis of the minority ethnic identity among the three zones. It is located at the southeast part of the region and its capital is Metti, which is 583 kms from south west of Addis Ababa and 300 kms from Gambella, the capital city of the region. The zone has one wereda: namely the Godere Wereda, which is inhabited by more than ten nations and nationalities including the Majangirs. Thus, the study will be conducted on 26 primary schools of the Majangir zone and this study is meant to identify the socio-cultural factors that are influencing the primary education of Majangir students. Hence, the study will be conducted in some selected primary schools of Majangir zone.

1.2 Statement of the Problem

Primary education has a central importance to national development. It provides a literate and numerate population that can deal with problems encountered at home, at work and serves as a foundation for further education. (Colclough, 1993; Lockheld and verspoor, 1994). Moreover, it facilitates the ability to meet basic needs like adequate nutrition, shelter and clothing and access to health services and clean water (World Bank 1988).

However, In Africa, the median dropout rate before completion of primary. Schooling is 54 percent (Bishop, 1994). On top of this, Sadkar (1987) Identified out that students who are from minority and culture which permit large families, etc are about three times likely to dropout of school than others. Similarly, a study from Somalia shows a similar trend especially girls usually dropout of school after grade 3 (Larssen and Hassen, 2001).

Moreover, many research findings disclosed that dropout is higher among ethnic, racial and language minorities and there is high percentage of dropouts among minority groups (Brimer and pauli, 1971; Ramberger, 1987). These minorities have their own customs, values, norms and traditional provisions. First, parents actually have the culture that requires their children take part in different activities of economic values, second, these society haven't yet developed the awareness that education has significant role in the field of production (Aggarwal, 1982). Moreover, ethnic and cultural minorities resist modern schooling, which is rooted in their fear of cultural alienation and distortion of traditional values (UNESCO, 1985).

Furthermore, Odaga and Henevel (1995) indicated that the hindrance of socio-cultural factors on educational participation of children is worse on girls. The cultural expectations of girls and the priority given to the future role as mother and wives have a strong negative effect on their educational enrollment and participation.

In relation to our situation, particularly in case of Majangir society such socio-cultural problem are highly prevalent, Regarding this, the researcher of this study

while he was a teacher in this area has made a preliminary assessment of the problem and noted that the students from the Majangir family form significantly a large proportion of school dropouts, repeaters and poor performance compared with students from other ethnic background (Woreda education department office, 2003). Also it was indicated that the proportion of school drop outs from the Majangir families accounts more than half of the students who entered school in the specified period of time. Hence, this shows that majority of the students from this society dropped out of school or repeated grades with mark differences from students of other nationalities. Thus, the occurrence of these socio cultural factors have initiated the researcher of these study to investigation the problems that affect the primary educational participation and enrollment of the Majangir students

Hence, the study will be guided by the following leading question:

1. What are the major socio-cultural factors that accounted for the dropouts, repeaters and poor performance of Majangir students?
2. What are the traditional and cultural practices that affect the enrolment and participation of boys and girls primarily education of the society?
3. Do students from this society get proper care and support for their education?
4. What possible intervention strategies should be taken to alleviate the problem?

1.3 Objective of the Study

1.3.1 General Objectives

The general objective of the study is to investigating the influences of socio-cultural factors that will be resulted in a stagnation of enrollment, high dropout, repeaters and poor students' participation in the primary education of Majangir society.

1.3.2 Specific Objectives

The specific objective of the study will be able to:

1. find out the major contributing socio-cultural factors that account for the students dropouts, repeaters and poor performance of the Majangar students.

2. identify the traditional and cultural practices that affect the enrollment and participation of students in primary education?
3. identify whether the students of this society get proper care and support for their education.
4. pin point some areas for further investigation and suggest possible intervention strategies based on the finding of the study.

1.4 Significance of the Study

Since no research has been conducted in the area to identify the problem and their solutions, the study is expected to provide necessary empirical evidence regarding the major socio-cultural factors that may influence Majangir students' education, thereby enabling concerned individuals to be aware of the conditions and take necessary measures to improve the education of students. Hence, the results of the study are expected to:

1. identify the academic problems of elementary school students in Majangir society.
2. show the major challenges that hinder the educational participation of Majangir children in the primary schools of the Majangir zone.
3. increase the awareness of community members, regional, zonal and other concerned educational officials to the education of Majangir students and facilitate the development of policies and programmes to provide primary education in order to promote their social, cultural and economic progress.
4. suggest some valuable and provide possible suggestions to educational policy makers and planners to remedy the problems.
5. suggest the necessary information for further research in the area.

1.5 Delimitation of the Study

This study area is confined to the Majangir zone, which has a total of 26 primary schools. The reason the researcher will delimit his study in this area is that the researcher was working with the society for six years and has access and past experience on the area and because of different constraint the study will not include other society, and there is no sufficient studies conducted to investigate participation and performance of primary education of Majangir children in the zone.

The variables to be focused in the discussion of this study are those major factors related to the socio-cultural background such as educational background, working and living conditions, early Marriage, traditional and cultural practice, family support, child-parent interaction and attitude of society towards education, lack of educated role model and low self conception and gender role socialization and stereotyping, family background and community participation in school activities.

1.6 Definition of Important Terms

Enrollment: - the total number of students registered in the school system or cycle

Primary Education:- It is from grades 1-8 subdivided into two sections of basic (1-4) and general (5-8) education (MOE, 1994:14).

Dropout: a pupil who leaves school before the end of the final year of the Education stage or cycle in which she/he is enrolled (UNESCO, 1980:13)

Repetition: this is the situation in which pupils repeat or become unable to be promoted to the next higher grade after completing one academic year in a grade.

Parent: refers to a father or a mother or a guardian

Participation: in this study used to mean enrollment and indicates the persistence of pupils in primary schools (Kane, 1995)

Performance: the academic achievement of pupils in examinations, homework, lass attendance and study time are used as indicators correlating with performance (MOE, 2003:23)

Socio-cultural: in this study include social and cultural which I related to the activities or practices of the society/ communities.

CHAPTER TWO

2. REVIEW OF THE RELATED LITERATURE

Education is a social phenomenon aimed at upgrading the overall development of a given society. As a result, any change in education of society will have its profound effect on the overall process of educating school age children. It is believed to be relevant and acceptable if education tries to uphold the cultural heritage of the society. With regard to this, Kandker (1996) stated that education cannot escape the influence of the culture pattern in which it functions and proceed without regard to the particular environment which it is organized to serve.

The rural people in Ethiopia have little respect to the formal education since it has continuously ignored their culture. Many children in Ethiopia may be keep out of school not because of lack of school places, but because of their parents may have made conscious decisions not to enroll them (Tekeste, 1996). This implies that the level of awareness and understanding parents have about education affect the coming of school age children to school.

To promote education, factors related to family background such as parents educational status, family income, possession in home and educational environment are major influencing factors to be considered (Bridge et al, 1979). Substantially to this point, Omani Ministry of Education (1984) pointed out that among the factors that influences the educational process and which could be considered are:

- The socio-economic standard
- The family's standard of living
- The educational and cultural standards of the member of the society.
- The customs, traditions and trends particularly in regard to education.
- The prevalent values and ambitions of the society.
- The degree of cultural development of the society.

Accordingly, this study focuses on major socio-cultural factors that influence the primary education of students such as family background and parental support, family income and working conditions, style of child parent interaction, community participation in school activities, lack of role mode and low self conception, gender role socialization and stereotyping, cultural traditions and beliefs, and attitude of society towards education.

2.1. Socio-Cultural Factors

2.1.1 Family Backgrounds and Parental Support

The family background has significant implications in ones life because family is the first place of education of the child. It plays a pivotal role in the development of the child. The making or unmaking of his future life depends on his/her early experiences (Chaube, 1995). Thus, family background out of which children are brought up determines the children's success in schoolwork.

The crucial importance of the home is determining the school performance of children has long been also recognized. The educational level of parents' influences children's school performance more than the other variables like income and occupation. Parents who are well educated generally give high value to education and expect their children to become well educated too. They usually show interest in their children's progress and in meeting and collaborating with teachers. Particularly, Stevenson, etal (1987) found that more educated mother know more about their child's school performance, has more contact with teachers, and were more likely to have taken action, when necessary to manage their child's academic achievement.

The proper provision of educational materials and the creation of conducive home situation for the students from their parents is thought to be an important help in academic performance, but lack of encouragement and educational information from the parents to the students could likely cause certain deficiencies in their educational performance. With regard to this, Paschal, et al (1984) has to say a child capacity to prosper academically depends to a considerable extent, on the amount of parental

support he receives and the quality of home he is lucky or unlucky to inherit. On top of this, Lockheed and verspor (1991) pointed out that the occupational and educational level of parents has shaped the school attainment of children and they also state that pupils with parent support seems to be successful in their academic performance, while pupils lacking such parental support tend to fail in achieving what they desired in education.

Education level of parents are an important determinant of enrollment, repetition and dropout rates. Research findings indicate that educated parents are more likely to send their children to school and keep them longer in schools. Education of parents affects the children's school enrollment and year of schooling significantly (Magland, 1994).

On the other hand, illiterate parents are highly associated with high children dropout rate (Rumberger, 1987). One top of this, Lichter etal (1965) pointed out that families with low educational status do not give value to their children's education. They lack the ability to foster their children in education as that of the literate ones. That is, they do not encourage and provide the necessary books and other learning materials to their children. This implies that such parents often think that it is normal and proper to keep their children at home & need children help in their domestic work rather than schooling.

The major contributing factor to the isolation of the school from the community is lack of education of the parents. Parents who are uneducated do neither actively participate in school affairs nor understand school objectives and what is going on in it. This contributes to high wastage rate. Thus, children's success of schooling is affected for better or worse by the attitude and educational level of families. Especially, educational status of mothers plays the most important role in influencing children's school performance either positively or negatively and important predict of children's achievement in school. The better educated the mother the greater her commitment to her children education (Hallak, 1990) and the more illiteracy there is among mothers, the less chance their children of schooling (Chabaud, 1994) and the higher the contributor to wastage rate.

Thus, the provision of necessary materials and encouragement required from family depend mostly on the level of income, education of the family and the value they give to the education of their children. It also seems that, it is more useful to consider parental support as a sub-cultural factor than as an independent cause of enrollment and performance variations.

2.1.2. Family Income and Working Conditions

The home environment out of which children are brought up may help in limiting or facilitating their educational needs. There are many evidences that the economic activity of a society can influence the education of students. The pupil response to education is inevitably affected by under nourishment, vitamin deficiency, lack of adequate clothing and the effect of dirty and disease. Thus, in order to achieve, students should learn, and in order to learn, students should eat, wear and keep them from illness. Hence, one can fulfill these requirements when he/she has an access to money and when he/she has a positive social status in the society.

Students from agricultural and unskilled worker families are greatly affected by the hardship; they face in the process of learning which has a negative influence to academic achievement (Chapra, 1969). Accordingly, the low level of family income and the labour intensive occur of the family demands time of children as a working member of the household, then the student's time is a reason for poor academic performance and dropping out (Kobes, 1975). On the other hand, the effect of more income generating families to learner's achievement was also viewed by (Miner, 1968) in that an increased environmental stimulation in weather family can provide a leaner for academic advantage. Hence, it is true that the more money parents invest to their children in education, the good performance academically, their students acquire in schools.

Moreover, the children of parents with working (lower) class value do less well than the children of parents with middle class values who foster behavior and attitudes considered conducive to successful school performance (Finlayson, 1972). These

arguments are true, because lower class children are receiving less for the very reason that less relevant stimulation's at home are more likely the reason for forgetting what they learned in school (Slavin, 1994).

In developing countries, a major reason for inter-school differences in academic performance is variation in the socio-economic status of the families from which the pupils come. That the biggest differences with regard to academic achievement have been and will be probably continued to be caused by class differences. This is true in part because wealthier students experience small class sizes, better instruction, & many other advantages not experienced by poor students (Austin and Garber, 1992)

The students who are unable to buy pens, pencils, textbooks, papers and other related utilities will quit the school. This implies that economic impoverishment is one of the main reasons to dropouts for students' low participation, repetition and dropouts. Supporting this idea, the World Bank (1986) pointed out that talented students from poorer homes still find it hard to enroll because they cannot afford to forgo income or to pay for text books, transports, uniforms, and incidentals and thus, many have to dropout. Often, their places are taken by others who are less motivated and less prepared academically. Hence, low family income and working condition is one socio-cultural factor that influences the educational participation of students.

2.1.3. Child-Parent Interaction

Directly or indirectly social environment facilitates or hinders our daily movements. Our lives will always be tied with those of others. One of the common features of human being is his/her social interaction with each other and also sharing similar economic, political, cultural and social experiences. The child's school problems have their root in the home (Coombs, 1985). Because, family is the first school of an individual as education is a life long process that starts early in the period of infancy (UNESCO, 1991). To put in values, norms, and morals of the society in the child, the family as an educational institution is needed to prepare itself for such kind of activities.

Children cognitive development depends more on the modeling and intellectual stimulation they get from their parents than on the mere presence of material possessions. Parents who provide a rich cognitive environment interact with their children often not just when they need too, frequently at length and in ways likely to stimulate thinking (Hess and McDevitt, 1984).

Home is the immediate social environment which determine in shaping the personality pattern of an individual in his early stage of development. The child attitude toward people, expectancies of security and conditional/emotional responses are shaped in his early stage of development. These have strong influence on his future adjustment. The personal and social problems of the child are minimized if their interactions with their parents are increased.

During early childhood, children usually learn through imitation. Then they often to follow what their parents do. This initially in built behavior and personality will gradually develop and influence their learning activities either positively or negatively depending on the learning experience they have accumulated.

Family varies in their child rearing practices according to their background factors like education, occupational status, ethnicity and religion. As a result, the impact of home & family background variables are much more influential than that of either teachers or schools (Bridge, Judd and Mook, 1979)

In addition, there is variation in the types of parenting style or in child rearing practices across cultures. The point is that certain parental practices exhibit high degree of parental affection while other parental practices, put considerable limits and restrictions to the child's behavior (Kurdek & Fine, 1994, Miner, 1968)

According to Fantuzzo et al (1995), the type of behavior repertoire which prevail in the home generalizes to the school environment.

The family becomes the first socialization agent in the personality development of an individual (Rasseh & Vaideanu, 1987). Change in the family as an institution suggests that the education system is going to have to play a more important part in the socializing of children and the transmission of cultural norms, and values to the young. Conversely, however, the education system will itself be influenced by the profound change in the relations within the family, which will bring about a comparable change in relation with in the system, between teachers & those taught (Rasseh and Vaideanu, 1987)

2.1.4. Community Participation in School Activities

There is always interaction and interdependence wherever society exists. The major roles that community could perform in the development of education is effective participation in school construction and encouraging parents to send their children to school and motivate children to stay in school. However, some parents are indifferent about their children's progress and failure in schoolwork and throw away their responsibilities on school. On the other hand, schools are in no way meant to control the pupil's out of school activities. It is the parents who should follow up their children where about and what they do. With this regard, Assefa (1991) has noted that a school is not an Island speared from the rest of the community that it serves.

When the participation of community members in school program is active, the objective of school will be much more facilitated. If school community interaction operates as a continuation and strengthening of the formal education program, the success of projects will be supplemented by the knowledge acquired in the formal academic program (Zaudneh, 1989). Thus, without full participation and clear goal of society, it will be impossible to arrive at any universal understanding or agreement as to the purpose of education.

The interdependence of the schools and community means neither of them can stand by themselves. The school draws its students from the community and depends on the community for much of its financial, material and social support. The community in turn depends on the school for its change of value, attitudes and to shape its children (Gorton, 1988)

How the school and the community work together will play a large part in determining the efficiency of the school. What each does is directed towards the achievement of a common goal, that is, the betterment of school program & meeting the needs of community (Brimer and Pauli, 1971). Community participation in school affairs does not only raise pupils' performance but also increases the survival capacity of each individual pupil. If communities participation in provision administration, task performance activity of the school, then the school condition could be improved and students' achievement in learning school subjects also become effective.

School Organization depends much on their environment for the environment for the resources they get and for the clients they serve. Communities can assist, facilities man power & by participating in administration of the school (Atchison and Hill, 1978). Hence, community participation helpful since it contribute much by participating in all activities of school system and the society should participated in solving school problems, which are affecting students' effective learning.

2.1.5. Cultural Traditions and Beliefs

One of the purposes of formal education is to serve as a bridge in transforming the values, norms and culture of one generation to the next. It is influenced by social, cultural, political and geographical factors. Consequently, academic performance of students is affected both by internal and external factors. Factors within the classroom are not the only cause of low achievement in education and the home based factors, which include family size, household income, parents' education, cultural and traditional beliefs all contribute substantiality poor academic performance (Aggrawal,

1987). Culture is in essence, a pattern of expectations about what are appropriate behaviors and beliefs for the members of society.

Thus, culture provides a prescription for social behavior and it is defines as appropriate for men and women. Then cultural conditions can directly or indirectly affect educational process. For instance, traditional societies test that the male child has acquired the skills and values necessary for him to play a full part as an adult before having this status. The community is not aware of the child's education. In most cases females do not get chance to go to school due to some reasons associated with traditional beliefs.

The increasing educational and occupation needs less supported by traditional customs and beliefs, the exposure to new experiences are just a few such modern orientations, which result from school experiences (Fagrelind and Saha, 1983). But, if the educational profession is to neglect the full source of disorder and conflict in society itself, the work of the school will be negated and hampered by the influence of culture (Stanely, 1964). The problem of an African child as stated in Cultural Development of some Regional Experiences is that the school child's experience is at different levels and contradictory; the culture he lives out of school and the bookish and exogenous culture he learns at the new (UNESCO, 1981). Moreover, cultural traditions should be seen not as obstacles (dropout, repetition, etc) but as reservoirs of collective wisdom and foundations for new learning (UNESCO, 1991).

In addition to cultural problems, geographical barriers like distance from schools and problems of communications to exchange up-to-date information can also affect educational processes (Havelock and Huberman, 1977). Accordingly, Tallb (1998) pointed out that students who come from the disadvantaged or minority environment due to factors like remote area, family problem, poor housing and especially of cultural problems are more likely to dropout of schooling.

Since educational Organizations are people and people have different cultures and traditions, it goes without saying that educational activities are affected by peoples' traditional beliefs. The traditional beliefs of people in an organization includes historical backgrounds, ideologies, values and norms of the society which are not easily identified or which can not be given-up easily (Zaudnch, 1992; Kast and Rosentweing, 1985).

The learning environment would very convenient if parents, teachers, and school curricula are freed from superstition. Children bring divers cultural traditions into the classroom that may not be along with education activities. Unless these cultures are put in agreement with the classroom activities no intended out come will be achieved (Harbison and Mayers, 1964).

With regard to the importance of culture, Coles (1977) pointed out that culture could serve the activities of education as a source of knowledge. It is the source of security, the foundation on which the new can be built, the point of pride and the focus of national unity. It is the means where by some of the drabness of burden of life can be lightened and gaiety and creativeness enter in. On top of this, Compbell, Corbally and Nystrand (1983) identified that awareness of the culture around the school environment facilitates educational operations, because there is always a constant interaction between the two; the school within limit can affect the culture and the cultural values of the community can affect school.

2.1.6. Parents Attitude toward Education

The attitude of parents to education is very important to get their children educated. Some parents may think that schools have no benefit except as a means to take care of children while they are at work other consider as if education would alienate their children from the family and village by teaching unconventional beliefs (Coombs, 1985).Moreover, with regard to how parents may perceive schools, Brimer and Pauli (1971) pointed out that the school is a person like building where one sits in rows,

listening and being punished, controlled by people from a different superior neighborhood who never tried to find out what one thought or wanted to do.

The parental attitude to wards formal education probably had its foundation in the experience of parents who have a little hope in the school benefiting their children. They regarded it as a mean of taking children out of their hand (Briner and Panti, 1971).

In developing countries, especially in Ethiopia, Burckhardt (2000) identified some traditional and harmful views of society to wards the education of women such as:

- If a women gets an education and a mule is fed well, their follows disobedience.
- A home without a woman is like a bam without cattle.
- A women's country is her husband, and her obedience her living
- A kitchen is to a woman as a court is a man.

Holding the above beliefs and other sayings parents consider their daughters as responsible for running the whole house hold assignments and if woman are educated they may threaten man's position as the dominating figure in the family. Thus, limited knowledge by parents and communities of the social and health benefits, and beliefs that women considered as dominated by inferior feelings and girls may not continue in school or achieve poor performance.

2.1.7. Early Marriage

Early marriage is one of the socio-cultural factors that hinder the educational participation of girls in most developing countries. For instance, research revealed that in Somalia, parents encourage early marriage and attention is paid to the outer appearance of girls than to there intellectual abilities. Similarly, in Tanzania the society consider adolescent girls as something that is going to decaying unless used as soon as it is rape (UNESCO, 1995). This implies that early marriage influences on the educational participation of girls.

Moreover, according to Odaga and Heneved (1995) socio-cultural beliefs, customs and practices, pregnancy, early marriage, girls' expectation and other traditions play a significant role in decisions to keep or send girls to school. An initiation ceremony creates a lot of confusion and dilemmas for girls, affecting their school attendance and even leading to dropout.

Research revealed that the season for the early marriage of girls differs from one country to another (Mehra, 1988). For instance, in Kenya the Messai culture is polygamous, and a man's wealth is determined by the number of children he has (Akaranga , 1995). He also states:

A daughter's marriage increases the wealth of her family through combined cattle and cash cowries and, even since a girl joints her husband's family up on marriage her father is relieved from the burden of supporting.

The problem of early marriage is also worsened by the increasing poverty of Massai people, which leads Massai fathers to marry their daughter off at increasingly young ages. With regard to the implication of marriage on academic performance, E.C.A.(1997) found that marriage is so associated with child rearing and care of children for which the responsibility is of hers alone. A girl's opportunities to perform well is severely limited if she become a wife and mother at an early age.

2.1.8. Lack of Role Models and Low Self Conception

Lack of role models or a low self conception has been cited as one major characteristic of the disadvantaged groups of society. The lack of role model has significant influence on students learning. Modeling as an important part of social learning in which human beings learn their behavior from another significant person (Colman, 1970). Further Colman states (1970:11). We first observe someone then we imitate what we see, we are more likely to model our activities after people we consider admirable, children are very suspicious to such social learning process.

Thus, the absence of learned family member who succeeds in modern education in the community has its own impact on motivation of children to enroll in schools. On the other hand, Pruzek (1974) found that self- concept to be significantly related to academic achievement for the so-called disadvantaged as well as other students. And there is a positive relationship between high self-concept and school achievement. (Colman, 1970).

2.1.9. Gender Role Socialization and Stereotyping

Several studies indicated that gender role socialization and stereotyping is one of the socio- cultural factors that hinder girl's participation in education.

With regard to gender role stereotyping, Almaz (1991) and Almetsehay (1985) found that females are conceived by the society to be too much submissive, timid, mentally and physically weak, while males are competitive, courageous, and intelligent. As a result, such differentiation and expectation greatly affect females' aspiration and competency in education. The attitude of parents towards the importance of education for female is determined by what the society expects of the roles of females and males. For instance, researchers revealed that parents would rather boys to sent to school than girls, they argue that girls who attend school are likely to become prostitutes. Moreover, family considered their male children as brave, expressive, self confident, where as their daughters as shy, quite and dependent (Almaze, 1991:8). Thus, such activities affect the educational participation of students.

2.2. Summary of the Review of Related Literature

From the reviews and research findings discussed so far, one may conclude the following points in relation to the questions initially raised. Family background and parental support, family income and working conditions, child- parent interaction, community participation in school activities, cultural traditions and beliefs, parents attitude towards education, early marriage, lack of role models and low self conception, and gender role socialization and stereotyping are the socio-cultural factors that influence the primary educational participation of students.

In general, it should be noted that, supplementary evidences to some of the above reports and review conclusions are rare. In addition, some of the aforementioned research findings seem to be inconsistent, and there is little knowledge on some of the variables. These problems, hence, suggest the need for further investigation in the study area.

2.3. Some possible Intervention Strategies to Enhance the Primary Education of Majangir Students

The review of the related literature demonstrates the influences of socio cultural factors that hinder the educational enrollment, dropout, repetition and participation of Majangir students. These are also a growing body of scholarly reviews of intervention strategies to enhance the primary education of Majangir pupils and their efficacy. Some of the possible intervention strategies are:

2.3.1 Adjustment of School Calendar

Literature reveals that in order to meet the need of the local community, the school must consider the socio-economic activity of the society. This is possible by adjusting the school calendar when the parent needs the labour of the students. With regard to this, Degarge (1998:128) has to say:

The crucial step is to mitigate the cost of school attendance by introducing flexible school schedules and time tables to reduce conflicts between domestic and field activities of children and the schooling.

In many of the rural areas of Ethiopia, the school calendar does not take account of the special need of rural children to help their parents in agricultural and other domestic activities. On top of this, Wolday (1996) pointed out that in rural areas, educational enrollment of students is seasonal, and that is, number of students attending school significantly declined during harvesting season and increasing during the lean season.

Similarly, Degarge (1998) found that seasonal absenteeism and dropout are common in rural areas during the planting and harvesting times. The effect of these two problems can be reduced if learning is planned in blocks to allow students to leave and rejoins school at lower date.

Supporting the above idea, Kobes (1975) further elaborates that dropout will be lower if class schedule is adjusted to the needs of local community. Thus, this implies that adjustment of school calendar is one of the possible intervention strategies that reduce the dropout and repetition rate, and increases the enrollment and participation of students of Majangir society

2.3.2. Community Sensitization

Community sensitization is one of the intervention strategies that enhance the education of disadvantage groups. With regard to this, UNESCO (2002) pointed out that the disadvantage communities seen to have little conception about the value of education. As other societies, they strive to meet the other needs of their children but they give little concern to the children education.

As study shows, through seminars, workshops and village meetings are used in Uganda, Tanzania, Cameroon, Zimbabwe, Burkina Faso and Malawi to convince parent to reflect upon and understand the impacts of certain cultural and traditional practices on educational participation of children (Namuddu, 1993) as cited in Odaga and Henveld (1995)

Hence, through awareness creation about the value of education to make parents re-evaluate the benefits of education and sensitization programs are popular approaches for sharing, information at the community level. For instance, in Kenya, the national Council of women has run a project to educate parents in issues like early marriage, pregnancy, and female circumcision and through seminar, workshops and home visits, forty three district coordinators have informed people regarding girls education (Namuddu, 1995) as Citzed in Odaga and Heaved (1995). Therefore, one can deduce that through community sensitization, it is possible to reduced the influence of socio-

cultural factors on the primary education of children and it is one of possible intervention strategies to enhance the educational participation of students.

2.3.3. Parental Counseling

Primary school children need to get help beyond material support from their parents. Parental counseling as an elements of early intervention, particularly at early years of schooling minimizes the risk of failure(Riley, 1986). Research finding also suggest that parental encouragement has to be constant, even at the time when the child is a failure (Dale and Griffith, 1970)

The effort to make schools, particularly primary schools, efficient needs the joint venture of all in school and out of school communities. Pupils counseling should not be left any for teachers and school personnel. Community participation does not only raise pupils' performance but also increases the survival capacity of each individual pupil (Scott and Walberg, 1979).

With regard to the importance of parental counseling in academic success, Darge (1997) pointed out that the support and general supervision made to children in academic matters by the parents /care givers appears to contribute to achievement. Encouraging then to achieve the goals and making follow-up of their progress appear to promote academic progress.

The extent of parental support and follow up on children's school actively positively related to the level of academic performance. The provision of books and support in study at home by parents encourages children to perform better in school (Dale and Griffith, 1970). On top of this, Douglas (1970) pointed out that the extent to which parents encourage and assist the children on academic affairs at home influence their scores on tests or examination.

The educational support and encouragement given to children in their homes help them to succeed in their school performance. Children who obtain home assistance in doing school work at home perform better at the primary stage of their education

(William), 1970). Hence, parental counseling is one of the crucial elements of intervention strategies that reduce dropout and repetition, and increases the provision of enrollment and participation of students in the Majangir society.

2.3.4. Provision of non Formal Education

This forms of education is one of the possible intervention strategies, which enables to strengthen alternative education provision for out of school children and illiterate adults, so that disadvantaged groups can have access to quality learning opportunity. This type of education has a flexible organization and capacity to adjust time constraints of participants, particularly those from disadvantaged groups of the population (Bishop, 1994).

As research findings indicate, this program in Kenya was started with the goal of reducing illiteracy rate and it targeted 7-16 years old out of school children whose parents want them to remain at home to look after the domestic animals. The teachers are volunteers from the community; the program was successful because it uses a flexible learning schedule so that learning takes place after livestock relate duties are completed (Akaranga, 1995 and Bishop, 1994).

Similar studies also pointed out that complementary primary education (COPE) in Uganda focuses on reaching out-of-school children aged 10-16 years including those who have dropout from formal education system, children of the poor and children who are economically important to their family's survival are the main target of the program and encouraged to use student-centered and participatory approach. The program of learning gives learner's time to fulfill their domestic obligation (Akaranga, 1995). Thus, this implies that through this mode of education, it is possible to reduce students' dropout, illiteracy and increases the awareness and participation of Majangir society to wards education.

In general to overcome some constraints of socio-cultural obstacles especially an girls education, researchers like Floro and Wolf (1990), Yelfign etal (1995), and Teshome (2003) summarized the following points are possible intervention strategies:

- Promote adult literacy programs

- Increase community participation
- Lower the enrolment age
- Adjust the school calendar to accommodate household child labor requirement.
- flexibility of instruction
- provide child care and pre-school facilities, and early childhood education
- reduce the distance between to enhance women's status
- introduce medical and health support
- introduce school lunches
- adopt poverty alleviating strategies
- institute tutoring and mentoring programs

On top of this, Odaga and Henveld (1995) indicates the following ideas as a remedy, which the school can render to the effort of reducing students dropout and repetition rate and increases the educational participation and activities of students:

- Counseling of parents on giving their children sex instruction, assistance in courtship and providing a sound social life.
- Special recognition must be given to those teachers who serve the educationally disadvantaged societies.
- Strong school and community relationship
- Multi-cultural curricula that include material and role models from students own ethnic or cultural background.

2.4. An overview of the Majangir Zone

2.4.1. Geographical Settings

Gambella Region is one of the Regional states of the Federal Democratic Republic of Ethiopia, which is structured into three zone and seven Woredas, is located in south west of Ethiopia sharing international border with Sudan. Thus, the Majangir zone is one of the three zones in Gambella National Regional state founded on the basis of the minority ethnic identity among the three zones. It is located at the southeast part of

the region and its capital in Metti, which is 583 kms from south west of Addis Ababa and 300 kms from Gambella, the capital city of the region. The Zone has one wereda namely the Godere Wereda, which inhabited by more than ten nations and nationalities including the Majangirs.

Moreover, the Majangir people are sandwiched between “Nilotic” peoples such as the Anuak and Nuer to their west on the savannah of the Sudan-Ethiopia borderlands; and ‘Cushitic’ people such as the Oromo, Mocha and shako-Gimirra, to their east on the highland plateau of Ethiopia. The Majangir are radically distinguishable from the Nilotes and Cushites, their immediate neighbors, by language, culture and physical appearance (Staundfer, 1971).

Currently, the zone has a total surface area about 1925.88 square kilometer and falls in the attitude range of 500-2500 meters above sea level (taken from Majangir zone agriculture and development office, 1997 Budget planning paper).

2.4.2. Language and Religion

The name Majangir people previously in some literature call themselves – ‘Majang’ in the singular or adjectival are known to their neighbors by the various names ‘Masango’, ‘Masengo’, ‘Messengo’, ‘Ujang’ and ‘Tama’ (Staundfer, 1971). At present the Majangir call them Majangir people and speak Majangirenya.

Language is one of the socio-cultural characteristics of a population. A person may use a language as a mother tongue or speak it as a second language. Concerning this, CSC (1999) identified that 77.58 percent of Majangir population speaking only their own language (i.e. Majangirenya). But, the remaining 22.42 percent of the population speaking at least one additional language.

Religion is also another important socio-cultural characteristic of a population. It is an affiliation with a group having specific religion. Research finding shows that Majangir ethnic group were divided over different type of religion, Orthodox (1.9%),

protestant (70.1%), Catholic (6.2%), Muslim (1.2%), traditional (16.6%) and 4.0% indicates other. (CSC, 1999). This implies that most of Majangir ethnic group follows protestant, traditional and Catholic in their religious.

2.4.3. Population Characteristics

The Majangir society is one of the five ethnic groups inhabiting the Gambella Region, south west of Ethiopia. Thus, according to the 1996 Census, the special Godere Wereda now the Majangir zone had then a total population of 32,232 and projection for mid 1999 estimated it to about 40,486. The zone has different ethnic composition is that Majangir emerges to be the second largest ethnic group with 23.6 percent (CSC, 1999). With regard to the distribution of the total zonal population by sex, about 15,292 of the rural population are male and 13,292 are females, while 1676 of the urban population are male and 1497 are female.

Moreover, specifically as the Census (1999) and more recent estimated data by zonal representatives suggest that 7569 (3830 male and 3739 female) and 49 (28 male and 21 female) of the Majangir ethnic population lived with in the rural and urban center respectively.

CHAPTER THREE

3. THE RESEARCH DESIGN AND METHODOLOGY

3.1 The Research Methodology

The main purpose of this study was to examine the influence of socio-cultural factors on the primary education of Majangir students and identify the major factors that hinder their participation. It also aimed to suggest some possible intervention strategies that can be used to increase their participation and enrollment, and reduce the dropout and repetition rates of Majangir students in primary education.

To serve this purpose descriptive survey research method was employed with the assumption that it could help to identify the major socio-cultural factors that influence the primary education of Majangir students. The importance of this method has confirmed for such purpose by Best and Kahan (1998). Hence, this approach enabled the researcher to assess the prevailing socio-cultural factors that need to be alleviated so as to promote Majangir students participation in primary education.

3.2 Source of Data

Both primary and secondary data were used for the study. Primary source of data were obtained from Majangir students and teachers through questionnaires. Moreover, data from school principals and education experts were obtained through interview and focus group discussions were made with educated parents of students. These sources helped the researcher to acquire first hand information and draw inferences.

Secondary data were also obtained through documentary analysis. For this purpose, synthesized information was obtained from sample School Records Offices, Wereda Education Offices and CPS (1999). Finally, after the data were analyzed by employing appropriate statistical methods, finding were summarized and recommendations were made.

3.3 Sample Population and Sampling Techniques.

3.3.1. Sample Population

Out of 26 primary schools found in the Majangir Zone, 15 of them were taken. This comprised around 58 percent of the total primary schools operating in the Zone.

Regarding students, 260 were taken from the total population of 923 students from grade 4-8. This comprised 28.47 percent of the total Majangir students with sampled schools and 134 (77.01 percent) of teachers from the total of 174 teachers with sample schools were taken to fill the questionnaire. Moreover, 15 educational experts and 15 school principals, and 20 educated Majangir parents were involved in the interview sessions and focus group discussions respectively.

3.3.1. Sampling Techniques

For the purpose of this study, the researcher selected fifteen schools purposely to draw the sample of teachers and students. In purposive sampling of schools; the economic activity way of life, working conditions, socio-cultural background of the community and size of the number of Majangir students are taken into consideration. The respondents from these schools, teachers and students were selected by systematic random sampling and available sampling techniques. Availability sampling was employed, since in some schools, the number of students and teachers were very few. In most of the schools after taking the total number of Majangir students (male and female) in each section from grade 4-8, random selection of Majangir students were made from each section with the help of home room teachers and principals. In general Majangir students were taken as a sample purposefully by assuming that they could have better awareness about the questions raised.

The school principals and the education experts were selected by purposeful sampling to obtain appropriate and relevant information accordingly. Educated parents of the students' respondents of three primary schools were selected by using purposeful sampling techniques with the help of each school principal.

Nevertheless, it will be noted that the respondents were selected only from one ethnic group namely Majangir society, particularly the students and parents, and some school professionals (ten Majangir ethnic teachers were included).

Number of Teachers and Majangir Students Included in the Study.

Table 1. Number of Majangir students in the sample schools and sample taken.

No.	Name of School	Grades	Sections Included	No of Majangir Students	Sample	%
1	Gelesha	1 – 8	4 – 8	194	42	21.65
2	Goshine	1 – 4	4	17	8	47.06
3	Dushi	1 – 4	4	10	5	50.0
4	Kumi	1 – 8	4 – 8	211	50	23.69
5	Toli	1 – 6	4 – 6	8	5	62.5
6	Shone	1 – 4	4	5	5	100
7	Akashi	1 – 8	4 – 8	50	20	40.00
8	Baye	1 – 4	4	25	10	40.00
9	Dunchay	1 – 8	4 – 8	149	32	21.47
10	Ashine	1 – 4	4	10	5	50.0
11	Godere Mishin	1 – 8	4 – 8	151	34	22.50
12	Fejeji	1 – 4	4	36	15	41.67
13	Gonichi	1 – 4	4	22	10	45.45
14	Jeyin	1 – 8	4 – 8	3	3	100
15	Dophea	1 – 4	4	32	13	40.63
	Total			923	260	28.17

Total 2. Total number of teachers in the sample schools and sample taken

No.	Name of School	Total number of Teachers in 1997 E. C	Sample	%
1	Gelesha	12	9	75.00
2	Goshine	8	8	100
3	Dushi	6	6	100
4	Kumi	14	10	71.43
5	Toli	16	11	68.75
6	Shone	7	7	100
7	Akashi	38	22	57.89
8	Baye	6	6	100
9	Dunchay	14	10	71.43
10	Ashine	7	7	100
11	Godere Mishin	14	10	71.43
12	Fejeji	6	6	100
13	Gonichi	6	6	100
14	Jeyin	14	10	71.43
15	Dophea	6	6	100
	Total	174	134	77.01

3.4. Instruments and Procedures of Data Collection

3.4.1. Instruments

To gather data, the influence of socio-cultural factors on the primary education of the Majangir society: students, parents, school professionals and education experts were the potential sources of information. In the process of data collection four basic procedures were used:

- Data regarding dropout, repetition and academic performance were collected from documents available in Woreda Education Office and sample School Record Office
- Two separate sets of questionnaire were designed to collect data from students and teachers. Open-ended questions were also forwarded demanding the respondents to write variables and possible suggestions, which they think should be included.
- Interview guides were prepared to obtain additional information from school principals and education experts.

- Focus group discussion guides were prepared to enrich the information gathered for the study from educated parents.

3.4.2. Procedures in Data Gathering

The descriptive survey method is used in this study to treat the problem in a wider magnitude. The relevant data were gathered through questionnaire, interview, focus group discussion and document analysis.

Questionnaire, interview and focus group discussion items were prepared first in English and translated into Amharic by the help of the English language and Amharic language postgraduate students to make it easier for understanding.

In the first part of the questionnaire, multiple choice types were forwarded, with regarding to major socio-cultural factors affecting the educational participation of Majangir students and items also prepared in the form of rating scale which was indicated on five points.

In order to ensure the appropriateness of the questionnaire, a pilot study was conducted on 60 Majangir students and 20 teachers from two selected primary schools (Chemi and Jenje schools) to check its validity and reliability. These two primary schools weren't used in the main study. The coefficient of reliability to the questionnaire was computed using Cronbach Alpha after pilot testing.

The interview and focus group discussion guides were also piloted and refined in the above localities. The field trial had helped to identify ambiguities and misunderstanding, establish sample procedures as well as to test the validity of the instruments for collecting the necessary data. All the necessary amendments have been made inline with the feedback obtained from the respondents.

After sample schools for the study were identified, two assistant researchers were employed on part time basis. They were selected for their language skills, academic qualification and familiarity to the area and with the recommendations of the Woreda education experts. They were given a short training on how to administer questionnaire in their respective places. The training consisted of instruction in general techniques, field procedures for the study, and general procedures for completing questionnaires by respondents. They had to used as translators and data collectors. Convenient time was also chosen for the respondents in order to maximize the quality of responses and degree of return.

After a short visit to each school, the total number of teachers and Majangir students were obtained from the school record office and once all things are made ready for the researcher to proceed, the researcher was brief the purpose of the study to the respondents. After getting the consences of the respondents, the questionnaires were distributed to availably and randomly selected teachers and students respondents and respondents were respond individually through questionnaire. That is, after students were selected from each section and gathered in one class and the necessary clarifications were also given by the researcher for questions raised regarding some of the items from individual respondents.

Student respondents from the first three grades were deliberately excluded from the sample on the consideration that they were too young to provide the required information. Students from grades 4 – 8 were involved and the necessary orientation and explanation was made in Amharic and Majangir Language by the researcher and his assistant researcher. They were free to ask in their own mother tongue. Then students were allowed to give their own answer to each item individually and they could fill the questionnaire without any problem and with content and closely supervised by the researcher and assistant researcher.

In the case of principles and education experts, after they were identified as discussed in the sampling section, discussions were made on the objectives of the interview to minimize misunderstandings. Finally the researcher conducted the interviewing and recording by using tape recorder.

Finally, the educated parents (identified with the help of school principles) of the students respondents were appointed and gathered by the school principles. The researcher and assistants held the focus group discussion and record the necessary information's.

3.5. Method of Data Analysis

3.5.1. The Variables

The dependent variable of this study was the status of participation of Majangir students in primary education. The independent variables were the influences of socio-cultural factors that hinders the participation of Majangir students, which includes family background and parental support, family income and working conditions, child parent interaction, community participation in school activities, cultural traditions and beliefs, parents attitude towards education, early marriage, lack of role models and low self conception, and gender role socialization and stereo typing.

3.5.2. Data Analysis Techniques

Descriptive survey both quantitative and qualitative data analysis methods were used. To analyze the data, the following statistical techniques were employed.

- Percentage was used to explain the personality characteristics of respondents, document analysis and degree of the influence of socio-cultural factors on the educational participation of Majangir students.
- The weighted mean was calculated to identify the major impeding factors that hinder the participation of Majangir pupils in primary education.

- One way ANOVA and Scheffee methods were used to determine the significant mean differences between respondents views on the influences of socio-cultural factors and to see the perception differences of the two respondents.

In all the above cases, the existing differences were tasted for statistical significance at 0.05 level to tolerate errors that occur due to chances. Hence, using the above tools the following chapter treats the data obtained from the field to achieve the objective of the study.

CHAPTER – FOUR

4. RESULTS AND DESCUSSION OF DATA

This part of the thesis deals with the results and discussion of the data collected from sample schools of native Majangir children and teachers through questionnaire, school principals and education experts through interview and educated Majangir ethnic people/parents through focus group discussion.

The questionnaires were distributed to 260 students and 134 teachers. Among the distributed questionnaires those filled by 260 (100 percent) of students and 130 (97.01 percent) of the teachers were returned and usable. In addition, 15 education experts and 15 school principals, and 20 educated parents were involved in the interview and focus group discussion respectively.

The responses of students and teachers to each of the questions given were analyzed and interpreted. Most of the data gathered are organized using tables followed by discussions. For the sake of convenience, related questions are treated together. The responses of school principals, education experts and educated parents are used as additional ideas to substantiate the teachers and students responses. As a result, the responses are expected to be sufficient to draw inferences for the study.

4.1. Characteristics of Respondents

The purpose of this sub-topic is to give some basic background information about the target population. The target groups of this study were Majangir students, teachers, education experts, school principals and educated Majangir ethnic people.

Table 3 Characteristics of Teachers Respondents by their Sex, Age, Religion, Educational and Marital Status and Services

No.	Item	No.	%
1	Sex:- a. . Male b. Female	102	78.46
		28	21.54
	Total	130	100
2	Age: a. 18 – 25 years b. 26 – 30 years c. 30 years and above	20	15.38
		69	53.08
		41	31.54
	Total	130	100
3	Educational status: a. 10 + 1 b. 12 + TTI c. 12 + 1 d. 12 + 2 e. 12 + 3 f. 12 + 4	10	7.69
		62	47.69
		8	6.15
		45	34.62
		5	3.85
		-	-
	Total	130	100
4	Religion: a. Muslim b. Orthodox c. Protestant d. Catholic e. Other	20	15.38
		72	55.38
		32	24.62
		6	4.62
		-	-
	Total	130	100
5	Marital status: a. Married b. Unmarried c. Divorced	74	56.92
		55	42.31
		1	0.77
	Total	130	100
6	Service in the Zone/Region a. Below 3 Years b. 3 – 5 years c. 6 – 10 years d. 10 years & above	11	8.46
		19	14.62
		62	47.69
		38	29.23
	Total	130	100

As it is indicated in the introductory part of this chapter, a total of 130 teachers' respondents were involved in the study. Regarding their sex, 102 (78.46 percent) are males and 28 (21.54 percent) are females. This reveals that the participation of females in education sector in Majangir Zone is very low. Thus, this is an issue to be considered because it might have an influence on girl education particularly related to lack of role models and for some professional advice from the same sex for female students in the schools or in Majangir society in general.

With regard to the age of the respondents, the majority 69 (53.08%) and 41 (31.54 %) of teachers are between the age of 26 – 30 years and 30 years and above respectively. This indicated that the Majority of teachers were found in the adult age group and their responses could be dependable.

Concerning the educational background of respondents, the majority, that is, 62 (47.69%) and 45 (34.62 %) of teaches were 12+TTI and 12+2 graduates respectively. Regarding the religion of respondents, 72 (55.38 %) and 32 (24.62%) of teachers were Orthodox Christians and Protestant respectively.

As far as marital status was concerned, 74 (56.92 percent) of teachers were married and 55 (42.31 percent) of teachers were unmarried. With regard to service years in the zone or region, 62 (47.69 percent) and 38 (29.23percent) of teachers were between 6 – 10 years and 11 years and above respectively. The remaining 19 (14.62%) and 11 (8.46 %) of teachers were served in the zone 3–5 years and below 3 years respectively. Thus, from this information one can infer that the majority of teachers in the study area are well experienced. Therefore, we can say most teachers have better opportunity to assess the educational problems and have better awareness about the situation of students and parents to give reliable information about the educational activity, provision, enrollment and participation of their schools in particular and the educational activities and situations of Majangir zone in general.

In general, they have long years of services in the zone/region, which implies that teachers could have adequate awareness about the culture, tradition, belief, custom, working conditions, living standard and economic activities of the Majangir society and its impact on the educational participation of their children.

Table 4. Characteristics of Students Respondents by Their Sex, Age and Religion

<i>No.</i>	<i>Item</i>	<i>No.</i>	<i>%</i>
1	Sex: a. Male	192	73.85
	b. Female	68	26.15
	Total	260	100
2	Age: a. Below 10 years	-	-
	b. 10 – 14 years	52	20.0
	c. 15 – 16 years	83	31.92
	d. 17 – 18 years	88	33.85
	e. 19 years and above	37	14.23
	Total	260	100
3	Religion: a. Orthodox	7	2.69
	b. Muslim	3	1.15
	c. Catholic	9	3.46
	d. Protestant	209	80.38
	e. Other (traditional)	3	12.32
	Total	260	100

As it can be observed from the table, a total number of 260 students were involved in the study. Out of these, 192 (73.85 percent) were males and 68 (26.15 percent) were females. Regarding to their ages, 83 (31.92 percent), 88 (33.85 percent and 37 (14.26 percent) were 15 – 16 years, 17–18 years and above 18 years old respectively. This indicates that most of the Majangir students in the primary school are above the legal age standard for the given level. Hence, the great majority of student respondents were in their adolescent age, which has a lot to do with various socio-cultural practices in the Majangir community. This might have a positive contribution in the relevance of the data.

With regard to religion, the majority of male and female student respondents were protestant (that is, 209 (80.38%) which is one of the socio-cultural practices that will be investigated in this study.

Table 5 Parental Background of Students Respondents

<i>No.</i>	<i>Item</i>	<i>No.</i>	<i>%</i>
1	Mother's level education:		
	A. Illiterate/ on schooling	170	65.38
	B. Can read and write (non-formal)	41	15.77
	C. 1 – 4 grade complete	33	12.69
	D. 5-8 th grade complete	15	5.77
	E. 9 th grade and above	1	0.38
	Total	260	100
2	Mother's occupation:		
	A. Farmer	150	57.69
	B. Merchant	10	3.85
	C. Government employee	12	4.62
	D. House wife	88	33.85
	Total	260	100
3	Father's level of education		
	A. Illiterate/no schooling	116	44.62
	B. Can read and write (non-formal)	45	17.31
	C. 1 – 4 th grade complete	32	12.31
	D. 5 – 8 th grade complete	62	23.84
	E. 9 th grade and above	5	1.92
	Total	260	100
4	Father's occupation:		
	A. Farmer	225	86.54
	B. Merchant	12	4.61
	C. Government employee	23	8.85
	D. Others	-	-
	Total	260	100
5	Parent's Marital Status:		
	A. Live together	166	63.85
	B. Diverse	75	28.85
	C. Other	19	7.30
	Total	260	100
6	Family size :		
	A. 1- 2	15	5.77
	B. 3 – 4	47	18.08
	C. 5 and above	198	76.15
	Total	260	100

Concerning the educational background of their parents, majority of the respondents, that is, 170 (65.38%) of students indicated that their mothers are illiterate/ no schooling while the remaining students indicated that 41 (15.77 %), can read and write (non-formal) 33 (12.69 %) has completed from grade 1 – 4th, and 16 (6.15 %) has completed from grade 5 – 8th and above. With regard to their mother's

occupations, most of the students, that is, 150 (57.69 %) and 88 (33.85 %) of them indicated that their mothers were farmer and house wife in the family respectively.

On the other hand, the majority of respondents, that is, 116(44.62%) of students indicated that their fathers are illiterate (no schooling while the remaining students said that 45 (17.31) of their fathers can read and write (non-formal) 32 (12.31%) completed grade 1- 4th, 67 (25.76%) completed grade 5th – 8th and above. This figure proves that women are more illiterate than men in the Majangir society. This could be due to the inequality of opportunities between the two sexes in the scarce educational provisions of the educational system of the zone. This might have an effect on the educational participation of Majangir girls in the primary schools of the Zone. Regarding fathers occupations of student respondents, 215 (86.54 %) of them indicated that their fathers were farmers, and the remaining 12 (4.61 %) and 23 (8.85 %) indicated that their fathers occupation were Merchant and government employee respectively.

As far as the marital status of student respondents, 166 (63.85 percent) indicated that their parents (father and mother) live together and 75 (28.85 percent) of students indicated that their parents are divorce due to death and conflict. With respect to their family size, 198 (76.15 percent) and 47 (18.08 percent) of the students responded that their families comprise 5 and above and 3 – 4 family members respectively.

Table 6. Characteristics of School Principals, Educational Officials and Educated Parents by their sex, Age, Religion, Educational status, Occupation/service and Marital Status.

Respondents	Sex	Age		Religion		Education status		Occupati on service						
		No	%	No	%	No	%	No	%					
School Principals	Male	15	100	20-25	1	6.67	Muslim	2	13.33	12 th Comp.	-	-	Below 3yrs	-
	Female	-	-	26-30	6	40.0	Orthodox	8	53.34	10+1	-	-	3-5 yrs	3
				31-35	5	33.33	Catholic	-	-	12 + TTI	6	40.0	6-10yrs	5
				36&above	5	33.33	Protestant	5	33.33	12 + 1	2	13.3	10 yrs & 7	7
					3	20.00				12 + 2	7	3	above	-
						12 + 4	-	46.6						
Total		15			15	100		15	100		15	100		15
Educational Officials	Male	15	100	20-25	-	-	Muslim	3	20.0	Below 12	-	-	Below 3yrs	-
	Female	-	-	26-30	5	33.33	Orthodox	9	60.00	12 Comp.	-	-	3 – 5 yrs	-
				31-36	7	46.67	Catholic	-	-	12 + TTI	6	40.0	6 – 10yrs	5
				36&above	3	20.00	Protestant	3	20.0	12+1	4	26.6	10 yrs &	10
										12+2	3	7	above	
						12+3	-	20.0						
						12+4	2	-						
Total		15	100		15	100		15	100		15	100		15
Educated Majangir Parents	Male	14	70.0	20-25	-	-	Muslim	-	-	Illiterate	-	-	Farmer	12
	Female	6	30.0	26-30	3	15.0	Orthodox	3	15.0	1-4 th grade	3	15.0	Regional	6
				31-35	5	25.0	Catholic	-	-	5-8 th grade	7	35.0	Employee	
				36&above	12	60.0	Protestant	17	85.0	9 th & above	10	50.0	Employee	2
Total		20	100		20	100		20	100		20	100		20

As it is indicated in the introductory part of this chapter, 15 school principals and 15 education experts (a total of 30 interviewee) who have better awareness about the educational activities of the zone were involved in the study. With respect to the school principles, all the principals of the sample schools of the study areas were males (15 or 100%). This is also true for the education experts. That is, all the education experts were also males. This reveals that the participation of females in education sector and school administrators in Majangir zone is very low or almost no.

This is an issue to be considered because it might have an influence on girl education as related to lack of role models and professional advice from the same sex for female students in the schools or in Majangir society in general.

With regard to the age of the respondents, 6(40.0 percent), 5 (33.33 percent) and 3 (20.0 percent) of school principals between the age category of 31 – 35, 26 – 30, and 36 years and above respectively. This age is also true for education experts i.e; 7(46.67 percent), 5 (33.33 percent) and 3 (20.0 percent) of them fall between the stated age category. This indicates that the majority of the respondents were found with adult age group. Thus, this reveals that the responses of the respondents could be more dependable.

Concerning the educational background of the respondents, the majority, 7 (46.67 percent) and 4(40.0 percent) of school principals were 12+2 and TTI graduates respectively where as 6 (40.0 percent), 4(26.67 percent), 3(20.0 percent), and 2(13.33 percent) of education experts were TTI, 12+1 12+2 and 12+4 graduates respectively.

With respect to religion, 8(53.34%), 5(33.33%) and 2(13.33%) of school principals were orthodox Christians, Protestant and Muslim respectively. Concerning education experts 9(60.%) and 3(20.0%) were orthodox Christians and Muslims respectively, and also similar number, 3(20.0%) of them were Protestant in terms of their religious.

As to service years in the zone, the majority of school principals, 7(46.67%) and 5(33.33%) had above 10 years of service and 6-10 service years respectively. Similarly, 10(66.67%) and 5(33.33%) of the education experts were served above 10 years and 6-10 years in the zone. That is, both school principals and education experts have long years of services in the zone which implies that they could have adequate awareness about the living standards, working condition, the cultural and traditional beliefs of the Majangir community and its impact on the education participation of their children.

On the other hand, as one can see from the above table, 20 educated Majangir people who have better awareness about the Majangir society were involved in the focus group discussion from three smile primary schools (one from town area and two from rural area). Most of this respondents, 14(60.0 percent) are males and 17(85.0 percent) are protestant in their religion. With regard to their occupations, 12(60. percent) are farmers and community representatives, and 8(40.0percent) are employees (regional employees and government employees). Almost all of them were Protestants and were regional employees in different sectors of the zone and wereda offices. The majority of them are 9th grade and above. Age wise, most of them are 36 and above. Therefore their literacy level, occupational experiences and ages have a positive contribution on the dependability of the information obtained.

Table 6. Primary School (1 – 8) Enrollment, Dropout and Repetition of Majangir Students in the Sample Schools.

	Enrollment					Dropout					Sat for exam			Repeaters						
	M		F		T	M		F		T		M	F	T	M		F		T	
	No	%	No	%	No	No	%	No	%	No	%	No	No	No	No	%	No	%	No	%
5	1468	64.27	816	35.73	2284	755	51.5	340	41.7	1095	48.0	428	215	64.3	285	19.41	215	30.76	536	23.7
6	1630	64.45	899	35.55	2529	447	27.5	276	28.6	723	28.6	901	342	1273	272	16.69	288	32.04	560	22.14

Table 7. Primary School (1 – 8) Enrollment, Dropout and Repetition of Non-Majangir Students in the Sample Schools.

	Enrollment					Dropout					Sat for exam			Repeaters						
	M		F		T	M		F		T		M	F	T	M		F		T	
	No	%	No	%	No	No	%	No	%	No	%	No	No	No	No	%	No	%	No	%
5	2303	61.04	1470	38.96	3773	544	19.8	279	19.0	823	21.9	1433	831	2264	326	14.16	360	24.49	686	18.18
6	2463	59.94	1646	40.06	4109	335	13.6	211	12.9	546	13.3	1828	1127	2945	297	12.06	316	19.32	615	14.97

Source: Calculated from Godere Woreda Education Office, 1995 and 1996 students Roster (for table 6 and 7)

Key: M = Male
F = Female
T = Total

As it can be observed from the above table, the total number of Majangir students in all the sample schools in 1995 and 1996 E.C were 2284 and 2529 respectively. It shows an increasing trend in the two academic years. The percentage share of girls was 35.73 and 35.55 percent. When we compare to non-Majangirs, the enrollment of female Majangirs was very low. Hence, the percentage share of Majangir children participation in the sample schools were less than non Majangirs, even though there were school in which no non-Majangir was enrolled. The table also shows that the total dropout rates of Majangir students decreased from 1095 in 1995 E.C to 723 in 1996 E.C. Its percentage share was 48.0 and 28.6 in the two consecutive academic years. The number of Majangir male and female dropouts were 51.5% and 41.7% in 1995 E.C and 27.5% and 30.7% percent in 1996 respectively, and compared to non-Majangirs, the dropout rates of the Majangirs exceeds significantly in both sexes.

The total repetition rates of Majangirs students were 123.7 percent and 22.14 percent in 1995 and 1996 E.C. Its rate was also high for girls as it increased from 30.76 percent in 1995 to 32.04 percent in 1996 E.C, and compared to non-Majangirs, the repetition rates of the Majangirs exceeds significantly in both sexes.

In general, the number of Majangir students in the sample schools was lower than non-Majangirs in the two academic years. Besides, the dropout and repetition rates were much higher than that of the non-Majangir students. This implies, Majangir students' participation and involvement in primary education is very minimal. Hence, in this research an attempt were made to examine what the major socio-cultural factors that affects in their participation in the primary schools.

Table 9. Factors Contributing to Students repetitions as Perceived by students

S.No	Item	Respondents	
		No	%
1	Grade levels at which students repeated		
	a. Grade 1	36	18.46
	b. Grade 2	10	5.13
	c. Grade 3	13	6.67
	d. Grade 4	18	9.23
	e. Grade 5	62	31.33
	f. Grade 6	26	13.33
	g. Grade 7	21	10.77
	h. Grade 8	9	4.62
	Total	195	75.00
2	Repetition rate of students at different grade levels		
	a. Not at all	65	25
	b. Only once	98	37.69
	c. Twice	42	16.15
	d. Three times	29	11.16
	e. More than three time	26	10
	Total	260	100

As it could be seen from the table, majority of respondents, 75 percent of students repeated at different grade levels and 37.69 percent, 16.15 percent, 11.16 percent and 10 percent have repeated from the time they began primary education till now only once, twice, three times and more than three times respectively. This shows that there is high educational wastage in the Majangir society and it affects the educational participation of Majangir children.

Moreover, respondents also asked the reason why they repeated more than once and they revealed that lack of parental support/encouragement, being engaged in income generating activities/peak agricultural seasons, late admission and early marriage, society's low value for education, lack of encouragement from school, long distance from home to school and poor academic performance were the main reasons for their repetition at different grade levels. On top of this, Anbesu and Junge (1988) and Yelifign etal (1995) argue that very low income of parents, early marriage, distance from home to school, negative attitude towards the education of their children are some of the reasons why pupils repeats.

Table 10. Factors Contributing to Student dropouts as perceived by Students

S.No	Item	Respondents	
		No	%
1	Dropped-out of school:		
	a. Yes	135	51.92
	b. No	125	48.08
	Total	260	100
2	Duration of dropout		
	a. for one year	75	55.56
	b. for two years	26	19.25
	c. for three years and above	34	25.19
	Total	135	100
3	Seasons of dropped out:		
	a. Autumn	52	38.52
	b. Spring	60	44.44
	c. Winter	16	11.85
	d. Summer	7	5.19
	Total	135	100
4	Reason for dropping – out		
	a. to collect farming activity like bee honey, coffee, crop	78	69.64
	b. because many of brothers/sisters/ school friends have dropped-out during	14	12.50
	c. due to seasonal culture of the society during this time	9	8.04
	d. for marriage purpose	11	9.82
	e. others	23	17.00
	Total	135	100

As it can be seen from the table, 51.92 percent of students responded that they were dropped-out of school, while 48.08 percent of them were not dropped-out. This indicates that there are high educational wastage in Majangir society. Respondents also asked for how long did they leave the school, 55 percent of them left for one year, 19.25 percent left for two years and 25.19 percent for three years and above.

Moreover, respondents asked the reason why they were dropped-out for one year and above and they stated that lack of parental support/encouragement, being engaged in income generating activities, related with peak agricultural seasons, influence of cultural traditions and beliefs, lack of finance and materials for schooling, low attitude

of the society towards the value of education, early marriage, lack of parents follow up and lack of parental participation in schools, distance from home to school and due to poverty.

Furthermore, concerning during which seasons they dropped out, most of the respondents, that is, 38.52 percent and 44.44 percent of students responded that they dropped-out during Autumn and spring. The main reason for dropped-out during these seasons, 69.64 percent of students responded that to collect farming activities like bee honey, coffee and crops. Also, 12.5 percent, 8.04 percent and 9.82 percent of students dropped out because of his/her brothers/sisters school friends have dropped out during these seasons and so he/she, due to seasonal culture of the society and for marriage purpose, respectively.

This finding is complemented with the interviewees and educated Majangir people. They further revealed that inappropriate school calendar was one of the major causes of students' dropout in Majangir society. This is because during the stated seasons most of Majangir students engaged in bee honey activities and this affect their educational participation. Moreover, as these respondents have to say, during harvest time almost half of the students went back to their home to help themselves and some of them come to school after spending time more than a month.

Different research findings on dropout revealed different factors or reasons of student dropout. With regard to this, FAWE (1995) confirms that female schooling is treated by especial problem causes by a sophisticated interplay of socio-cultural and natural factors than male students. On top of this, Rose etal (1997), Assefa (1991), and Yelifignetal (1995) reported the reasons for students dropout in primary schools includes, lack of learning materials, very low income of parents, early marriage, engaging in farming activities, unwillingness of parents to let their children education continuously.

Table 11. Factors Contributing Student Drop-out as Perceived by Teachers

S.No.	Item	Respondents	
		No.	%
1	Students initiation for schooling:		
	a. Parents	31	23.85
	b. Teachers	65	50.00
	c. Students themselves	34	26.15
	d. Other	-	-
	Total	130	100
2	Duration of dropout:		
	a. Autumn	49	37.69
	b. Spring	45	34.62
	c. Summer	36	27.69
	d. Winter	-	-
	Total	130	100

As it could be seen from the table, the responsibility who initiate and made Majangir children to enter school first time 50 percent, 26.15 percent and 23.85 percent of respondents responded that teachers, students themselves and parents took the responsibilities. This implies that due to lack of awareness about the value of education and their traditional, way of life parental involvement on primary education of Majangir society is low. This affects the educational participation of their children.

Concerning the season at which most students dropout, majority of the respondents, 37.69 percent and 34.62 percent of teachers responded that most of them dropout during autumn and spring respectively. The reason why most students dropped out during these two seasons, 72.31 percent of teachers reason out that many students engaged in collecting and harvesting bee honey and other farming activities. This shows that parents highly demand the labor of their children and/or student themselves engaged in farming activities to sustain and help them. Supporting this idea, Rose etal (1997) and Assefa (1991) pointed out that incapability of parents to provide their children with learning materials, early marriage, lacking interest in schooling on the part of pupils themselves due to cultural and traditional adaptation of the society, due to students engaged in collecting, planting and harvesting farming activities.

Table 12. Student Home Conditions relating to Culture as Perceived by Students

S.No.	Item	Respondents	
		No	%
1	You were first send to enter a school from the beginning by the help of		
	a. Your mother	53	20.38
	b. Your father	85	32.69
	c. School teachers	20	7.69
	d. My self	93	35.77
	e. Your friends	9	3.40
	Total	260	100
2	When you first entered a school, were you living with your parents		
	a. Yes	98	37.69
	b. No	162	62.31
	Total	260	100
3	The reason for you to isolate from your parents and to live alone:		
	a. Because of the culture of the society	73	45.06
	b. Because of your parents didn't want you to live with them after ages of 6 years	38	23.46
	c. To be married and ready your own independent couple life	15	9.26
	d. All are reasons	36	22.22
	Total	162	100

As it could be understood from the table, 20.38 percent, 32.69 percent and 35.77 percent of students have responded that they were made to enter to the school by their mother, father and self-effort respectively. This shows that most of students have had a great role about their education than their parents starting from the beginning.

Among the student respondents, 62.32 percent replied that they didn't live together with parents at the time of school years. This is due to different factors shown in the table, among these, the culture of the society (45.06%), the tradition that didn't allow children to live with their parents after 6 years, (23.46%) and 9.26 percent for marriage and start independent life of their own. Research finding also reveals that the process of child-rearing undergoes important changes as children grow up. During each phase of children's development, different problems because foci for parental, concern and subsequent action. A major influence regulating parenting behavior may be parents' beliefs and attitudes about children and children's behavior at different

ages (Ownens, 1993). Over and above, because of there are different cultural background, religion, traditions, beliefs and environmental limitations, which are presented in different locality there is also different in opinion and understanding to educate their daughters and sons (Davison and Kanyuka, 1992).

Table 13. Family Involvement in Education of their Students as perceived by Students.

S.No	Item	Respondents					
		Yes		No		Total	
		No	%	No	%	No	%
1	Family ask you about your school day	117	45	143	55	226	100
2	Family look at your exercise book	49	18.85	211	81.15	260	100
3	Family help you at your homework	28	10.77	232	89.23	260	100
4	Family usually communicate with your school	44	16.92	216	83.08	260	100
5	Do the contribution of your parents affect your success in your academic performance	218	83.85	42	16.15	260	100

As it can be seen from the table, majority of the respondents, that is 211(81.15 percent) and 143 (55 percent) of students responded that there were no one in the home who usually look their exercise book and ask about their school day activities. This indicates that absence of enough support and follow up controlling system of the family/ Parents at home influences the educational participation of students. On top of this, Aggarwal (1981) indicated that it is the home more than the school that determines the quality and direction of any child's life and that is the education of any kind. The parents who provide good moral pattern are far better in helping the adjustment than those who provide poor model for imitation (Chauhan, 1982). Thus, parents are expected to have great influence on the over all development of the child. It is because; parental influence or control plays an important role in shaping the future career of their child. Hence, problems encountered at home (or absence of support) have significant impact on the success or failure of students.

Concerning some one at home who help them in terms of their homework and visit to their school, majority of the respondents 89.23 percent and 53.08 percent of students responded that no such support were given in their home and at school. Again, this directly or indirectly affects the educational performance and participation of the

pupils. With regard to this, Levine and Havighurst (1972) pointed out that parents who provide a positive environment to teach their children to work hard and complete their homework enhances the effectiveness of children's learning and academic performance.

Moreover, regarding the contribution of parents that affects academic performance of students, 218 (83.85 percent) of students agreed that it affects their academic performance or success. This implies that parents have their own contribution for poor academic performance of students. Supporting for children's school activities at home plays a significant role in learning, teaching of academic competence and success (Ginsburg and Bronstein, 1993). Similarly, Nock (1987) indicated that encouragement and support at home in children's school activity have relationship with their achievement in school. Better encouragement and supporting homes tend to produce higher aspirations in their children's learning, which in turn explains that greater educational performance of such children. Hence, lack of parental involvement in the primary education of Majangir children is a socio-cultural factor that influences the educational participation of students.

Table 14. Parental Support for their Children as perceived by Students

S.No.	Item	Respondents	
		No.	%
1	Enough support for schooling from your parent:		
	a. Yes	61	23.46
	b. No	199	76.54
	Total	260	100
2	Your parents/guardians buying pen, pencils, exercise books, books, for you		
	c. Yes	103	39.62
	d. No	153	60.38
	Total	260	100
3	The source of school materials:		
	a. My self	114	69.94
	b. Government organization	8	4.91
	c. Friends	5	3.07
	d. Teachers	7	4.29
	e. Others	29	17.79
	Total	162	100
4	Your source of income:		
	a. Bee honey	79	69.30
	b. Coffee	17	14.91
	c. Cattle rearing	4	3.51
	d. Other	14	12.28
	Total	114	100
5	Your parents provide you with help and encouragement in your school work		
	a. Yes	41	15.77
	b. No	219	84.23
	Total	260	100

As it is indicated in the table, majority of the respondents, that is, 76.51 percent of students responded that they didn't get enough support for their schooling. The respondents also asked whether their parents/guardians buy pen, pencils, exercise books and other learning materials or not, 39.62 percent of students responded that they could get from their parents, while 60.38 percent of students replied that they couldn't get for their parents or guardians. Thus, the source of the school materials as indicated in the table, most of the time, it is not the responsibilities of the parents, but the self-efforts of the student themselves. Moreover, as stated in the table the source of income are bee honey, coffee, cattle rearing and simple products of farming activities like Baka, tobacco. Hence, as it could be observed from the table and because of the

stated reasons, majority of Majangir children didn't provide enough support and encouragement from their parents for schools. This implies that absence of enough support from their parents affects their educational participation.

Moreover, the finding is complemented with the educated Majangir parents. They reveals that the economic standard of Majangir society is very low. This is because the farming system of the society is still primitive. That is, to say they practice shifting cultivation with hoe. They can't feed themselves let alone to send their children to attend school. This implies that due to low economic and income activities of the society's, the educational participation of students are very low. One top of this, Crule (1973) stated that poor families can't afford the cost of education for their children to plough, trade or deal with other income generating activities. Parents would not volunteer and don't have the capacity to pay expenses for papers, pencils and other necessary materials especially if their children spent their time only in school activities. This might have a negative impact on the degree of assistance and encouragement for the success of students. Thus, parents have profound influence on the ways their children view school learning (Traverse, 2000).

On the other hand, Douglas (1964) stated that children whose parents take an interest in their school work and encourage them improve their school performance. Similarly, many studies suggest that responding to children's needs readily and adequately, providing explanations about desirable and undesirable actions and rewarding desirable behavior's at home faster the development of self management. This could help to establish psychological security and play its own role in the children's school learning and performance (Steinverg etal, 1994; Phillips etal; 1987 and others) as cited by Darge (1997).

Thus, absence of such encouragement and support from the parents affects the educational participation of students. Hence, as respondents and different literature argue that Majangir parents didn't provide enough encouragement and support for their children. Therefore, it is possible to conclude that Majangir students didn't get care and parental support for their education.

Table 15. The socio – cultural factors that influences the primary education of Majangir pupils as perceived by teachers and students

Variables	Respondents	Response Value													
		5		4		3		2		1		Total		\bar{X}	F
		No	%	No	%	No	%	No	%	No	%	No	%		
Early Marriage	Teachers	24	18.5	23	17.7	28	21.5	32	24.6	23	17.7	130	100	2.95	4.552
	Students	86	33.1	26	10	18	6.9	18	6.9	112	43.1	260	100	3.03	
Fear of marriage with non Majangir ethnic group	Teachers	43	33.1	24	18.5	16	12.3	20	15.4	27	20.7	130	100	3.28	1.496
	Students	83	31.9	23	8.9	21	8.1	44	16.9	89	34.2	260	100	2.87	
Fear of sexual harassment and abduction	Teachers	18	13.9	13	10	21	16.1	26	20	52	10	130	100	2.38	1.746
	Students	62	23.8	8	3.1	47	18.1	31	11.9	112	43.1	260	100	2.53	
The influence of rape and forceful marriage on educational enrollment & dropout	Teachers	22	16.9	13	10	25	19.2	24	18.5	46	35.4	130	100	2.55	1.481
	Students	78	30	26	10	31	11.9	39	15	86	33.1	260	100	2.89	
Religious attitude towards modern education	Teachers	28	21.5	17	13.1	18	13.9	23	17.7	44	33.8	130	100	2.75	1.743
	Students	65	25	17	6.5	31	11.9	41	15.8	106	40.8	260	100	2.59	
The tradition on the role of females is influential	Teachers	46	35.4	37	28.4	17	13.1	18	13.9	12	9.2	130	100	3.67	5.811
	Students	140	53.9	41	15.8	21	8.1	29	11.1	29	11.1	260	100	3.90	
Gender socialization role and stereotyping	Teachers	29	22.3	43	33.1	21	16.2	25	19.2	12	9.2	130	100	3.40	4.059
	Students	88	33.8	42	16.2	52	20	39	15	39	15	260	100	3.39	
Low self concept of Majangir children	Teachers	38	29.2	27	20.8	26	20	21	16.1	18	13.9	130	100	3.35	0.046
	Students	80	30.9	44	16.9	68	26.1	39	15	29	11.1	260	100	3.41	
Low sensitization of the Majangir people	Teachers	52	40	32	24.6	21	16.2	15	11.5	10	7.7	130	100	3.78	3.156
	Students	112	43.2	52	20	49	18.8	29	11.1	18	6.9	260	100	3.81	
Belittling the value of girl education	Teachers	49	37.7	36	27.7	21	16.2	13	10	11	8.4	130	100	3.28	0.046
	Students	109	41.9	34	13.1	52	20	18	6.9	47	18.1	260	100	3.54	
Lack of educated role models among Majangir	Teachers	49	37.7	30	23.1	21	16.2	15	11.5	15	11.5	130	100	3.64	4.911*
	Students	91	35	34	13.1	42	16.2	36	13.8	57	21.9	260	100	3.15	
Parents fear the children will develop disobedience after school	Teachers	14	10.8	22	16.9	22	16.9	25	19.2	47	36.2	130	100	2.47	6.736*
	Students	81	31.1	42	16.2	44	16.9	42	16.2	51	19.6	260	100	3.23	
Parents suspicion towards the things children taught culturally in schools may result in undesirable behavior	Teachers	16	12.3	19	14.6	21	16.2	31	23.8	43	33.1	130	100	2.49	0.353
	Students	57	21.9	29	11.2	52	20	39	15	83	31.9	260	100	2.76	
The level of educational background of parents	Teachers	14	10.8	14	10.8	9	6.9	31	23.8	62	47.7	130	100	2.13	1.496
	Students	48	18.5	26	10	23	8.8	49	18.8	114	43.9	260	100	2.40	
The extent of parents to supply the necessary materials to their children	Teachers	13	10	14	10.8	20	15.4	36	27.7	47	36.1	130	100	2.31	3.189
	Students	39	15	29	11.2	57	21.9	57	21.9	78	30	260	100	2.59	
Parents' lack of interest to send their children to school demanding child labour	Teachers	21	16.1	29	22.3	27	20.8	27	20.8	26	20	130	100	2.94	2.894
	Students	59	22.7	21	8.1	42	16.2	65	25	73	28	260	100	2.72	
Parents participation towards the education their children	Teachers	25	19.2	18	13.8	19	14.7	25	19.2	43	33.1	130	100	2.67	0.211
	Students	29	11.2	29	11.2	75	28.8	62	23.8	65	25	260	100	2.60	
Degree of parents	Teachers	20	15.4	19	14.6	28	21.5	27	20.8	36	27.7	130	100	2.69	

Degree of parents participation in school	Teachers	20	15.4	19	14.6	28	21.5	27	20.8	36	27.7	130	100	2.69	1.746
	Students	29	11.1	26	10	49	18.8	81	31.2	75	28.9	260	100	2.43	
Lack of interaction of parents with their children	Teachers	44	33.9	26	20	15	11.5	18	13.9	27	20.7	130	100	3.32	8.746*
	Students	52	20	26	10	34	13.1	31	11.9	117	45	260	100	2.48	
Frequency of relation between school an parents to discussion issue concerning their children	Teachers	10	7.7	23	17.7	19	14.6	38	29.2	40	30.8	130	100	2.42	0.511
	Students	44	16.9	21	8.1	44	16.9	47	18.1	104	40	260	100	2.44	
Lack of attention to the education of children by their parents	Teachers	58	44.6	42	32.3	10	7.7	7	5.4	13	10	130	100	3.96	2.510
	Students	112	43.1	44	16.9	29	11.2	34	13.1	41	15.7	260	100	3.58	
Poor family background	Teachers	72	55.4	29	22.3	8	6.2	15	11.5	6	4.6	130	100	4.12	5.257*
	Students	125	48.1	18	6.9	47	18.1	31	11.9	39	15	260	100	3.61	
Lack of family income, working condition & way to life	Teachers	57	43.8	38	29.2	14	10.8	11	8.5	10	7.7	130	100	3.93	4.552*
	Students	105	40.4	36	13.9	70	26.9	18	6.9	31	11.9	260	100	3.43	
Society's appreciation of modern education	Teachers	14	10.8	21	16.1	20	15.4	36	27.7	39	30	130	100	2.50	2.752
	Students	51	19.6	21	8.1	60	23.1	47	18.1	81	31.1	260	100	2.67	
Degree of school-community relationship	Teachers	9	6.9	13	10	28	21.5	43	33.1	37	28.5	130	100	2.42	1.693
	Students	31	11.9	42	16.2	73	28.1	49	18.8	65	25	260	100	2.71	
Attitude of Majangir society towards the value of education	Teachers	14	10.8	16	12.3	27	20.8	40	30.8	33	25.3	130	100	2.52	0.912
	Students	33	12.6	39	15	47	18.1	29	11.2	112	43.1	260	100	2.43	
Lack of Majangir community participation in school activity	Teachers	38	29.2	43	33.1	25	19.2	13	10	11	8.5	130	100	3.65	5.673*
	Students	107	41.1	47	18.1	42	16.2	21	8.1	43	16.5	260	100	2.59	
Lack of financial support and learning materials	Teachers	65	50	36	27.7	15	11.5	2	6.2	6	4.6	130	100	4.12	18.721*
	Students	105	40.4	47	18.1	47	18.1	31	11.9	30	11.1	260	100	3.61	
Lack of appropriate market center to get school materials	Teachers	46	35.4	41	31.5	17	13.1	12	9.2	14	10.8	130	100	3.72	3.185
	Students	130	50	49	18.8	29	11.2	18	6.9	34	13.1	260	100	3.86	
Lack of interest to schooling	Teachers	45	34.6	31	23.9	26	20	17	13.1	11	8.4	130	100	3.63	0.175
	Students	75	28.9	52	20	60	23	21	8.1	52	20	260	100	3.30	
The high demand of child labour on domestic economic activities	Teachers	37	28.5	30	23.1	19	14.6	21	16.2	23	17.6	130	100	3.28	1.821
	Students	78	30	60	23	68	26.2	36	13.9	18	6.9	260	100	3.55	
Distance from home to school	Teachers	22	16.9	19	14.6	28	22.5	21	16.2	40	30.8	130	100	2.71	4.438*
	Students	122	46.9	36	13.9	47	18.1	29	11.1	26	10	260	100	3.57	

Key: 5 = Very high, 4 = High, 3= Moderate, 2= Low, 1= Very Low

* Significant at an alpha level (<0.05)

As it can be seen from the above table, out of the thirty two major socio-cultural factors that influence the participation of Majangir students in primary education, the one way ANOVA result show that the overall differences between the mean scores of the study group are statistically significant at an alpha level (< 0.05) for eight of these factors. The remaining twenty four are not statistically significant at an alpha level (<0.05). In order to identify which group of respondents (students or teachers)

contributed more to this difference, pairs wise comparison was very essential. Thus, scheffe method of multiple comparisons was employed.

As it could be seen in the above table, respondents were asked about the influence of early marriage on the primary educational participation of Majangir students. The data revealed that 112(43.1%) of students and 47(36.2%) of teachers indicated in their response that early marriage affects the educational participation of Majangir pupils greatly. While, 130(50.0%) of students and 55(42.3%) of teachers responded that the influence of early marriage on the primary education of Majangir students is insignificant.

On the other hand, the data indicates that the mean computed result of students (mean=3.03) and teachers (mean = 2.95) rated the influence of early marriage on the primary education of Majangir students on average. This reveals that the two respondents agree that early marriage is a socio-cultural factor that influences the participation of Majangir children in primary education. However, the result of one way ANOVA indicates that there is a statistically significant mean score difference at an alpha level (<0.05) between study group in terms of their perception about the influence of early marriage on Majangir student's educational participation.

This finding is complemented by the opinion of the interviewees and educated Majangir ethnic people and they revealed that early marriage is one of the cultural practices in Majangir society. The informants particularly, educated Majangir ethnic people further revealed that, as to the Majangir tradition, no one forbid a man from marrying a girl even he is much more older than her provided and no one forbid a girl before marrying a man when she/he will make sexual intercourse. This is because after 6 or 7 years he/she will be isolated from his/her parents and she/he will start to live by making very small house near/ around their parents. The subjects further indicated that in the Majangir community there is unsafe sexual intercourse during school years because one Majangir girl will find a man who makes sex with her before her marriage. Thus, this cultural practices will influence directly or

indirectly the education of Majangir children. On top of this, research revealed that early marriage has negative contribution particularly for girls' participation and it is the main reason for an increase in girl's dropout from schooling (Rose, 1998). Moreover, Odaga and Henevele (1995) found that socio-cultural beliefs, customs and practices, pregnancy, early marriage and other traditions play a significant role in decision to keep or send girls particularly and children generally to school. Hence, it is possible to deduce that early marriage is one of the socio-cultural factors that influence the educational participation of Majangir children.

With regard to the influence of fear of Marriage with non-Majangir ethnic group 106 (40.8%) of students and 67(51.6%) of teachers replied that it highly and very highly influences the provision of primary education of Majangir children. While, 133(49.1 %) of students and 47(36.1%) of teachers rated that the influences of fear of marriage with non-Majangir ethnic group is low and very low.

On the other hand, the mean computed result show that the two respondents rated fear of marriage out of their ethnic group as a factor which influences the participation of their education above average. The multiple comparison result also shows a statistically significant mean score differences at an alpha level (<0.05) between students (mean = 2.87) and teachers (mean = 3.28). This shows that teachers rated the item higher than students and consider fear of marriage with non-Majangir ethnic group to be as one major hindering factor even if the two respondents rated the item below average and above average respectively.

In relation to this, the interviewees and educated Majangir ethnic people conformed the above ideas and specially the educated parents said that in Majangir cultural tradition, girls aren't allowed to marry a non – Majangir and during the focus group discussion, they also further responded that let's alone marriage with non-Majangirs, if any person will teach the breast of Majangir girl in the school or out side school, she will forced to dropout out from schooling. This is because, culturally it is

forbidden to teach the breast of Majangir girl's and this is one of the reasons for dropping out of Majangir children according to the respondents. The subjects further revealed that this problem is true for both boys and girls, if a teacher will punish (particularly with his/her hand on the face of Majangir children) they will directly forced to stop their education. This is because, culturally and traditionally if any person (out of their ethnic group) punish Majangir children in school around their face, they will directly drop out from the school.

In general, having a non-Majangir husband is a violation of the age – old tradition in Majangir society. So, in order to keep their culture, tradition, custom and parity of their race, parents may not reluctant to send their children to school. Therefore, it is possible to conclude, fear of marriage with non-Majangir ethnic group is one of socio-cultural factors that influence the provision of Majangir children's primary education.

Concerning fear of sexual harassment and abduction, almost more than half of the total respondents, that is, 143(55.0%) of students and 78(60.0%) of teachers reported that its influence is low. This implies that most of the respondents replied that the influence of such factor was minimal.

Similarly, the result of the analysis of variance of this item number 3 shows significant mean differences between students (Mean = 2.53) and teachers (mean = 2.38). In spite of these variances in the mean score value, the study group of respondent rated the item below average. This data indicates that this factor wasn't considered as hindering factor and such actions are social evils that can't be tolerated by the Majangir society. Thus, fear of sexual harassment & abduction are not as such a significant barrier for the educational participation of Majangir children. It is also confirmed by the opinion of interviewees and educated parents.

With regard to the influence of rape and forceful marriage on educational enrollment and dropout of Majangir children, 104(40.0%) of students and 35(26.9%) of teachers

respondents, 125(78.1%) of students and 70(53.9%) of teachers replied that its influence was insignificant.

On the other hand, the result of one way ANOVA indicates that there were significant difference between the mean scores of the two group respondents in terms of their opinion about the influence of rape and forceful marriage on educational enrollment and dropout of Majangir children. The mean values of respondents' further show that all of them rated the item above average. This shows that students (mean=2.89) have rated the item higher than teachers (mean=2.55) who rated the item below average. Thus, no one group of respondents has rated above average. On contrary, the interviewee and parents revealed that the influence of especially forceful marriage has its own impact on the educational participation of Majangir children. This is because culturally or traditionally Majangir children could live alone outside his/her parents' house after 6 or 7 years. Thus, from the above ideas the influence of rape and forceful marriage has less impact on the educational participation and involvement of Majangir children.

Concerning religious attitude of Majangirs towards modern education, 147(56.6%) of students and 67(51.5%) of teachers responded that its influence is insignificant, while 82(31.5%) of students and 45(34.6) of teachers reported that it affects very greatly. The data also indicates that the mean computed result of students (mean = 2.59) and teachers (2.75) rated the item below average. This reveals that the two groups of respondents agree that religious is not a such a socio-cultural factors that hinders the participation of Majangir pupils in primary education. In connection to this, the interviewees revealed that most of Majangir children are interested more in involving and celebrating their religious other than modern education. They further replied that in Majangir society generally taking any wealth/ materials of other body's (for instance, money, cloth, house animals...) either from road or any place is forbidden. That is, thiftness couldn't work in Majangir society. This is because, they associated with their religion and if they can take any other materials without the willingness of

that person; they think that God will punish them. This idea is complemented with educated Majangir parents and they explained that it is due to God that our environment densely populated and riched in nature, but not due to modern education. This implies that emphasis will be on their religion rather than on their education. Thus, it is considered to be one of the barriers for Majangir children's educational participation but, not by majority of respondents, that is it is less influential factors on the education of students.

Respondents were also asked to rate the extent to the tradition on the role of females is influential on their educational participation, the majority of respondents, that is, 181 (69.7%) of students and 83(63.8%) of teachers responded that it greatly affects the education of Majangir girls. Moreover, the mean score differences of the two respondents for this variable were statistically significant at an alpha level (<0.05). The result of scheffee multiple comparison indicated that there are mean differences between students (mean = 3.90) and teachers (mean = 3.67). The mean result shows that all respondents rated the item above average indicating its higher influential role on the educational participation of Majangir girls. Thus, the society's low traditional attitude towards the value of the education of girls considered to have high effect on the participation of their primary education. In relation to this, parents revealed that the gender attitude among Majangir gives high social value to boys, because in the society boys are considered to be a hereo person who brings the meat of wild animals by hunting but this is not the task of girls in Majangir tradition.

With regard to the influence of gender role socialization and stereotyping on the educational participation of Majangir children, majority of respondent's, that is, 72(55.4%) of teachers and 130(50.%) of students rated its influence very greatly. This revealed that gender role socialization and stereotyping is identified as one major factor in the educational participation and provision of Majngir girls.

Moreover, the data also indicates that the mean computed result of students (mean = 3.39) and teachers (mean = 3.40) rated the item above average. This confirms that

gender role socialization and stereotyping is pertinent in Majangir society and it is considered to be one of the barriers for Majangir girls' educational provision.

Concerning the extent of the influence of low self concept of Majangir society, 124(47.8%) of students and 65(50.0%) of teachers rated the influence of the item greatly. The mean values of respondents, that is, students (mean = 3.81) and teachers (mean = 3.35) further show that all of them replied the influence of item above average. Moreover, the one way ANOVA computation result show that there is a statistically significant mean score difference at alpha level (<0.05) between students (mean = 3.81) and teacher (mean = 3.35). This shows that students rated the item higher than teachers. This further indicates that the native Majangir students, who have a great exposure to their culture considered low self concept of Majangir children as hindering factor to their educational participation, it is also confirmed by educated Majangir People during discussion that Majangir children have low self-concept and feeling of inferiority due to language difficulties and other problems. Similarly, the interviewee also explained that they have fear of expressing their opinions and participating in discussions.

As the data in table 14 could reveal, 164(63.2%) of students and 84(64.6 percent) of teachers reported that the influence of low sensitization of the Majangir people highly affects their educational involvement and participation. The result of the analysis of variance for the same item shows no significant difference between the mean scores of the two respondents. This describes the homogeneity of the mean values of the groups of respondents. The mean values of respondents, that is, students (mean = 3.81) and teachers (mean = 3.78) further show that all of them have rated the item above average. This confirms that low sensitization of the Majangir people was a socio-cultural challenge of Majangir community that could have a negative impact on the educational involvement of Majangir students.

Parents and the interviewees were asked to what extent this affects the socio-cultural life of Majangir society and the pupils' education. They asserted that low sensitization is a problem for Majangir community. This is because of lack of awareness about the value of education and understanding of their situations.

With regard to the influence of belittling the value of girls education, the majority of respondents, this is, 85(65.4 percent) of teachers and 143(55.0 percent) of students reported that its influence is very great. On the other hand, the result of one way ANOVA indicates that there are significant differences between the mean scores of respondents in terms of their feeling about the influence of belittling the value of girls education on their educational involvement and participation. The data also indicates that the mean values of students (mean = 3.54) and teachers (mean = 3.28) show the influence of belittling the value of girls education as a factor is rated above average, Thus, it would be safe to presume that belittling the value of girls education by Majangir society's has highly affected the educational provision and involvement of their girls education.

With respect to lack of educated role models among Majangir, 125(48.1 %) of students and 79(60.8) of teachers responded that it affects greatly. Moreover, the data also indicates that the mean computed result of students (mean = 3.25) and teachers (mean = 3.64) show lack of role model as a factor is rated above average. This reveals that lack of role model is a factor that influences the educational participation of Majangir students.

In conformity with this, the interviewees and educated parents revealed that there is no so many educated Majangirs and even most of officials in zonal and wereda offices aren't educated enough. Thus, the role models to Majangir children are not educated elites in zonal and wereda offices but those who are loyal to the politics of government. On the contrary, some of the respondents believe that the job opportunities with in the administration provided to Majangir, who have minimum

education have offered incentive for Majangir students to enroll in schools, Hence, lack of educated role model has also its own influential impact on the educational participation of Majangir children.

Regarding parents fear that children will develop disobedience after school, most of students, that is, 123(47.3 percent) and 36 (27.7 percent) of teachers rated the influence of the item greatly, while 93(35.8 percent) of students and most of teachers, that is, 72(55.4 percent) responded that the influence of the item is low. This show that almost half of the students rated the item greatly whereas most of teachers replied the influence of the item is insignificant.

On the other hand, the data indicates that the mean computed result of students (mean = 3.23) and teachers (mean = 2.47) rated the influence of parents fear that children will develop disobedience after school below average. Moreover, the one way ANOVA computation result show that there is a statistically significant mean score difference at an alpha level (< 0.05) between students and teachers. This shows that students rated the item higher than teachers and consider parents fear that children will develop disobedience after school to be as one major hindering factor for the provision of primary education; evenif both rated the item below average. Hence, parents fear that children will develop disobedience after school is less socio-cultural factor that has its impact on the primary education of Majangir children.

Concerning parents suspicion towards the things children taught culturally in schools may result in undesirable behavior as a factor to the educational participation of Majangir children, 112(46.9%) of students and 74(56.9%) of teachers replied that he influence of the parents' suspicion on the educational participation of Majangir children was low. While, 35(26.9 percent) of teachers and 86(34.1%) of students rated its influence greatly.

The result of the analysis of variance show no significant mean score difference between the respondents and the mean value of students (mean = 2.76) and teachers

(mean = 2.49) rated its influence below average. This shows that parents' suspicion towards the things taught to their children at schools is not a significant influential factor on the educational participation of Majangir students.

As it could be observed in the above table (table 14), respondents were asked about the extent of the influence of the level of educational background of parents on the educational participation of Majangir students. The data revealed that most of the respondents, that is, 163(62.7 percent) of students and 93(71.5 percent) of teachers responded that the level of educational background of parents are very low. This indicated that the influences of parents' illiteracy on the educational participation of Majangir students are very high.

On the other hand, the result of one way ANOVA indicates that there were significant differences between the mean scores of the study groups in terms of their perception about the influence of the level of educational background of parents' illiteracy on Majangir students' educational participation. The data also indicates that the mean computed result of students (mean = 2.40) and teachers (mean = 2.13) rated below average. That is, the educational levels of parents are very low. In addition, the result of the analysis of variance also revealed a significant variation, that illiteracy of Majangir parents has highly affected the educational involvement of their children in primary education. This reveals that the two groups of respondents agree that the level of the educational background of parents is a socio-cultural impediment that influences the participation of Majangir children in primary education. This idea is complemented by the interviewees and educated parents. On top of this, different researchers identified the influence of parents' educational level on pupils' success or failure in school. For instance, Stevenson and Parker (1987) pointed out that the level of parental education is an important predication of pupils' performance. In addition to this, a literate environment facilitates pupils' progress in school and coming from educated parents alone can do little unless children are brought up in a literate environment (Ogunlade, 1973). Moreover, a study conducted in Ethiopia showed that

if parents are illiterate, school participation of their children will be 22%, if qualified up to grade 9-12 the participation rate will be up to 79%, and if up on tertiary level participation will be up 102 % (PHRD, 1996). This tells us parent literacy level affect students' success.

Children from parents with high status occupation due to the natural and cultural privilege they receive are academically better than the non-privileged ones (Niles, 1981). Thus better educated parents involve more in school affairs and encourage their children than the illiterate or less educated parents. They initiate their children to learn so as to satisfy the material and psychological needs. They are more likely to provide access to necessary learning materials (Conger, 1991). Hence, as it is indicated by respondents, parents who are illiterate do not actively participate in school affairs nor do they understand school objectives. That is, there will be little or no support provided for the child. If the family support is very low the child will likely fail or dropout of school or generally low participation in school activities.

Therefore, it is possible to conclude (from the respondents and literature) that the level of educational background of parents is a socio-cultural factor that influences the educational participation of Majangir children.

With regard to the extent of parents to supply the necessary materials to their children, most of respondents, that is 83(63.8%) of teachers and 135(51.9%) of students rated its influence is low. This reveals that the item greatly influence the educational participation of Majangir students. Thus, it implies that absences of parental supply the necessary materials and encouragements to their children significantly affect the educational provision of Majangir pupils.

On the other hand, the data also indicates that the mean computed result of teachers (mean = 2.31) and students (mean = 2.59) replied the absence of parental support the necessary materials to their children below average. This reveals that the two

respondents agree that the extent of parents to supply the necessary materials to their students is a socio-cultural factor that influences the educational participation of Majangir children's

However, the result of one way ANOVA indicates that there is a statistically significant mean score difference at an alpha level (<0.05) between study groups in terms of their attitude about the extent of parents to supply the necessary materials to their children which influence their educational activities. This finding is complement by the opinion of the interviewees and educated Majangir ethnic people. They father revealed that Majangir society because of their low economic activities, living standard, working conditions and their primitive farming activities restricted the Majangir community to supply the necessary materials to their children.

Supporting the above ideas, family support both material and attitudinal is one of the most important factors affecting pupils progress in school (Scott and Welberg, 1979). On top of this, Allsop and Brock (1993) pointed out that the poorer the family, the more likely the children are to miss school, to help at home which in turn reads to low achievement, failure and/ or dropping out. Similarly, Tsion and Wanna (1994) and Coombs (1985) stated that low family background has a negative effect on pupil's school progress and clearly identified those children from low income families tend to repeat grade and/or dropping out of school earlier.

Moreover, a child capacity to prosper academically depends, to a considerable extent, on the amount of parental support he receives and the equality of home he is lucky or unlucky enough to inherit (Craft and Raynor, 1967). Thus, this indicated that, it is possible to understand that the development of a child academically affected positively or negatively by the amount of support earned from the families' standard of living. Hence, the amount of parental support given to the education of the child may be affected by socio-cultural and socio-economic activities of the family, Therefore, from the respondents view and different literature its is possible to argue

that parents low supply the necessary materials to their children is a socio- cultural factor that influence the educational activities of Majangir pupils.

Concerning parents' lack of interest to send their children to school demanding child labour, 138(53.0 percent of students and 53 (40.8 percent) of teachers rated its influence is insignificant, while 80(30.8%) of students and 50 (38.4 percent) of teachers replied that it greatly influences the provision of primary education of Majagnir children.

Moreover, the result of the analysis of variance of this item number 16 shows significant mean differences between teachers (mean = 2.94) and students (mean = 2.72). In spite of these variances in the mean score value, the respondents of the study rated the item below average. On the other hand, the interviewees and educated Majangir society not argue on the parents' lack of interest to send their child to school demanding child labour as a socio-cultural factor that influence the educational participation of Majangir students. This is because on one hand due to lack of awareness about the value of education parents are not interested to send their children to school, but not because of demanding the labour of their children and on other hand, due to their living standard and farming activities are not better than primitive society. Thus, parents are not much interested on demanding child labour since in Majangir society still there is no Modern farming activity and their life mostly depends on different primitive farming activities and way of life. Hence, this item is not as such a barrier on the educational participation of Majangir children.

Therefore, it is possible to conclude that parents' lack of interest to send their children to school demanding child labour is not significant factors that influence the provision of Majangir children.

Regarding parents participation towards the education of their children, 127(48.8 percent) of students and 68(52.3 percent) of teachers rated the influence of the item is low. This implies that parents' involvement towards the education of their children is very low. In other word, because of lack of awareness about the value of education,

parents' participation towards the education of their children is greatly affects the education activities of their children.

The mean values of respondents (mean = 2.60) of students and (mean = 2.67) of teachers) farther show that all of them replied the item below average. This confirms that parents' participation towards the education of their children is very low. That is, there is low participation of parents towards the education of their children.

As to research findings, when the parents are active in the educational process, their children are more likely attend their education in school (Lock head and Verspoor, 1991). Similarly UNESCO (1998) argued that some parents are indifferent about their child's progress or failure in school work and throw away their responsibilities on schools. This shows that low participation of parents towards the education of their children affects the educational performance of their children.

Respondents also asked about degree of parents participation in school, 156(60.1 percent) of students and 63(48.5 percent) of teachers rated the influence of the item is low. In other words, this implies that the degree of parents' participation towards schools is low. While, 55(21.1 percent) of students and 39(30. percent) of teachers rated the influence of the item is greatly.

On the other hand, the data indicates that the mean computed result of students (mean = 2.43) ad teachers (mean = 2.69) rated the influence of the item below average. This reavels that the two respondents agree that participation of parents in schools are a socio-cultural factor that influence the enrollment of Majangir children in primary education. This finding is complemented by the opinion of the interviewees and educated parents. They asserted that Majangir society because of lack of awareness about the value of education and their poor background, the degree of their participation towards school is very low. Thus, absence of parents' participation in school affects the educational performance of Majangir students. On top of this, UNESCO (1998) and coombs (1985) pointed out the nevertheless, schools are in no

way mean to control the pupil's out-of-school activities. It is the parents who should follow-up their children.

Concerning lack of interaction of parents with their children, 66(53.9%) of teachers and 78 (30%) of teachers rated the influence of the item is greatly. While, 45(34.6%) of teachers and 148(76%) of students reported the influence of the item is significant. That is, the respondents view indicates that majority of the students respondents rated the influence of the item is insignificant. Where as majority of teacher respondents rated the influence of the item is significant.

On the other hand, the mean computed result indicated that the two respondents replied lack of interaction of parents with their children primary education above average. The multiple comparison result also shows a statistically significant mean score differences at an alpha level (<0.05) between students (mean = 2.48) and teachers (mean = 3.32). This indicates that teachers rated the item higher than students and consider lack of interaction parents with their children to be as one major hindering factor even if the two respondents rated the item above average. In this connection, the interviewees and parents revealed that the influence of lack of interaction between parents and children has its own impact on the educational participation of Majangir children. According to the respondents, culturally/traditionally in Majangir children are not necessary forced to live with their parents. Thus, Majangir children had to be lived in the society with out the control of their parents. Hence, directly or indirectly this item affects the educational activities of Majangir children.

Similarly, research finding revealed that experience in the home; establish the initial and probably the most educative orientations of children towards learning. The importance parents and siblings place on learning is demonstrated to the young child in the daily activities of the family (Mathews, 1984). On top of this, Aggrawal (1981) further has to say that homes where children are regarded as sacred trust by the guardian, where there is the proper climate for children to develop good ideas, where the relationships between members are smooth and harmonious, make the task of the

school easy and ensure good education for children. The interaction between parents and children is highly educative. By their own examples parents influence their children in right or wrong direction. Hence, from the above ideas it is possible to conclude that lack of interaction of parents with their children is a socio-cultural factor that influences the education of Majangir children.

With regard to frequency of relation between school and parents to discuss on issue concerning their children, the majority of respondents, that is, 150 (58.1%) of students and 78(60%) of teachers relied that the influence of the item is low. This shows that there is low relation between school and parents to discuss on issue concerning their children and this affects the educational performance of students.

Moreover, the mean computed result of students (mean = 2.44) and teachers (mean = 2.42) rated the influence item below average. This reveals that the two group of respondents agree that the relation between school and parents to discuss on issue concerning their children is very low. On other hand, the result of the analysis of variance for this item shows no significant difference between the mean scores of the two respondents. This describes the homogeneity of the mean values of the groups of respondents. Thus, this implies that discussion on issue concerning the education of Majangir children between parents and school are very low and this indicates that absence of strong relationship between school and parents on issues regarding their children affects the educational achievement and participation of students.

Regarding lack of attention to the education of children by parents, majority of the respondents, that is, 156(60%) of students and 100(76.9%) of teachers reported that the influence of the item is very high. This shows that lack of attention to the education activities of students.

On the other hand, the result of the analysis of variance for item number 21 shows significant mean differences between students (mean =3.58) and teachers (mean =3.96). In spite of these variances in the mean score value, the study groups of respondents rated the influence of the item above average. This data also indicates

that this factor considered as hindering factor that affects the educational involvement of students. In relation to this, parents and the interviewees revealed that because of lack of awareness about the value of education, poor family background, working condition and way of life of the society, parents weren't give attention to the education of their children. Hence, lack of attention to the education of children by parents is a socio-cultural factor that influences the primary education participation of Majangir children.

Concerning poor family background, Majority of the respondents, the is, 101 (77.7 percent) of teachers and 143(55 percent) of students rated that it greatly affects the educational activities of Majangir students. The data also indicates that the mean value of students (mean =3.61) and teachers (mean =4.12) show the influence of poor family backgrounds as a factor is rated above average. Thus, it could be saving to presume that poor family background has an impact on educational participation of Majangir children. This finding is complemented by the opinion of the interviewees and educated parents. They revealed that because of the life standard or living condition of Majangir society is primitive way of life or poor family background the item influences the educational activities of their children.

Holding the above ideas, Farrant (1980) argue that the physical environment can be powerful for good or ill in a child's learning. If he/she comes from poor background he/she may suffer from symptoms of malnutrition, brought about by inadequate of imbalanced diet or may suffer from fatigue because of the many domestic duties he/she is called to perform at home. Similarly, Crule (1973) identified that poor families can not afford the cost of education for their children. They often need the labor and time of their children to plough, trade or deal with other income generating activities. Parents would not volunteer to pay expenses for papers, pencils and other necessary materials especially if their children spent their children spent their time only in school activities.

Thus, according to the preceding illustration above, students' performance could be affected by the life style of the family. If the standard of living is poor the parents choose to feed the child before supplying school materials or the child may be the source income for the family instead of working school assigned tasks. Hence, the students' in performing school tasks influenced by poor quality living condition of the student parents. Therefore, it is possible to conclude that poor family background is a socio-cultural facto that influence the educational participation of Majangir children.

Concerning lack of family income, working condition and way of life, the majority of respondents, that is, 95(73.0 percent) of teachers and 141(54.2 percent) of students responded the influence of the item greatly.

The data also indicates that the mean computed result of students (mean = 3.64) and teachers (mean = 3.93) responded the influence of lack of family income, working condition, and Majagnir way of life on their educational participation rated above average. Thus, this item is one major influential factor on the educational activities of Majangir children.

The interviewees and parents also confirmed on the ideas of the above two groups of respondents. They revealed that the level of participation of Majangir people in education and other developmental activities constrained by their below living standards and law awareness about the value of education. Thus, this problem leads the children to low enrollment and dropout. Supporting this idea, crules (1973) suggested that the majority of dropouts come from poor homes, because the poor are often clustered in areas where the schools are worst, an attitude of hopelessness may be inculcated early into the children, making them fell to be a pointless waste of time. Thus, subsequent disruption of family life can directly affect a child ability to learn. The absence of proper nutrition highly affects intellectual development because the level of students' cognitive performance is the function of his or her adequate diet (Levinger, 1981). This implies that the economic standard of the community parents has its own impact on the education activities of the learner.

With respect to Majangir society's appreciation of Modern education, 71(57.7 percent) of teachers and 128 (49.2 percent) of students rated it very low and which is a barrier to the educational participation of Majangir Pupils. Moreover, as the mean computation result shows society's appreciation as a factor is rated below average by the two respondents. This reveals that lack of society's appreciation of modern education is a factor that influences the educational participation of Majangir students.

The one way ANOVA computation result also shows a slightly statistically significance mean score differences at an alpha level (<0.05) between students (mean = 2.67) and teachers (mean = 2.50). The multiple comparisons shows that students rated the item higher than teachers and the native Majangir students respondents, who have a great exposure to their culture considered the society's lack of appreciation of modern education to be as one major influencing factor and extremely serious challenge to their educational participation. This finding also goes in concordance with the opinion of interviewees and educated Majangir ethnic people. They responded that Majangir society belittle the value of modern education, because their awareness towards education is very low and they hadn't any exposure or chance to test the fruits of modern education. Instead, their appreciation is more for their traditional way of life in general and hunting and primitive farming activities.

Regarding degree of school- community relationship, 80 (61.6 percent) of teachers and 114 (43.8 percent) rated the item very low. This implies that the relationship between school and Majangir community is very low. This data farther indicates that absence of strong school – community relationship affects the educational participation or activities of the students. Moreover, the data indicates that the mean computed result of students (mean = 2.71) and teachers (mean = 2.42) rated the item below average. In other word, this means the item is one major influential factor on the educational participation of Majangir students. The multiple comparison result also shows that there is a statistically significant mean score difference at an alpha

level (<0.05) between teachers and students. This shows that students rated the item higher than teachers and they considered less school –community relationship highly affects the educational involvement of Majangir children. That is, the effectiveness of an educational system is unimaginable without an interaction of community around it. They can not exist isolated from the community.

Supporting the above ideas, Chantavanich, Chantavanich and Fry (1990) pointed out that the relationship between the school and the community can be considered as one of the measures of school efficiency. The schools with a greater degree of assistance from the community were more efficient than their counterparts. On top of this, Barbour and Barbour (1997) identified that schools are far more effective in educating children when families, schools and communities unite their efforts. When these social settings recognize the influential factors that affect children's learning experience in school and work together in resolving the problem, the best possible learning atmosphere will be resulted.

Thus, a positive interaction between the school and community is imperative. School and community are interdependent. School depends upon community for resources while community on school for its change of value, attitude and to mould its child. Hence, as its is indicated above, lack of school and community relationship is one hindering factor that influence the educational activities of students.

Respondents were also asked about lack of Majangir community participation in school activity, most of the respondents, that is, 81(61.3 percent) of teachers 154(59.2 percent) of teachers responded that it highly affects the education of Majangir Children.

On the other hand, mean computed result of students (mean = 3.59) and teachers (mean = 3.65) rated the influence of the item above average. This implies that lack of Majangir community participation in school activities affects the educational

involvement of their children. Thus, the item is considered to be one of the educational barriers for the participation of Majangir students.

As to research findings identified school learning is a joint process involving the community and school. Thus, a good friendly relationship between the school and community will greatly benefit the child (Grant, 1964). This implies that school should get cooperation of parents for the good of pupils and the necessary assistance to improve the teaching –learning process. Thus, absence of such relationship in school activities affects the educational participation of students. Hence, from the respondents points of view and other research findings, it is possible to conclude that lack of Majangir community participation in school activities is a socio-cultural influence that affects the educational activities of the pupils.

Concerning the extent of the influence of the attitude of Majangir society towards the value of education, more than half of the total respondents, that is, 141(53.32%) of students and 73(56.1%) of teachers responded that it highly affects the educational participation of Majangir students. On the other hand, the mean computed result shows no statistically significant mean score difference between respondents. That is, it shows that students (mean =2.43) and teachers (mean =2.53) rated it below average. This implies that the society's low attitude towards the value of education has influenced the educational involvement of Majangir children. Hence, the society's low attitude towards the value of the education of Majangir children in general and of girls in particular considered to have high effect in their participation and involvement in primary education

In this connection, the interviewees and educated Majangir ethnic people revealed that Majangir society's low attitude towards the value of education affects their children generally and girls in particular. They also responded that gender attitude among the Majangirs gives high social value to boys. This is because the boy involves on hunting (killing of wild animals), bee honey and other simple primitive farming activities. Thus, due to this and other reasons the society gives high socio-cultural

value attached to a son since the son can be considered as a hero and defend the enemies. On the other hand, a woman is the servant of her husband and she is responsible for most of the household activities like fetching water, fire wood, cooking "Baka" (Majangir known cultural food which is similar to sweet potato), preparing Chemo (known Majangir cultural drinking Coffee, which is prepared from the leave of coffee) and other household and farming activities. Moreover, Majangir women are victims a number of harmful practices. For instance, they will born not in their house but near to water in the forest.

In general, the subjects revealed that they generally held view in the Majangir family give prior consideration to the education of boys rather than girls. Therefore, directly or indirectly from the views of respondents, low attitude of Majangir society towards the value of education affects the educational participation of their children. With regard to this, Stow and Selfe (1989) and Conger (1991) indicated that less attitude of parents to support their children education and the degree of their interest in education are more likely low to motivate their children learn and survive in school.

With regard to lack of financial support and learning materials, Majority of the respondents, that is, 101(77.7%) of teachers and 152(58.5%) of students rated the item influences greatly. This shows that lack of financial support and learning materials affects the educational activities of the students.

Moreover, the mean score differences of the study groups for this variable were statistically significant at an alpha (<0.05). The result of Scheffee Multiple comparison indicates that there is a mean difference between students (mean =3.64) and teachers (mean =4.12). This shows that teachers have rated lack of financial support and learning materials higher than students but both group rated the item above average. Thus, this indicates that lack of financial support and learning materials affects the educational involvement of students. Furthermore, all the educated parents and interviewees agree that one of the main reasons for Majangir

students' dropout and poor academic performance is lack of financial support and learning materials. As the subjects revealed that this is due to poor economic activities and living conditions of Majangir society.

On top of this, Lockheed and Verspoor (1991) Claim that economically better off families are able to provide their children with the necessary learning facilities, but low income families do not reinforce the value of their children education. Supporting this, Conger (1991) and Gorton et al (1988) argue that poor children also supported from poor nutrition and health, which in turn, lead to dropping out and schools that serve large number of poor students are more likely to show lower internal efficiency than other schools do. Thus lack of financial support and learning materials is a socio-cultural impact that influences the educational provision of Majangir children.

Respondents were also asked to rate the extent of lack of appropriate market center to get school materials, the majority of respondents, that is, 179(68.8%) of students and 87(66.9%) of teachers responded that it highly affects the educational activities of Majangir pupils.

Moreover, the mean score differences of the study groups for this variable were statistically significant at an alpha level (<0.05). The data indicates that the mean computed result of students (mean = 3.86) and teachers (mean=3.72) rated the item above average. This confirms that lack of appropriate market was a socio-economic and cultural problem of Majangir society that could have a negative impact on the education participation of Majangir pupils.

Educated Majangir ethnic people and the interviewees were asked to what extent this affects the socio-cultural life of Majangir society and the pupils' education. They asserted that the presence of only two marketing in the zone/Woreda (i.e. Metti town and Kabo- village town) is a problem for Majangir community. Thus, these problems (lack of infrastructure, remoteness from the town or center, absence of road, and the

like) affects the educational involvement/participation of Majangir children, because they have a problem to buy school materials and they forced to sell their honey bee products at very low prices. Thus, due to this and other, their cash income is very low and they are always worried about where to sell and buy for their household needs and school properties, since in Majangir culture the responsibilities of all this thing is each individual (including children). Hence, the lack of cash income for school expenses and household needs because of the lack of market center has negative effect on the education to be one of the barriers for educational participation of Majangir children.

Concerning lack of interest to schooling, 76(58.5%) of teachers and 127(48.9%) of students rated the influence of the item is high. While, 28(22.5%) of teachers and 73(28.1%) of students reported the influence of the item is insignificant. Thus this shows that lack of students' interest to schooling affects their educational activities.

On the other hand, the mean computed result of students (mean = 3.30) and teachers (mean =3.63) rated the influence of the item above average. This shows that the item is one hindering factor which affects the educational performance of students. Moreover, the multiple comparison result also shows that there is a statistically significant mean score difference at an alpha level (<0.05) between teachers and students. This implies that teachers rated the item higher than students and they considered lack of interest to schooling is a socio-cultural factor that influence the educational achievement of students. This is due to lack of awareness about the value of education in the society; Majangir students have less interest to schooling.

As it is indicated in the table, most of the respondents, that is, 138 (53.0 percent) of students and 67(51.6 percent) of teachers reported that high demand of child labour on domestic economic activities highly affects their educational participation.

The data also revealed that the mean score differences of the study group for this item were statistically significant at an alpha level (<0.05). The result of scheffee multiple comparison indicates that there are mean difference between students (mean = 3.55) and teachers (mean =3.28). This shows that teachers have rated the demand of child labour less than students but above average and it is rated highly by students. Thus, no one group of respondents has rated below average and all the interviewees and educated Majangir parents argued that the high demand of child labour in the division of labour of Majangir economic activities in which producing and cultivating crops in general and honey bees are the main responsibility of the children because this is the main income of the students to buy their school properties or materials. According to the subjects, in Majangir society buying of school materials or properties are not the task/duty of parents but it is the duties or tasks of their children. Thus, because of this or other, in Majangir tradition there is high demand of child labour on economic activities by themselves (which is, most of the time not forced by their parents) for the take of survival. Hence, it is possible to deduce that the demand of child labour is one of the major hindering socio-cultural factors in the educational participation of Majangir children.

Regarding the influence of distance from home to school, majority of students, that is, 158(60.8 percent) and 41(31.5 percent) of teachers rated the item greatly while most of teachers, that is, 61(47.0 percent) and 55(21.1 percent) of students rated the influence of the item is insignificant. The multiple comparison result shows a statistically significant mean score difference at an alpha level (<0.05) between teachers (mean = 2.71) and students (mean =3.57). This shows that students rated the item higher then teachers and they considered school distance highly affects the educational participation of Majangir children. The mean results farther indicated that all respondents rated the item above average to show distance to school as one major factor that affect Majangir students' participation in education.

This finding is complemented by the interviewees and parents. They replied that the presence of limited number of elementary schools of 2nd cycle in general and the presence of only one high school in the zone/Wereda restricted the future aim of students. This shows that school home distance as one hindering socio-cultural factor that influence the educational activities and participation of students.

Therefore, generally from table 7,8,9,10,11,12,13,14,15 and literature review, it is possible to summary that:

- Lack of financial support, learning materials and encouragement
- Poor family background and low educational background of parents
- Lack of parental attention to the education of their children
- Lack of family income, working condition and way of life
- Lack of appropriate market center for school materials
- Lack of role models among Majangirs
- Low sensitization of the Majangir people
- Gender role socialization and stereotyping
- Belittling the value of girls education
- Low self concept of Majangir students
- Low Majangir community participation in school activity
- Low attitude of Majangir society to wards the education of their children.
- Lack of society's appreciation of modern education
- Lack of interaction of parents with their children and low parental supply the necessary materials for their children's were found to be the major socio-cultural factors that influence the primary educational participation of Majangir students.

Moreover, cultural and traditional practices like early marriage, fear of marriage out of their ethnic people, Majangir children isolation from their parents and started to live alone after 6 years old and the tradition on the role of females were found to be some of the socio-cultural practices that influences the educational participation and activities of Majangir children.

On the other hand, religious attitude towards modern education, fear of sexual harassment, parents suspicion towards education, and parents lack of interest to send their children to school weren't found to be barriers on the educational participation of Majangir children. Hence, the stated above factors contributed for Majangir children dropout, repletion, and less participation and enrollment of students in their primary education and due to this factors they didn't get proper care and parental support for their education.

Finally, an attempt was made to find out which socio-cultural factor highly affects the educational participation of Majangir children. As the average mean result of respondents indicated,

- * Lack of financial support and learning materials
- * Poor family background
- * Lack of attention to the education of children by their parents
- * Lack of family income, working condition and way of life
- * The level of educational background of parents
- * Lack of appropriate market center to get school properties
- * The tradition on the role of females is influential
- * Gender role socialization and stereotyping
- * Low self concept of Majangir children
- * Low sensitization of the Majangir people
- * Lack of parental participation in school activities
- * Belittling the value of girls education
- * The high demand of child leabour on doestic economic activities
- * Lack of educated role models among Majangir
- * Frequency of relationship between school and parents to discuss on issue concerning their children
- * Attitude of Majangir society towards the value of education and lack of interest to schooling are major factors.

The remaining socio-cultural factors like

- * Early marriage
- * Fear of marriage with non Majangir ethnic people
- * Parents fear the children will develop disobedience after school
- * Parents' lack of interest to send their children to school demanding child labour
- * Distance from home to school
- * Lack of interaction of parents with their children
- * Fear of sexual harassment, abduction, rape and forced marriage and religious attitude towards modern education are moderate and less influences on the primary educational participation of Majangir children

In the open-ended question, respondents were asked what other socio-cultural factors both positively or negatively influence the primary educational participation of Majangir students. Some of the respondents responded that:

- Without initiation and pressure of parents, the interest of their children attending schools
- The society's started to live in one village areas
- The participation of the society on & their children income generating activities like bee honey and hen products.
- Very high socialization among the society, they eat, drink or had every thing that they can get together and helping each other
- Absence of girls' circumcision
- Absences of rape are some positive factors.

On the other hand,

- Feeding problems (absence of planning for tomorrow)
- Absence of strong relationship with other ethnic group
- Dressing problem
- Lack of parental guidance and counseling
- Backward cultural materials for primitive farming activities (for income generating purpose)

- Making small house and starting to live out of their parent during school year age.
- Before marriage unsafe sexual intercourse
- Absence of saving culture in Majangir society.
- Barden of work on females
- Exchange of dog and hunting materials for marriage
- Cultural and traditional practices like waiting for long period of time for mourning for dead person, during divorce permission for husband to marry another women but if the wife will marry, he will received money from her, genital mutilation, pulling out the front teeth. Women born out side their house (near river) which may affects the psysch-social aspects of the child are some negative socio-cultural factors that directly or indirectly affects the educational participation of Majangir children.

With regard to possible intervention strategies to minimize the influence of negative socio-cultural factors on the primary education of Majangir students. The most frequently recommended strategies by respondents are:

- Raising community awareness about the value of education
- Changing he negative attitude of the society towards the education of their children and educating them
- Changing the primitive farming style of the society so that the economic income and the living standard of the society will improve.
- Educating the society about the culture of saving.
- Changing the feeding culture of the society through education
- Developing technology products around Majangir areas so that it will bring a change on their primitive usage, for instance bee honey material
- Providing non formal education
- Changing the calendar of the school based up on seasonal situation for harvesting and planting for farming activities.
- Improving the living standard and working conditions of the society

- Educating the society on income generating activities like agriculture and rearing animals through government and NOG's.
- Initiating female students towards their education.
- Initiating the importance and value of modern education through religious leaders.
- Raising community sensitization.
- Developing school boarding programs
- Encouraging and supporting school properties/ materials for students through government and non-government organization.
- Educating the society on how to reduce harmful cultural and traditional practices and beliefs that affects the educational activities of the students.

CHAPTER FIVE

5. SUMAMRY, CONCLUSION AND RECOMMENDATIONS

In this chapter, a summary of the major findings of the study, conclusions drawn on the basis of the findings and recommendations that are expected to be helpful are presented.

5.1 SUMMARY

The main purpose of this study was to assess the influences of socio- cultural factors on the primary education of Majangir students and come up with possible intervention strategies that should be implemented to alleviate the educational marginalization of Majangir children. To this end, the following four basic questions were raised

1. What are the major socio-cultural factors that accounted for the dropouts, repetition and low participation of Majangir students?
2. What are the traditional and cultural practices that affect the enrollment and participation of students in primary education?
3. Do students from this society get proper care and support for their education?
4. What possible intervention strategies should be taken to alleviate the problem? The study was carried out in fifteen primary school of Majangir zone. The subjects of the study were 260 students, 130 teachers, 15 education experts, 15 School principals and 20 educated Majangir ethnic people.

Data were obtained through questionnaire from teachers and students, interview from education experts and school principals, and through focus group discussion with educated Majangir parents. Moreover, relevant document of the sample Schools and Wereda Education Office were used. Based on the data obtained the following major findings are summarized as follows:

- ❖ The primary education enrollment and participation of Majangir children compared to non-Majangir children was found to be low.
- ❖ Majority of the respondents reported that :
 - Poor family background and lack of parental support and encouragement
 - Low income, low working condition and poor living standard of the society

- Belittling the value of girls education
 - Gender role socialization and stereotyping
 - Low cultural development of the society
 - Absence of strong community participation in school activities and low school – parent relationship
 - Lack of educated role model and low self conception
 - Low perception of the society towards education
 - Lack of awareness of parents about the value of education and high illiteracy in the society
 - Low sensitization of the Majangir people
 - Lack of child-parent interaction
 - Lack of appropriate market center and high demand of child labour on economic activities were found to be major socio-cultural factors that influence the primary education Enrollment and participation which leads to dropout and repetition or poor performance of Majangir students.
- ❖ Factors like early marriage, fear of girls marriage out of their tribe, fear of incapability of modern education, the two seasonal movement of Majangir students for collecting and harvesting bee honey or farming activities, Majangir children isolation from their parents and started to live alone after 6 years old, the tradition on the role of females, mourning for dead person for long period of time, genital mutilation, pulling out the front teeth and women's born near to river which may affect the psycho-social aspects of the child were the cultural and traditional practices and beliefs of the society and found to be the main reason for the low enrolment and participation, high dropout and repetition rate of Majangir students.
- ❖ Factors like religious affiliation, fear of sexual harassment, rape and abduction, fear of parents' suspicion towards education of their children and parents, lack of interest to send their children to school weren't found to be major socio-cultural impediments in the primary educational participation and involvement of Majangir students.

5.2 CONCLUSION

Depending on the major findings of the study, the following main conclusions were drawn.

- As the result of this study it was revealed, that share of participation of Majangir students found to be very low compared to that of non- Majangir. That is, large proportions of school age Majangir students were out of schooling in the study area. The dropout and repetition rate, and low participation were also high among girls than boys. Moreover, high dropout, and repetition rate was observed more in Majngir students than non-Majangir students. This is attributed to poor economic and socio- cultural background as well as low educational status of the parents. As a result, the educational participation of students is affected.
- The extent of school–community relationship is low as the respondents realize it. And also, parent’s involvement in schools activities is very low that could create conditions for better learning. Hence, lack of strong school–community relationship and lack of parental encouragement and support are among the major socio-culture factors that influence the educational participation of Majangir students.
- The findings in the study revealed that lack of parent child interaction, low attitude of the society towards the value of education, low income and working conditions and poor living standard of the society, lack of educated role model Majangirs for Majangir students together with the Majangir society’s, high illiteracy, gender role socialization and stereotyping, inappreciation of modern education in general and girls education in particular were found to be a major socio-cultural factors that influence the educational participation and activities of Majangir students.
- The study further revealed that cultural and traditional practices, and beliefs of the society such as early Marriage, mourning for long period of time, fear of the Majangir daughters to marry with non-Majangir people genital mutilation, pulling out the front teeth, women born outside their home (near river) which

may affects the psycho-social aspects of the child were found to be socio-cultural barriers that influence the education of Majangir pupils. These are the common cultural impediment that hinders many from enrolling and completing schools in Majangir society. Those students who enrolled in school did not get adequate support of learning materials from their parents, nor parents give care and follow up their child's schooling. However, the students strive the help themselves starting from their early ages. Hence, this influences their participation in educational activities. Thus, it's possible to conclude that socio-cultural factors in Majangir society and the attitude of the society towards the value of education in general and girl's education in particular has a negative influence on the educational participation and involvement of Majangir students.

In view of this, the following recommendations were suggested

5.3 RECOMMENDATIONS

Based on the findings from the study the following intervention strategies are forwarded to remedy the problem and to minimize the dropout, and repetition, to improve the educational participation and activities of Majangir students in the primary schools of the Majangir zone using short and long term recommendations which shall be implemented, applicable and cost-effective.

❖ Short Term Recommendations

1. Create awareness through education-information communication. To do this, the School Administrators, the Woreda Education Office, Women's Affairs Office, Woreda Administrative Council and the Kebele Administrators take the awareness take through conferences, community meetings, medias, 'Idir' (social meeting). Thus, increasing the awareness of the value of education must boost the Majangir community's involvement in the making of decision regarding education. In this regard, the Woreda Education Offices and School Administrative should play a decisive role. They also have to work to change

the attitudes of the society towards modern education by inculcating the benefits of education for Majangir communities.

2. The School Administrators and Educational Officers should identify students who have special problems (especially girls) for the victim of dropout, repetition and poor academic performance through short term research investigation and give appropriate encouragement, financial and material support by creating fund – raising means in collaboration with the local government, NGO's and private organization for intervention in the education system of the zone.
3. Participation of parents and communities in school programs plays a major role in alleviating the dropout, repetition and poor performance problem. Hence, parent- teacher association (PTA) should be strengthened at the school level. The Wereda Education Office, Women's Affair Office, Woreda Administrative Council and the Kebele Administration should support their activities. To this end, the school administration should take the initiative and create conducive environment.
4. Create a common front among all stake holders (NGO's, Church Organization, School Administration, WHO, Pastorlist Organization, Wereda Administrative Council, FOA) for appropriate intervention mechanisms in order to help the victims of repetition, dropout, poor performance and to increase the participation and enrollment of students.

❖ Long Term Recommendations

1. Many students are forced to dropout during harvesting seasons. To solve this problem, the woreda and zonal education offices should reconcile the school calendar with the needs of students and parents for labour and domestic farming activities. That is, delivery of education should be organized having educational calendar in order to reduce dropout, repetition and increases the enrollment of students. Thus. Since the current educational calendar in the zone is the same as to the national school calendar; it should be flexible based on the seasonal harvesting time and demand of child labour. So the Majangir

zonal education bureau should formulate other flexible alternative educational calendars.

2. Strengthening alternative educational system, that is, since majority of the students families are illiterate, culturally underdeveloped, economically weak and poor living standard of the society, provision of non-formal education programs should be designed for Majangir society on a regular basis, In so doing, the level of consciousness could be increased, productivity could be raised to reduce poverty and the over- all cultural developments of the society can be enhanced. In the long run, the value the society give for education will be increased. As a result the influences of socio-cultural factors that hinders the educational participation of students can be minimized. Moreover, almost all of the Majangir society as the study depicted is illiterate, this illiteracy level of the society was found to be the major influencing factor in the educational participation of the students. Therefore, the Majangir zonal education bureau, the Woreda Education Offices, schools and non- governmental and other voluntary organizations should strengthen the provision of non formal adult and basic education programs as an alternative route to provision of education for adult and children.
3. Strengthening the caution of harmful tradition among Majangir society and ought to raise the issue of gender equality, the harmful traditional practices and the value of educating girls and should be an agenda for discussion on different conferences and meeting starting from grass root level.
4. Under take further comprehensive research study in the problem area for the sustainability of educational programs of the Majangir students. In general, the concerned bodies should create a conducive environment like adjustment of school calendar, parental counseling, provision of non-formal education, developing new technology in the area and sensization of the community for active involvement and participation of Majangir people in problem identification and minimizing the problems regarding the influence of harmful socio-cultural factors and traditional and cultural practices.

REFERENCES

- Aggrawal, J.C. (1981). Theory and principles of Education: Philosophical and Sociological Base of Education. New Delhi: Vikas publishing House.
- _____ (1982). Development and planning of modern Education. New Delhi: Vikas Publishing House Pvt. Ltd.
- _____ (1987). Theory and Principals of Education: Philosophical and Sociological Basis of Education. New Delhi: Vikas Publishing House.
- Akaranga (1995). Kenya Report Document prepared with in Framework of the joint IIEP/IICBA/UNESCO Study on "Education for nomads in Eastern Africa" Paris: UNESCO/International Institute for Educational Planning
- Alemtsehay Zeleke (1985) "A critical analysis of the problem of Women's Education in Ethiopia". A.A.U (Unpublished)
- Allsop, J., and Brock, C. (1993). Key Issues in Educational Development. Wallingford: Trinagle journal ltd.
- Almaze Eshete (1991). "Women in Ethiopia: Problems and Prospects." A Paper presented at the seminar on Gender Issues in Ethiopia. A.A:ICDR.
- Anbasu, B., and Junge, B. (1988) Problems in primary school participation and performance in Bahir Dar Awraja, Addis Ababa: MOE.
- Assefa, B. (1991). Female Participation and Performance in Rural Primary Schools in Ethiopia. Adis Ababa: UNICEF/SIDA
- Atchision, J.J., and Hill, W.W. (1978). Managing Work in Organization. New York:Harcourt Brace Jovanovich Inc.
- Austin, G. R., and Garber, H. (1982). The Rise and Fall of National Test Scores. New York: Academic press Inc.
- Barbour, C., and010100 Barbour. N.H. (1997). Families, Schools and communities. Building Partnership for Educating Children. New Jersey: Prentice Hall,Inc.
- Best and Kahn (1998). Research in Education. New Delhi: India – Prentice hall private ltd

- Burkhardt (2000). "Preliminary Note on the Daker Farmework for Action." Focus on Adult and Not Formal Education No.7 Addis Ababa.
- Bishop, G. (1994). Alternative Strategies for Education. London: Macmillan education ltd
- Bridge, R. G., Judal, M.C., and Moock, P. R. (1979). The Determinants of Educational Outcomes: The Impact of Families, Peers, Teachers and Schools. Cambridge: Gallinger Publishing Company.
- Brimer and panti, L (1971). Wastage in Education: A World Problem. Paris: UNESCO
- Cambell,R.F; Corbally, J.E., And Nystrand, R.. (1983). Introduction to Educational Administration (6thed).Boston :Allyn and Bacon,Inc.
- Central Statistical Census (1999). The 1994 population and Housing census of Ethiopia:Results for Gabmella Region, Volume II- Analytical Report. Addis Ababa: CSA.
- Central Statistical cenus (1995) . The 1994 Population and Housing Census of Ethiopia: Results for Gambella Region, Volume I- Statistical Report. Addis Ababa: CSA.
- Cervantes, F. (1969). The Dropout: Causes and Cures. New York: University of Michigan press.
- Chabaud, J. (1974). The Education and advancement of Women. Paris: UNESCO.
- Chantavanich,A., Chantavanich, S., and Fry, G. (1990). Evaluating Primary Education: Qualitative and Quantitative Police Studies In Thailand. Ottawa: IDRC.
- Chapra, L. (1969). "Parental Occupation and Academic Achievement of High School Students in India," Journal of Education, 60.
- Chaube, S.P., and Chaube, A. (1995). School Organization. New Delhi: Vikas Publishing House Pvt. Ltd.
- Chauhan, S.S. (1982). Principales and Techniques of Guidance. New Delhi: Vikas publishing pvt. Ltd.

- Colamn, G.G. (1970). Truancy, Chronic Absenteeism and Dropout, New York: William Gladden Foundation.
- Colcough, C (1993). Educating all the Children Strategies for Primary Schooling in the South. London: Claredon press.
- Coles, T.K.(1977). Adult Education in Developing Countries (2nd .ed.). Oxford: Pergamon Press Ltd.
- Conger, J.J (1991). Adolescence and Youth: Psychological Development in a Changing World (4th)ed. New York: Harper colins
- Coombs, P. H. (1985). The World Crisis in Education: The View form of the Eighties. New York: oxford University Press.
- Craft, M., and Raynor, J. (1976). Linking Home and School. London: Harper and raw publishers.
- Crule, A. (1973). Educational Problems of Developing Societies: with Case Studies of Ghana, Pakistan and Nigeria. New York: progress publishes.
- Dale, R.R., And Griffithis,S. (1970). "The influence of the Home" In craft, M. (ed.) Family class and Education: A Reader London: longman Group Ltd.
- Darge wole (1997). " Primary school participation and Associated Factors." Ethiopia in Broader Perspective: paper of 13th International conference of Ethiopia studies , vol.I-III. Kyoto: shokoso Book sellers.
- Davison, J., And Kanyuka, M (1992). Girls participation in Basic Education in Southern Malawi. Comparative Education Review 36/4
- Degarge Minale (1998). "Regional Disparities in primary schooling of Ethiopia: Implications, policy making and educational planning." (Unpublished MA thesis). Addis Ababa: Addis Ababa University.
- Douglas, J.W. B. (1964). The home and the school: A study of ability and attainment in the primary schools. London: Macgibbon and kee.
- Douglas, J.W.B. (1970). Parental encouragement. Family Class and Education. London: Macgibbon and Kee.
- E.C.A (1997). Traditional and Cultural Practices Harmful to the Girl-Child. Addis Ababa: African Center for Women

- Fagerlind, I., and Saha, L. J. (1983). Education and National Development: A Comparative Perspective. London: Pergamon Press.
- Fantuzzo, J.W., Davis, G.V., and Ginsburg, M.D. (1995). Effects of parent involvement in isolation or in combination with peer tutoring on students self-concept and mathematics achievement. Journal of Education Psychology, 8, 272-287
- Farrant, J.S. (1980). Principles and practices of Education (New ed) London: Longman Ltd.
- FAWE (1995). "School Dropout and adolescent pregnancy." Nairobi – Kenya.
- Finlayson, D. (1972). "Parental Aspirations and the Educational Achievement of Children" Journal of Educational Research University of Liver Pool, 14,1.
- Floro. M., and J, Wolf (1990), The Economic and Social Impacts of Girls' Primary Education in Developing Countries. Washington D.C : USAID
- Ginsburg, G.S. and Bronstein, P. (1993). Family factors related to children's intrinsic/ extrinsic Motivational Orientation and academic performance. Child Development, 64, 1461-1472.
- Gorton, R.A. et al (1988). Encyclopedia of School Administration and Supervision New York. Oryx press
- Grant, M. (1964). School Methods with Younger Children A Hand Book for Teachers in Africa. London: Evans Brothers Ltd.
- Hallak, J. (1990). Investing in the Future: Setting Educational Priorities in the Developing World. Paris: UNESCO
- Harbison, F. and C.A Myers, (1964), Education, Manpower and Economic Growth. New York: McGraw Hill Book company.
- Havlock, R. G., and A. M. Huberman (1977). Solving Educational Problems: The Theory and Reality of Innovation in Developing Countries. Paris: UNESCO.

- Hess, R., and McDevitt, T. (1984). Some Cognitive Consequences of Material Intervention Techniques. A Longitudinal Study. Child Development. 55 (3); 2017 – 3030.
- Kandker, R. S. (1996). Education Achievement and School Efficiency in Rural Bangladesh. Washington D.C: World Bank.
- Kane, E (1995). Seeing for your self: Research and Book for Girls Education in Africa. Washington D.C World Bank
- Kast, F.E; and Rosenweig, J.E. (1985).Organization and Mnagement: A Sstems and Contingency Approach. (4th ed.). New York: Graw-Hill.Inc.
- King , E., and Hill, M. (1993). Women's Education in Developing Countries Barriers, Beliefs and Policies. Washington D,C: The World Bank.
- Kobes, T. (1975). "Primary School Dropouts": A Case Study on a Small Town in Ethiopia. Columbia University.
- Kurdek, L.A., and Fine, M.A. (1994). Family acceptance and Family control as predictors of adjustment in young adolescents; Linear, curvilinear, or interactive effects? Child Development, 65, 1137-1146
- Larsen and Hassen (2001).” Perceptions of knowledge and coping strategies in nomadic communities” the case of Hawawir in northern Sudan. (online) available : WWW. Dry lands group(2nd ed.). Oxford: Pergamon press ltd.
- Levine, D.U., and Havighurst, R.J. (1972). Society and education. Boston: Allyn and Bacon, A Division of Simon and Schuster, Inc.
- Lichter, S. etal (1962). the Dropout. New York: the free press of Glencoe.
- Lockheed ,M., and Verspoor, A. (1994). Improving primary Education in Developing Countries.
- Lockheek , M.E., Verspoor A., and others (1991). Improving Primary Education in Developing Countries, Washington D.C. World Bank
- Maglad, A. (1994) School Supply, Family Backgrounds and Gender Specific School Environment and Attainment in Sudan ,16,2.
- Matthews, K.M. (1984). Managing Classroom Learning: A Guide Improving Test Score: Lanham: University press of America.

- Mehra, L. (1988). "Childhood marriages and early pregnancy." A paper presented on the regional seminar on traditional practices affecting the health of woman and children in Africa. Uppsala: Almqvist and Wiksell Tryckeri.
- Miner, B. (1968). "Sociological Background Variables Affecting School Achievement." Journal of Educational Research, Institute for Scientific Co-operation, 61.
- MOE (1994). The New Education and Training Policy. Addis Ababa: EMPDA
- ____ (2003). Education Statistics Annual abstract. Addis Ababa: MOE – EMIS.
- Niles, F.S (1981). "Social Class and Academic Achievement A Third World Reinterpretation" Comparative Education Review.
- Nock, L.S. (1987). Sociology of the Family. New Jersey: Prentice-Hall, Inc
- Odaga, A. and W. Heneveld (1995). Girls and Schools in Sub-Saharan Africa: From Analysis to Action Washington DC. World Bank
- Ogunlade, J.O (1973) "Family. Environment and Educational Attainment of some school children in western Nigeria." West African Journal of Education, 17, 3
- Omani Ministry of Education and Youth Affairs (1984). The Internal Efficiency of the Omani Education System. Oman Printers and Stationers.
- Owens, K. (1993). The world of the child. New York: Macmillan publishing Company
- Paschal, R. A; Weinstein, T., and Walberg, H. H. (1984). The Effects of Homework on Learning: A Quantitative Synthesis. Journal of Educational Psychology, 78 (1), 97 – 104.
- PHRD (1996). Education Sector Review: Synthesis and Summary, A.A: Population and Human Resource Development project office.
- Rasseh, S; and G. VAideanu (1987). The Contest of Education. A world Wide View of their Development from the Present to the Year 2000. Paris: UNESCO.
- Riley, R.W (1986). "Can we Reduce the risk of failure?" Phi Delta Kappan, 68, 4.
- Rose, P. et al (1997). "Gender and primary schooling in Ethiopia." Research Report. London: Institute of Development Studies.

- Rose, F. et al (1998). "Gender and primary schooling in Ethiopia." Research Report. London: Institute of Development Studies.
- Rumberger, R.W. (1987). "High School Dropouts: A review of issues and Evidence." Review of Educational Research, 57, No.2.
- Sadkar, M.P., and Sakar. D.M. (1987). Economic of Education. Research and studies. Oxford; Pergamo press.
- Scott, R. and Welberg, H. J (1979) "Schools alone are insufficient: A response to Edmonds" Educational leadership, 37. No 9.
- Shukla, S., and Kaul, R. (1998) Education, Development and Under Development, New Delhi: Sage publishing.
- Siyum Tefera (1996). Attempts at Educational Reform in Ethiopia: A Top-Down or a Bottom-up Reform? The Ethiopia Journal of Education, 16, 1-37.
- Slavin, R. (1994). Educational Psychology: Theory and Practices: Johnotopkins. University Press.
- Stanely, W. O. (1964). Education and Social Integration. New York: Bureau of Publications.
- Staudfer, J. R. (1971). The Majangir: Ecology and Society of a South West Ethiopian People. Cambridge: Cambridge University press.
- Stevenson, D.D; and Baker, D. P. (1987). The Family School Relation and Child's School performance. Child Development, 58, 1348-1357.
- Stevenson, D.L and parkers, D.P (1987)." The family school relation and the child's school performance," Child Development,.68, 4.
- Stow. L.and L Selfe (1989). Understanding Children with Special Needs. London: Unwin hyman.
- Tallb, M.(1998). Educating the Oppressed: Education, Development and Under Development. New Delhi: Stage Publication.
- Teshome Nekatibeb (2003). Low participation of female students in primary Education: A case study of Dropouts from the Amhara and Oromia Region Ethiopia. A.A: IICBA

- Teskeste Negash (1990). The Crisis of Ethiopian Education: Some Implications for National Building. Uppsala: Uppsala University.
- Teskeste Negash (1996). Rethinking Education in Ethiopia. Uppsala: Reprocer Tralen HSC. Transitional Government of Ethiopia (TGE, 1994). Education and Training Policy. Addis Ababa: Ministry of Education.
- Travers, J.F. (2000). Educational psychology. Effective teaching, Effective learning (3rd ed). New York : Von hooffmann press. Inc.
- UNESCO (1981). Cultural Development: Some Regional Experiences. Paris: UNESCO.
- UNESCO (1985). Educational Planning in the Context of Current Development Problems. Paris: IIEP
- ____ (1991). Strengthening Educational Research in Developing Countries. Paris: UNESCO.
- ____ (1993). International Understanding at School Paris : UNESCO.
- ____ (1995) Development Since Jomtinen- EFA in the middle East and North Africa. Paris: IIEP/UNESCO
- ____ (1998). Wasted Opportunities: When Schools Fail (Repetition and Dropouts in Primary Schools) Paris: UNESCO.
- ____ (2002). Education normal in Eastern Africa Paris: ADB/IIEP
- Wanna Leka and Tsion Dessie (1994). Educational Wastage: The case of female students in selected primary and secondary schools of Ethiopia. Certuid: IDR
- William, R.M. (1970). The survey of Parental attitudes and circumstances. Family Calls and education, 6. 158-183.
- Wolday Amha (1996). Private and Social Return to Schooling. Ethiopian social sector Report (unpublished). Addis Ababa.
- World Bank (1986). Financing Education in Developina Countries. An Explanation of Policy Option Washington D.C: World Bank
- ____ (1988). Education in Sub-Saharan Africa: Policies for Adjustment, Revitalization and Expansion. Washington D.C: The world Bank.

_____ (1990). Primary Education: A World Bank policy paper. Washington
D.C: The World Bank.

_____ (1996) Priorities and Strategies for Education. Washington D.C: World Bank

Yelfign, W. Zewdu D. Alemayehu, H. M. and Anbesu, B. (1995). Study on primary
school Femal participation and performangc in Cheha District. Addis Ababa: MOE

Zaudneh , Y. (1993). Change and innovation in Education AAU (mimcographed).

APPENDICES

6. Your parent's marital status A. live together B. Divorce C. Other
(specify) _____
7. Family size A. 1-2 B. 3-4 C. 5 and above
8. Your mothers level of education:
 A. Illiterate/no schooling B. Can read and write (non-formal)
 C. 1-4 grade complete D. 5-8th grade complete
 E. 9th grade and above F. Other (specify) _____
9. Your father level of education:
 A. Illiterate/no schooling B. Can read and write (non-formal)
 C. 1-4 grade complete D. 5-8th grade complete
 E. 9th grade and above F. Others (specify)
10. Mothers occupation: A. Farmer B. Merchant C. Government employee
 D. House Wife E. If any other, specify _____
11. Fathers occupation:
 A. Farmer B. merchant C. Government employee
 D. If any other, specify _____

Part II. Questionnaire Items

Instruction: For each questionnaire items circle the appropriate choice and give short answers when necessary on the space provided.

1. By whom, you were first send to enter a school from the beginning?
 A. By the help of your mother B. By the help of your father
 C. By the help of school teachers D. On my self
 E. by the help of your friends F. If any other, specify _____
2. When you first entered a school, were you living with your parents?
 A. Yes B. No
3. If your answer for question number 2 is "No", what is the reason for you to isolate from your parents and to live alone?
 A. Because of the culture of society
 B. Because of your parents didn't want you to live with them after ages of 6 or above years.

- C. To be married and read your own independent couple life
 D. If any other reason, place specify _____
4. Do you get enough support (as money for clothing and schooling) from your parents? A. Yes B. No
5. Do your parents/ guardians buy pen, pencils, exercise books, books for you?
 A. Yes, they do B. No, they don't
6. If for questions no 4 and 5, your answer is no, where do you get your school materials?
 A. My self B. Government organization C. Friends
 D. Teachers E. If any other, place specify _____
7. If for question no 6, your answer is "my self" what is your source of income?
 A. Bee honey B. coffee C. Cattle rearing
 D. If any other source, place specify _____
8. Do your parents/guardians provide you with help and encouragement in your schoolwork? A. Yes, they do B. No, they don't
9. Have you ever dropped-out of school? A. Yes B. No
10. If your answer is "yes" for question No 9, for how long did you leave the school? A. for one year B. two years C. 3 years or more D. Others (specify) _____
11. If your answer for question no 9 is yes; what were the reasons for your dropping out? List of the given factors from most (1) to least (10) in front of each item/factors

<i>Reasons for dropout</i>	Rank (in no 1-0)
A. Lack of parental support/encouragement	_____
B. Being engaged in income generating activities	_____
C. Early marriage	_____
D. Distance from home to school	_____
E. Related with peak agricultural seasons	_____
F. Lack of finance and materials for schooling	_____
G. Lack of interest in education	_____
H. Failure in exam	_____
I. Attitude of the society towards the value of education	_____
J. Cultural traditions and beliefs	_____
K. If any other, please specify _____	_____

12. If your answer is "Yes" for question no 9, during which seasons you dropped out? A. Autumn B. Spring C. Winter D. Summer
13. If your answer for question no 12 is during either autumn or spring. What is the main reason for dropped-out during these seasons?
- A. To collect farming activity like bee honey, coffee, crop
- B. Because many of brothers/sisters/school friends have dropped out during these seasons and so I am.
- C. Due to seasonal culture of the society during this time.
- D. For marriage purpose
- E. Others, specify _____
14. If you have ever failed (repeated) a grade(s) in which grade(s) you failed? In circle all the letters of grades if you have failed more than once.
- A. Grade 1 B. Grade 2 C. Grade 3 D. Grade 4
- E. Grade 5 G. Grade 6 H. Grade 7 I. Grade 8
15. From the time you began primary education till now, how many times have you repeated grades (failed)?
- A. None B. Only once C. Twice
- D. 3 times E. More than 3 times
16. For question No 15, if your answer is more than once, what were the reason for your repetition in primary schools? List of the given factors from most (1) to least (9) in front of each item

<i>Reasons for repetition</i>	Rank (in no 1– 9)
A. Lack of parental support/encouragement	_____
B. Society's low value for education	_____
C. Less interest and attitude towards schooling	_____
D. Lack of encouragement from school	_____
E. Long distance from home to school	_____
F. Frequent absenteeism from school	_____
G. Being engaged in income generating activities/peak agricultural seasons	_____
H. Poor academic performance	_____
I. Late admission and early marriage	_____
J. If any other reason, please specify _____	_____

17. Is there any negative cultural practices that influence your educational activities?

- A. Yes B. No

18. If your answer for question No. 19 is yes, specify the negative cultural practice that influences your educational activities.

1. _____ 2. _____
3. _____ 4. _____ 5. _____

19. Does someone at home usually ask you about your school day?

- A. Yes B. No

20. Does someone at home usually look at your exercise book?

- A. Yes B. No

21. Does someone at home sometimes help you with your homework?

- A. Yes B. No

22. Does someone at home usually talk to your teacher?

- A. Yes B. No

23. To what extent the contribution of your parents/relatives affect your succeed in your academic performance.

- A. High B. Medium C. Low D. I don't know

Part III: Socio-cultural factors that influences the primary education of Majangir students

Instruction: Please put "✓" mark in the appropriate column, the influence of the socio-cultural factors on the primary education of the Majangir students by the following points

The five pints rating scale that indicate the degree of influences are:

5- Very high 4- high 3 – moderate 2 – low 1- very low

No	The influential of socio-cultural factors	Rating scales				
		5	4	3	2	1
1.	Early marriage					
2.	Fear of marriage with non Majangir ethnic groups					
3.	Fear of sexual harassment, and abduction					
4.	The influence of rapid and forceful marriage on educational enrollment and dropout					
5.	Religious attitude towards modern education					
6.	The tradition on the role of females is influential					
7.	Gender role socialization and stereotyping					
8.	Low self concept of Majangir children					
9.	Low sensitization of the Majangir people					
10.	Belittling the value of girl education					
11.	Lack of educated role models among Majangir					
12.	Parents fear that children will develop disobedience after school					
13.	Parents suspicion towards the things children taught culturally in schools may result in undesirable behavior					
14.	The level of educational background of parents					
15.	The extent of parents to supply the necessary materials to their children.					
16.	Parents' lack of interest to send their children to school demanding child labour					
17.	Parents participation towards the education of their children					
18.	Degree of parents participation in school					
19.	Lack of interaction of parents with their children.					
20.	Frequency of relation between school and parents to discuss on issue concerning their children					
21.	Lack of attention to the education of children by their parents					
22.	Poor family background					
23.	Lack of family income and working condition, way of life					
24.	Society's appreciation of modern education					
25.	Degree of school-community relationship					
26.	Attitude of Majangir society towards the value of education					
27.	Lack of Majangir community participation in school activity					
28.	Lack of financial support and learning materials					
29.	Lack of appropriate market center to get school materials					
30.	Lack of interest to schooling					
31.	The high demand of child labour on domestic economic activities					
32.	Distance from home to school					

Part IV: Give short answer response

1. What socio-cultural factors both positively or negative other than mentioned do you think that influence the primary education of Majangir Children?

A. Positive factors

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____

B. Negative factor

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____

2. What possible intervention strategies do you propose to minimize the influence of socio-cultural factors on the primary education of Majangir students?

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

8. የእናትም የትምህርት ደረጃ ሀ. ምንም ያልተማሩና ማንበብና መጻፍ የማይችሉ ለ. ያነባሉ፤ ይፀፋሉ ሐ. 1-4ኛ ክፍል አጠናቀዋል መ. 5-8ኛ ክፍል አጠናቀዋል ሠ. ከ9ኛ-10ኛ ክፍል አጠናቀዋል ረ. ከፍተኛ ትምህርተአጠናቋል
9. የአባትም የትምህርት ደረጃ ሀ. ምንም ያልተማሩና ማንበብና መጻፍ የማይችሉ ለ. ያነባሉ፤ ይፀፋሉ ሐ. 1-4ኛ ክፍል አጠናቀዋል መ. 5-8ኛ ክፍል አጠናቀዋል ሠ. ከ9ኛ-10ኛ ክፍል አጠናቀዋል ረ. ከፍተኛ ትምህርተ አጠናቋል
10. የእናትም የሥራ ሁኔታ ሀ. ግብርና ለ. ንግድ ሐ. የመንግስት ሠራተኛ መ. የቤት እመቤት ሠ. ሌላ ካለ ቢገለጽ _____
11. የአባትም የሥራ ሁኔታ ሀ. ግብርና ለ. ንግድ ሐ. የመንግስት ሠራተኛ መ. የቤት እመቤት ሠ. ሌላ ካለ ቢገለጽ _____

ክፍል ሁለት: የመጠይቅ ዓይነት

መመሪያ:- ለእያንዳንዱ የመጠይቅ አይነት ትክክለኛውን ምርጫ በመምረጥ አክቡ። አስፈላጊ ሆኖ ከተገኘና ባዶ ቦታ ከተሰጠ አጠረ ያለ መልስ ይስጡ።

1. ለመጀመሪያ ጊዜ ወደ ትምህርት ቤት የገቡት በማን አነሳሽነት ነው።
 ሀ. በእናቴ ለ. በአባቴ ሐ. በመምህራ
 መ. በእራሴ ሠ. በጓደኛዬ ረ. ሌላ ካለ ይገለጽ _____
2. ለመጀመሪያ ጊዜ ወደ ትምህርት ቤት የገቡት ከወላጆቿ ጋር በሚኖሩበት ጊዜ ነው?
 ሀ. አዎን ለ. አይደለም
3. በተራ ቁጥር «2» ላይ ለቀረበው ጥያቄ ምላሽ «አይደለም» የሚል ከሆነ ከቤተሰብ ለመለያየት ያበቃዎት ምክንያት ምንድነው?
 ሀ. በማህበረሰቡ ባህል ምክንያት
 ለ. እድሜዎ ከ6 ዓመት በላይ በመሆኑና ቤተሰባችዎ አብረው እንዲኖሩ ባለመፈለጋቸው
 ሐ. ማግባትና የግል ህይወት ለመምራት
 መ. ሁሉም ምክንያት ይሆናል
 ሌላ ምክንያት ካለ ይግለጹ _____
4. ከቤተሰብ የገንዘብ፣ የልብስ፣ የትምህርት መሳሪያን በተመለከተ ድጋፍ ያገኛሉ?
 ሀ. አዎ ለ. አላገኝም
5. ቤተሰብ እርሳስ፣ እስክርቤቶ፣ ደብተር እየገዙ ድጋፍ ያደርጉሉታል
 ሀ. አዎን ለ. አያደርጉልኝም

13. ለ«12ኛው» ተራ ቁጥር የሰጡት መልስ «በመከር» ወይም «በፀደይ» ትምህርትዎን የሚያቋርጡ ከሆነ ለማቋረጥ ዋነኛ ምክንያት ምንድነው?
- ሀ. የእርሻ ውጤቶችን እንደ የንብ ማር፣ ቡና፣ የተለያዩ ሰብሎችን ለመሰብሰብ ሲባል ነው።
- ለ. ወንድሞቼ እህቶቼና የትምህርት ቤት ጓደኞቼ በዚህ ወቅት ስለሚያቋርጡ እና እኔም እንደዚሁ ስለማቋረጥ ነው።
- ሐ. በማህበረሰቡ ወቅታዊ ባህል ምክንያት
- መ. ለጋብቻ ከመድረስ ጋር በተያያዘ ምክንያት
- ሠ. ሁሉም ምክንያት ይሆናል
- ረ. ሌላ ምክንያት ካለ ገለጻ ይስጡ -----
14. በትምህርት ወድቀው ወይም በተመሳሳይ ክፍል ደግመው የሚያውቁ ከሆነ በየትኛው የክፍል ደረጃ ላይ ነው የደገሙት ከታች ከቀረቡት ክፍሎች ውስጥ ከአንድ ጊዜ በላይ የደገሙበትን ክፍል በማመልከት በምርጫው ፊደል ላይ ያክብቡት።
- ሀ. 1ኛ ክፍል ለ. 2ኛ ክፍል ሐ. 3ኛ ክፍል መ. 4ኛ ክፍል
- ሠ. 5ኛ ክፍል ረ. 6ኛ ክፍል
15. አንደኛ ደረጃ ትምህርትዎትን ከጀመሩ ጊዜ አንስቶ እስከ አሁን ድረስ በምን ያህል ጊዜ በትምህርትዎ ወድቀዋል (ደግመዋል)?
- ሀ. ምንም ለ. አንዴ ብቻ ሐ. ሁለት ጊዜ
- መ. ሦስት ጊዜ ሠ. ከሦስት ጊዜ በላይ
16. በ«15» ተራ ቁጥር ጥያቄ መልስዎ ከአንድ ጊዜ በላይ የሚል ከሆነ በምንና በየትኛው ምክንያት ነው አንደኛ ደረጃ ትምህርትዎን ለመድገም የበቁት ምክንያቶቹን ለከፍተኛ ው ከ1 ቁጥር በመጀመር እስከ ዝቅተኛው ድረስ እስከ 10 ቁጥር ድረስ በደረጃ ቁጥር በመስጠት ያመልክቱ

	ደረጃ (ከ1-10)
ሀ. የቤተሰብ እርዳታና የማበረታቻ እጦት	
ለ. ማህበረሰቡ ለትምህርት ካለው ዝቅተኛ ግምት	
ሐ. በትምህርቱ ላይ ባለው አናሳ ፍላጎትና አመለካከት	
መ. በትምህርት ቤቱ ማበረታቻ ያለመኖር (አጦት)	
ሠ. ከቤት እስከ ትምህርት ቤት ድረስ ባለው ከፍተኛ ርቀት ምክንያት	
ረ. ለትምህርት ቤት በተከታታይ በመቅረት	
ሰ. የገቢ ምንጮችን ተግባር በማከናወን እና በወቅታዊ የግብርና ሁኔታ	
ሸ. በአነስተኛ የትምህርት ችሎታ ምክንያት	
ቀ. ዘግይቶ በመግባትና/በልጅነት ጋብቻ	
ተ. ሌላ ምክንያት ካለ ይግለጹ -----	

5 = በጣም ከፍተኛ፣ 4 = ከፍተኛ፣ 3 = መካከለኛ፣ 2 = ዝቅተኛ፣ 1 = በጣም ዝቅተኛ

ተ. ቁ	ተፅዕኖ ሊያመጡ የሚችሉ ዋና ዋና ማህበራዊና ባህላዊ ምክንያቶች	የምዝናው መጠን				
		5	4	3	2	1
1	ያለዕድሜ ጋብቻ					
2	ከመዠንግር ብሔረሰብ ውጭ ጋብቻ ለመመስረት መፍራት					
3	የወሲብ ትንኮሳን፣ ጠልፋንና ወይንም አስገድዶ መድፈርን በመፍራት					
4	አስገድዶ መድፈርና የግዴታ ጋብቻ በትምህርት ተሳትፎና ማቋረጥ ላይ የሚያስከትለው ተፅእኖ					
5	የሃይማኖታዊ አመለካከት በዘመናዊ ትምህርት ላይ ያለው ተፅእኖ					
6	ባህላዊ ልምድ በሴቶች ሚና ላይ ያለው ተፅእኖ					
7	በስርአት ጾታ ሚና አስተዳደግ እና አፍራሽ ድርጊቶች					
8	የመዥንግር ህፃናት ዝቅተኛ የራስ አመለካከት					
9	በመዥንግር ህብረተሰብ ያለው አነስተኛ ግንዛቤ					
10	የሴት ልጆችን ትምህርት አሳንሶ ማየት					
11	ከብሔረሰቡ የተማረና አርአያ (ምሳሌ) ሊሆን የሚችል አለመኖር					
12	ወላጆች ልጆቻቸው ከትምህርት በኋላ መጥፎ ባህሪያት ይማራሉ ብለው ስለሚፈሩ					
13	ወላጆች በሚማሩአቸው ነገሮች ምክንያት መጥፎ ባህሪ ይኖራቸውል ብለው ስለሚጠራጠሩ					
14	የወላጆች የትምህርት ደረጃ ሁኔታ					
15	የወላጅ አቅም መጠን አስፈላጊ የሆኑ ቁሳቁሶችን የማቅረብ					
16	የልጆችን ጉልበት በመፈለግ ወላጆች ህፃናትን ወደ ት/ቤት ለመላክ ፍላጎት አለመኖር					
17	የወላጆች በልጆቻቸው በትምህርት ዙሪያ ያላቸው ተሳትፎ					
18	በትምህርት ቤቶች የወላጆች ተሳትፎ መጠን					
19	በወላጆችና በልጆች መካከል ማህበራዊና የጋራ ውይይት አለመኖር					
20	ልጆች ተማሪዎችን በሚመለከት በትምህርት ቤቶችና በወላጆች የሚደረጉ የግንኙነቶች መዘውተር					
21	ለህፃናት ትምህርት በወላጆች በኩል ምንም ዓይነት ትኩረት አለመሰጠት					
22	በዝቅተኛ ኢኮኖሚ ላይ የተመሠረተ የቤተሰብ ኑሮ					
23	የቤተሰብ ገቢ ማጣትና የሥራ ሁኔታ					
24	ህብረተሰቡ በዘመናዊ ትምህርት ያለው አድናቆት					
25	በትምህርት ቤት ማህበረሰብ መካከል ያለው የግንኙነት መጠን					
26	በመዥንግር ህብረተሰብ ለትምህርት የሚጠለው ዋጋ					
27	በመዥንግር ብሔረሰብ በትምህርት ዙሪያ ተሳትፎ አለመኖር/ አለማድረግ					
28	የገንዘብ ድጋፍና የመማሪያ ቁሳቁሶች እጦት					
29	የትምህርት ቁሳቁስ ለማግኘት የተመቻቸ ገበያ አለመኖር					
30	የትምህርት ፍላጎት አለመኖር					
31	ለቤት ውስጥና ለውጭ ስራዎች ሲባል ከፍተኛ የሆነ የህፃናት ጉልበት ፍለጋ					
32	የትምህርት ቤቶች ርቀት					

ክፍል አራት:- አጠር ያለ መልስ ስጡ

1. በመሻርንግር አንደኛ ደረጃ ተማሪዎች ላይ አሉታዊ ወይም አዎንታዊ ተፅዕኖ የሚያሳድሩ ባህላዊና ማህበራዊ ምክንያቶች አሉ ብላችሁ የምታስቡትን ከዚህ በታች ቢዘረዝሩ::

- ሀ. አዎንታዊ ምክንያቶች:- 1. _____
2. _____
3. _____
4. _____
5. _____

- ለ. አሉታዊ ምክንያቶች:- 1. _____
2. _____
3. _____
4. _____
5. _____

2. በመሻርንግር ተማሪዎች በአንደኛ ደረጃ ትምህርታቸው ላይ ተፅዕኖ ሊያደርሱ የሚችሉ ማህበራዊና ባህላዊ ተፅእኖን ለመቀነስ የሚያስችል የመፍትሔ ሐሳብ ይሆናሉ የሚሉትን ቢዘረዝሩ::

- ሀ. _____
ለ. _____
ሐ. _____
መ. _____
ሠ. _____

PART II: A Questionnaire items

Instruction: for each questionnaire items based on your experience and observation circle the appropriate choice and give short answers when necessary on the space provided.

1. Who initiate and made Majangir student to enter school first time?
A) Parents B) teachers C) students themselves
D) If any specify _____
2. Educational level of parents in the society
A) High B) Medium C) low
3. How is the economic standard and income of students families
A) High B) Medium C) low
4. The degree of parents to support and encouragement for the education of their children
A) High B) Medium C) low
5. The capacity of parents to supply the necessary learning materials to their children.
A) High B) Medium C) low
6. During which seasons most Majangir students dropped out form school?
A) Autumn B) Spring C) summer D) winter
7. If your answer for question no. 6 is either "A" or "B" what is the reason for their dropped out? _____
8. Below is a list of possible failure for grade repetition. Based on your experience observation and opinion rank the items according to their contribution. Indicate the most prevalent problem first and the least important list

Causes of repetition	(Rank in no. 1-14)
A. Lack of parental support/ encouragement	_____
B. Lack society awareness about is low value for education	_____
C. Early marriage	_____
D. Lack of parent child interaction	_____
E. Being engaged in income generating activities	_____
F. Cultural traditions and beliefs	_____
G. Lack of parents school relation	_____
H. Lack of interest in education	_____
I. Lack of finance and materials for schooling	_____
J. Distance form home to school	_____
K. Poor academic performance	_____
L. Health problem	_____
M. Related with peak agricultural seasons	_____
N. Frequent absenteeism of the pupil	_____
O. If any other reason specify _____	_____

9. Below is a list of actors that are thought to be the causes for dropping out please rank the items in accordance with their importance in causing dropping out.

Causes for dropout	(Rank in no. 1-14)
A. Lack of parental support/ encouragement	_____
B. Society is low value for education	_____
C. Early marriage	_____
d. Lack of parent child interaction	_____
E. Being engaged in income generating activities	_____
F. Cultural traditions and beliefs	_____
G. Lack of parents school relation	_____
H. Lack of interest in education	_____
I. Lack of finance and materials for schooling	_____
J. Distance form home to school	_____
K. Poor academic performance	_____
L. Health problem	_____
M. Related with peak agricultural seasons	_____
N. Frequent absenteeism of the pupil	_____
O. If any other reason specify _____	_____

Part III: Socio- cultural factors that influences the primary education of Majangir students

Instruction: please put "✓" mark in the appropriate column, the influent of the socio cultural factors on the primary education of the Majangir students by the following points. The five points rating scale that indicate the degree of influence are: 5- very high 4- high 3- medium 2- low 1- very low.

No	The influential of socio-cultural factors	Rating scales				
		5	4	3	2	1
1.	Early marriage					
2.	Fear of marriage with non Majangir ethnic groups					
3.	Fear of sexual harassment, and abduction					
4.	The influence of rapid and forceful marriage on educational enrollment and dropout					
5.	Religious attitude towards modern education					
6.	The tradition on the role of females is influential					
7.	Gender role socialization and stereotyping					
8.	Low self concept of Majangir children					
9.	Low sensitization of the Majangir people					
10.	Belittling the value of girl education					
11.	Lack of educated role models among Majangir					
12.	Parents fear that children will develop disobedience after school					
13.	Parents suspicion towards the things children taught culturally in schools may result in undesirable behavior					
14.	The level of educational background of parents					
15.	The extent of parents to supply the necessary materials to their children.					
16.	Parents' lack of interest to send their children to school demanding child labour					
17.	Parents participation towards the education of their children					
18.	Degree of parents participation in school					
19.	Lack of interaction of parents with their children.					
20.	Frequency of relation between school and parents to discuss on issue concerning their children					
21.	Lack of attention to the education of children by their parents					
22.	Poor family background					
23.	Lack of family income and working condition, way of life					
24.	Society's appreciation of modern education					
25.	Degree of school-community relationship					
26.	Attitude of Majangir society towards the value of education					
27.	Lack of Majangir community participation in school activity					
28.	Lack of financial support and learning materials					
29.	Lack of appropriate market center to get school materials					
30.	Lack of interest to schooling					
31.	The high demand of child labour on domestic economic activities					
32.	Distance from home to school					

Part IV: Give short answer response

1. What socio-cultural factors both positively or negative other than mentioned do you think that influence the primary education of Majangir Children?

A. Positive factors

1 _____

2 _____

3 _____

4 _____

5 _____

B. Negative factor

1 _____

2 _____

3 _____

4 _____

5 _____

2. What possible intervention strategies do you propose to minimize the influence of socio-cultural factors on the primary education of Majangir students?

A. _____

B. _____

C. _____

D. _____

E. _____

ክፍል ሁለት፡- ለሚከተሉት ጥያቄዎች ካሉዎት ልምድ፣ ተሞክሮ፣ ካዩትና በእርሃ ግምት ይሆናል ለሚሉት ምርጫ መልሱን የያዘ ፊደል ያክቡ። በተጨማሪም ይሆናል የሚሉት ተጨማሪ መረጃ ካሉዎት በተሰጠው ባዶ ቦታ ላይ ይሙሉ።

1. ለመጀመሪያ ጊዜ የመኻከሪያ ልጆችን ት/ቤት እንዲገቡ የሚያነሳሳቸው ማን ነው?
 ሀ. ቤተሰብ ለ. መምህራን ሐ. ልጆቹ ራሳቸው
 መ. ሌላ ካለ ቢገለጽ -----
2. የመኻከሪያ ተማሪዎች ቤተሰብ የት/ት ደረጃ በህብረተሰቡ ውስጥ
 ሀ. ክፍተኛ ለ. መካከለኛ ሐ. ዝቅተኛ
3. የተማሪዎች ቤተሰብ የኢኮኖሚ ደረጃና ገቢ ምንጭ
 ሀ. ክፍተኛ ለ. መካከለኛ ሐ. ዝቅተኛ
4. ቤተሰብ ልጆቻቸውን ለትምህርት የማነሳሳትና የመርዳት ሁኔታ
 ሀ. ክፍተኛ ለ. መካከለኛ ሐ. ዝቅተኛ
5. ቤተሰብ ለልጆቻቸው አስፈላጊውን የመማሪያ የትምህርት ቁሳቁስ የማቅረብ
 አቅማቸው ሀ. ክፍተኛ ለ. መካከለኛ ሐ. ዝቅተኛ
6. ብዙውን ጊዜ ብዛት ያላቸው የመኻከሪያ ተማሪዎች ትምህርታቸውን የሚያቋርጡት
 በምን ወቅት ነው።
 ሀ. መከር ለ. ፀደይ ሐ. ክረምት መ. በጋ
7. ለ«6ኛ» ጥያቄ መልስዎ «ሀ» ወይም «ለ» ከሆነ በዚህን ወቅት የሚያቋርጡበት
 ምክንያት ቢገልጹ -----
8. ለተማሪዎች ክፍል መድገም ምክንያት ይሆናሉ ተብሎ የተገመቱ ማህበራዊና ባህላዊ
 ተጽዕኖዎች ከዚህ በታች የተወሰኑ ነጥቦች ተዘርዝራል። ስለዚህ በእርሶ ግምት፣
 ካዩትና ከልምድ በመነሣት ለተማሪዎች መድገም ምክንያት ነው የሚሉትን በቅደም
 ተከተል ከ1-13 በደረጃ ያስቀምጡ።

የመድገም ምክንያት	ደረጃ በቁጥር
ሀ. የቤተሰብ ዕገዛ ዕጥረት	
ለ. ህብረተሰቡ ለትምህርት አነስተኛ ግምት መስጠት	
ሐ. ቅድመ ጋብቻ	
መ. የወላጅ ልጅ ግንኙነት ውስንነት	
ሠ. ተማሪዎች ራሳቸውን የማስተዳደርና ገቢን በሚያስገኙ ሥራዎች ላይ መሳተፍ	
ረ. የባህልና የዕምነት ተጽዕኖ	
ሰ. የቤተሰብና የትምህርት ቤት ግንኙነት ውስንነት	
ሸ. ለመማር አነስተኛ ፍላጎት መኖር	
ቀ. የመማሪያ ቁሳቁስና ገንዘብ ዕጦት	
በ. የቦታ ርቀት	
ተ. ዝቅተኛ ውጤት ማምጣት	
ቸ. ከምርት/ እርሻ ወቅት ጋር በተያያዘ	
ነ. በተከታታይ ከትምህርት ቤት መቅረት	
ኘ. ሌላ ካለ ቢገለጽ -----	

5= በጣም ከፍተኛ፣ 4= ከፍተኛ፣ 3= መካከለኛ፣ 2= ዝቅተኛ፣ 1= በጣም ዝቅተኛ

ተ. ቁ	ተፅዕኖ ሊያመጡ የሚችሉ ዋና ዋና ማህበራዊና ባህላዊ ምክንያቶች	የምዝናው መጠን				
		5	4	3	2	1
1.	ያለዕድሜ ጋብቻ					
2.	ከመዝናኛ ጥራት ጋር ወይም ለመመስረት መፍራት					
3.	የወሲብ ትንኮሳን፣ ጠልፋንና ወይም አስገደዶ መድፈርን በመፍራት					
4.	አስገደዶ መድፈርና የግዴታ ጋብቻ በትምህርት ተሳትፎና ማቋረጥ ላይ የሚያስከትለው ተፅእኖ					
5.	የሃይማኖታዊ አመለካከት በዘመናዊ ትምህርት ላይ ያለው ተፅእኖ					
6.	ባህላዊ ልምድ በሌቶች ሚና ላይ ያለው ተፅእኖ					
7.	በስርአተ ጾታ ሚና አስተዳደግ እና አፍራሽ ድርጊቶች					
8.	የመዝናኛ ህፃናት ዝቅተኛ የራስ አመለካከት					
9.	በመዝናኛ ህብረተሰብ ያለው አነስተኛ ግንዛቤ					
10.	የሴት ልጆችን ትምህርት አሳንሶ ማየት					
11.	ከብሔረሰቡ የተማሪና አርአያ (ምሳሌ) ሊሆን የሚችል አለመኖር					
12.	ወላጆች ልጆቻቸው ከትምህርት በኋላ መጥፎ ባህሪያት ይማራሉ ብለው ስለሚፈሩ					
13.	ወላጆች በሚማሩአቸው ነገሮች ምክንያት መጥፎ ባህሪ ይኖራቸውል ብለው ስለሚጠራጠሩ					
14.	የወላጆት የትምህርት ደረጃ ሁኔታ					
15.	የወላጅ አቅም መጠን አስፈላጊ የሆኑ ቁሳቁሶችን የማቅረብ					
16.	የልጆችን ጉልበት በመፈለግ ወላጆች ህፃናትን ወደ ት/ቤት ለመላክ ፍላጎት አለመኖር					
17.	የወላጆች በልጆቻቸው በትምህርት ዙሪያ ያላቸው ተሳትፎ					
18.	በትምህርት ቤቶች የወላጆች ተሳትፎ መጠን					
19.	በወላጆችና በልጆች መካከል ማህበራዊና የጋራ ውይይት አለመኖር					
20.	ልጆች ተማሪዎችን በሚመለከት በትምህርት ቤቶችና በወላጆች የሚደረጉ የግንኙነቶች መዘውተር					
21.	ለህፃናት ትምህርት በወላጆች በኩል ምንም አይነት ትኩረት አለመስጠት					
22.	በዝቅተኛ ኢኮኖሚ ላይ የተመሠረተ የቤተሰብ ኑሮ					
23.	የቤተሰብ ገቢ ማጣትና የሥራ ሁኔታ					
24.	ህብረተሰቡ በዘመናዊ ትምህርት ያለው አድናቆት					
25.	በትምህርት ቤት ማህበረሰብ መካከል ያለው የግንኙነት መጠን					
26.	በመዝናኛ ህብረተሰብ ለትምህርት የሚጠለው ዋጋ					
27.	በመዝናኛ ጥራት በትምህርት ዙሪያ ተሳትፎ አለመኖር/ አለማድረግ					
28.	የገንዘብ ድጋፍና የመማሪያ ቁሳቁሶች እጠት					
29.	የትምህርት ቁሳቁስ ለማግኘት የተመቻቸ ገበያ አለመኖር					
30.	የትምህርት ፍላጎት አለመኖር					
31.	ለቤት ውስጥና ለውጭ ስራዎች ሲባል ከፍተኛ የሆነ የህፃናት ጉልበት ፍለጋ					
32.	የትምህርት ቤቶች ርቀት					

ክፍል አራት:- አጠር ያለ መልስ ሰጠ:

1. በመሻርንግር አንደኛ ደረጃ ተማሪዎች ላይ አሉታዊ ወይም አዎንታዊ ተፅዕኖ የሚያሳድሩ ባህላዊና ማህበራዊ ምክንያቶች አሉ ብላችሁ የምታስቡትን ከዚህ በታች ቢዘረዝሩ::

- ሀ. አዎንታዊ ምክንያቶች:-1. _____
2. _____
3. _____
4. _____
5. _____

- ለ. አሉታዊ ምክንያቶች:- 1. _____
2. _____
3. _____
4. _____
5. _____

2. በመሻርንግር ተማሪዎች በአንደኛ ደረጃ ትምህርታቸው ላይ ተፅዕኖ ሊያደርሱ የሚችሉ ማህበራዊና ባህላዊ ተፅእኖን ለመቀነስ የሚያስችል የመፍትሔ ሐሳብ ይሆናሉ የሚሉትን ቢዘረዝሩ::

- ሀ. _____
ለ. _____
ሐ. _____
መ. _____
ሠ. _____

APPENDIX –III
ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF PSYCHOLOGY

Interview Guideline for School Principals and educational experts

Name _____

Religion _____

Sex _____

Marital Status _____

Age _____

Educational levels _____

1. What is the extent of Majangir Children participation in primary education in relative to non Majangir students?
2. What is the attitude of Majangir people towards education? How it affects the education of their children?
3. What is the attitude of Majangir society towards girl education.
4. To what extent are the socio-cultural factors such as lack of parental support/ encouragement, harmful cultural traditions and beliefs, low income and working conditions of the family, lack of child parent interaction, educational background of parents lack of school parent relationship, low community participation in school activities, lack of awareness of parents about the value of education affect the primary education of Majangir students?
5. What other socio-cultural factors that influences Majangir pupils involvements and participation in primary education?
6. What possible strategies do you suggest to alleviate the influence of socio-cultural problems and improve the enrollment, dropout, repetition and participation of Majangir students in primary education?

Appendix -IV
ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF EDUCATION
DEPARTMENT OF PSYCHOLOGY

Guiding Questions for Focus Group Discussion

**The Following Leading Questions for Discussion will be presented to Educated
Majangir Parents.**

1. Key Concepts :

- Concept of socio-culture
- Factors related to socio-culture
- The influence of socio-cultural factors on education.
- Possible intervention strategies to alleviate the influence of socio-cultural factors on education of Majangir children.

2. Procedures of the Discussion:

- Preparing six to ten people in advance
- The researcher introduce himself
- Letting the participants to introduce each other
- Brain –storming the participants to introduce ideas about socio-cultures and factors related to it.
- Raising questions that will actively involve every member of the discussion.
- Chairing the discussion, writing down the ideas suggested and recording using tape recorder.

3. Background Information about the respondents:

- | | |
|------------|----------------------|
| - Sex | - Marital status |
| - Age | - Educational levels |
| - Religion | - Occupation |

4. Focus Groups:

- Questions that will be presented for parents:
 1. What is the extent of Majangir children participation in primary education in relative to non Majangir students?
 2. Do you discuss about the education of your children if so with whom?
 3. Do you think that education has contribution for better children future life.
 4. What is the attitude of Majangir people towards education? How it affects the education of their children?
 5. What is the attitude of Majangir society towards girls education and with respect to male education:
 6. To what extent are the socio-cultural factors such as:
 - a. Lack of parental support /encouragement,
 - b. Harmful cultural traditions and beliefs
 - c. Low income and working condition of the family,
 - d. Lack of parent child interaction
 - e. Educational background of parents
 - f. Lack of school parent relationship
 - g. Low community participation in school activities
 - h. Lack of awareness of parents about the value of education, and the like affect the primary education of Majangir students? How?
 7. What other socio-cultural factors that influences Majangir pupils involvement and participation in primary education?
 8. What possible strategies do you suggest to alleviate the influences of socio-cultural problems & improve the enrollment, dropout, repetition & participation of Majangir students in primary education?

DECLARATION

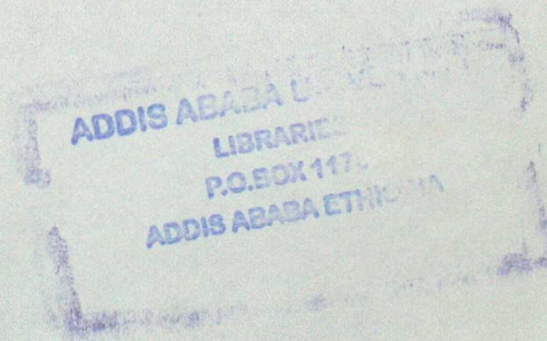
I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other University and that all sources of material used for the thesis have been dully acknowledged.

Name: Kenate Belis

Signature: _____

Place: Department of Educational Psychology
Addis Ababa University, Addis Ababa

Date of Submission: June 10,2005



Declaration

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

Name: Kenate Belis

Signature: _____

Place: Department of Educational Psychology
Addis Ababa University, Addis Ababa

Date of Submission: June 10,2005

This thesis has been submitted for examination with my approval as a University Advisor.

Yusuf Omar Abdi
June 15/05
Dr. Yusuf Omar Abdi