

**THE PSYCHOSOCIAL AND EDUCATIONAL
CHALLENGES OF STUDENTS OF MANJO ETHNIC
GROUPS: THE CASE IN CHIRI PRIMARY SCHOOL OF
KAFFA ZONE**

BY

AHMED ESMAEL JEMAL

**A. THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF
ADDIS ABABA UNIVERSITY IN PARTIAL FULLFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTERS OF ARTS IN
SPECIAL NEEDS EDUCATION**

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BY: AHMED ESMAEL

Approval of the Board of Examiners

Approved by:

Ahemayehu Trainin
Chairman, Department Graduate Committee

Signature

Tirusew Teferra (laureate professor)

Signature

Advisor

ወጋየሁ ተበጃ (ዶ/ር)
Wegayehu Tebeje (Dr.)

Signature

Examiner



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Table of Contents

Acknowledgments	i
Table of contents	ii
Abstract	iv
1. Introduction	1
1.1. Background of the study	1
1.2. Statement of the problem	4
1.3. Objective of the study	6
1.3.1. General objective	6
1.3.2. Specific objectives	6
1.4. Significance of the study	7
1.5. Delimitation of the study	7
1.6. Need of the study	7
1.7. Operational definition of terms	8
2 Review of Related Literature	9
2.1 Basic Concepts Related to Minority Groups	9
2.2 Definition of Minority Groups	9
2.3 Characteristics of minority group	10
2.4. The Socio-cultural Condition of the Manjo	11
2.5 The Socio-economic Situation of the Manjo	12
2.6. Manjo-“non-manjo” Interaction	14
2.7. Attempts of Intervention for the Manjo at Different Periods	15
2.8. International laws and Conventions for Protection of Minority Rights	17
2.9. Protection of minority rights in Ethiopian context	18
2.9.1 Existing legal institutions	20
3. Methodology	24
3.1. Introduction	24
3.2. Design of the Study	24
3.3. Research Setting	24
3.4. Population and participants	25
3.5 Sampling Technique	26
3.6. Data Collecting Tools and Procedures	27
3.6.1. The Semi-structured Interview	27
3.6.2. Focused Group Discussion (FGD)	28
3.6.3. Observation	28
3.7. Sources of Data	28
3.8. Method of Data Analysis	29
3.9. Ethical Considerations	30
3.10. Credibility, Transferability, Conformability and Authenticity	30

4. Findings of the Study	32
4.1 Introduction.....	32
4.2 Presentation of Case One.....	32
4.3 Presentation of Case two.....	35
4.4 Presentation of Case three.....	38
4.5 Presentation of Case Four.....	41
4.6 Presentation of Case Five.....	43
4.7 Presentation of Case six.....	45
4.8 Interview Results obtained from Teachers and Directors.....	46
4.9 Major Findings Obtained Through FGD.....	47
4.10 Findings Obtained Through Observation.....	48
5. Discussion of major findings	49
5.1 Characteristics of participants.....	49
5.2 Psychosocial challenges and consequences.....	49
5.3. Responses on the Educational Challenges.....	52
5.3.1 Economic problem.....	52
5.3.2 Location of the school.....	53
5.3.3 Fear of marriage by abduction.....	54
5.3.4 Parent-school relation ship.....	54
5.3.5 Teacher student interaction.....	55
5.4 Nature of school support system.....	56
6. Summary, Conclusions and Recommendations	57
6.1 Summary.....	57
6.2 Conclusions.....	58
6.3 Recommendations.....	59
References	
Appendices	

Abstract

The major purpose of this study was to understand the psychosocial and educational challenges of students of Manjo ethnic groups and assess the existing support system. A case study method was employed. Six students of Manjo ethnic groups, four teachers, two school principals and Head of Woreda Education Office were participated in the study. Data was obtained via semi-structured interview, observation and Focused Group Discussion. The findings discovered that the traditional harmful practice of rejecting and looking down at Manjo community was still vivid. Hence, Manjo community members were despised and undermined by their non-manjo peers and their psychological well-being was threatened. As a result, lack of self-confidence, frustration, fear, and feeling of inferiority, mistrust and depression were manifested in the everyday lives of the Manjo children. In addition, the continuous social stigma and exclusion had made their life bitter, sorrowful and full of intimidation in some cases ending up with suicidal ideation. Aside from their psychosocial pains, Manjo children suffer from economic problem including getting enough food and school supplies. Moreover, they have problems related to school zoning, marriage by abduction, poor parent-school and teacher-student interaction which ultimately lead to their plight. The study concluded that, students of Manjo ethnic groups are surrounded by many alarming circumstances that made their schooling at risk. Hence, unless some corrective measures are taken, the bitter sentiments and miseries of these students could be aggravated and may leads to a never ending conflict between the Manjo and non-manjo people. Thus, economic empowerment, psychological intervention through guidance and counseling, continuous education and awareness raising, building a school and introduction of school feeding program were some of the recommendations forwarded.

Chapter One

1. Introduction

1.1. Background of the Study

A historical tragedy has grossly dissected nations of the world into categories of developed and developing, where countries belonging to the latter category possess complicated and multifaceted economic, political and social challenges. Among the spectrum of crisis faced by citizens of developing nations, poverty, disease, famine, illiteracy, civil war, enhancement of wealth, power and prestige of members of some advantaged groups at the expense of others has been rampant. These realities lead to cultural and environmental deprivation.

Ethiopia, as one of the Sub-Saharan African countries with inhabitants of different nations and nationalities, shares the above burden to a great extent. Although these social, political, economic and cultural deprivations jeopardize the well being and welfare of the majority of the population, the problems are not equally affecting all social or ethnic groups.

Minority groups of Ethiopia, who are one of the categories of cultural and environmental deprivation, usually face unique vulnerability to these rampant problems as a consequence of various factors.

Manjo minorities are one of the socially ostracized and marginalized ethnic groups who have lived in Kaffa Zone for centuries. These people were subjected to low status and were considered as dirty and impure because of different cultural and religious reasons.

Detailed explanation about the causes of discrimination and low status of Manjo minorities was not over emphasized. It is not the intention of the researcher and is out of the scope of the study. However, to be able to understand the present conditions at a glance, it is imperative to have some knowledge of the Manjo marginalized minorities in the zone.

Kaffa Zone is one of the administrative zones in Southern Nations Nationalities and Peoples Regional state of Ethiopia. According to the 1994 census, the zone is one of the most populous

zone in the region with more than 200 clans co-exist together of which the dominant inhabitants include “Kaffa”, “Nao”, “Chara” and “Manjo” (Berhanu, 1995).

Historically, people of Kaffa were divided into four social strata on the basis of ownership of land, slave and occupation. Accordingly, land and slave owners were known as “Ogoee ashi yaro” (Clans of the great), serfs were known as “gishishi ashi yaro” (clans of little people), occupational castes were known as “gonde ashi yaro” (clans of bad people) and slaves finally were known as “guuno” (Lange, 1982).

Based on the above criteria the Manjo ethnic minorities were classified as clans of bad (as most of them are occupationally hunters) and slaves/ guuno (as they were by birth nominal slaves of Kaffa Kingdom).

The Manjo minorities according to Halter’s rough estimate constitute five to ten percent of the population of the former Kaffa-Sheka zone. In Kaffa zone they inhabit the thickly forested marginal land and represent the most socially and culturally ostracized section of the society. For worse, they are identified and treated as slave or sub humans and locally described as **asho nee Manjo nee?** Which means that is **he a human or a Manjo?** (Dagmawie, 2005).

As far as the historical background of Manjo minorities is concerned, different and perhaps contradicting myths and legends are available. The first legend states that:

‘Manjo’ and ‘Matto’ came out of the hole in the earth near shada. They were both naked and had no gold or anything else. Matto brought enses, potato, one steer and a cow which were given him by the sky-god. People on earth first made the Manjo to be king. But then Manjo’s behavior began to bother the people since Manjo eats everything; he even ate the meat of the “guereza” monkey. Then, people hate Manjo and the Manjo saw this and gave up his kingship to Matto without fighting. Matto didn’t even ask for the kingship. He was given it by Manjo. Matto and Manjo never fought with each other and people on the earth thought they were brothers (Lange, 1982 P 181).

The second legend is read as follows,

It was the punishment of God as the Manjo do not adhere to Christianity and its food-taboos. God forced Manjo to exile to jungle and eat unclean foods. This punishment was to last for eight thousand years (Lange, 1982 P 182).

The third and most widespread myth on the origin of Manjo minorities states that:

An unmarried daughter of Manjo secretly had sexual intercourse with a dog. She became pregnant and her large stomach was seen by her father, who then told his servants to throw her to a valley. They did it. But, she was not killed by the throw. In fact, she was not even hurt. She merely sat in the valley by a river and gave birth eventually to a boy-child by the bank of the river. She collected worms from the river side as nourishment of herself and her son. Up on maturing, her son hunted wild pigs, monkeys and baboons in the forest. He ate all which he killed and also fed his mother with the result of his hunts. After some time, they both left the valley and travelled a long way before reaching an inhabited area where they settled. The son didn't change his habit of hunting and eating all the wild animals he hunted and killed. People saw this and did not like it; they told him and his mother to stay out of their houses and to live in the forest. Then the woman and her son were chased in to the forest by the people. This is how the Manjos' were created (Lange 1982 cited by Dagmawie 2005).

Since then, the non-manjo perception towards Manjo is negative in some urban and rural areas of Kaffa zone. Furthermore, this legend leaves the society to have negative impression on Manjo minorities so far. As a result, Manjos were not allowed hand shaking, prevented entering residences of non-manjos; with big taboos in commodity marketing, complex procedure for services and isolating school children (Mesfin, 2005). It is even more interesting to see that the Manjo minorities, who are despised, battered and shunned, are sometimes associated with super natural phenomena. Thus, during the kingdom of Kaffa they were assigned such duties as watching the royal grave, building sacred fences and clearing ritual sites. Furthermore, in the mentality of Kaffecho, meeting a Manjo early in the morning is considered as a sign of good luck. Similarly, many Kaffecho believe that a baby that suckles from a Manjo woman lives longer and becomes strong (Dagmawie, 2005).

These people had passed through tragic events during the past regimes. They were regarded as subhuman and untouchable. The Manjo minorities were not allowed to enter the houses of non-

manjo. When speaking with non-manjo, a distance of at least three steps must be maintained. Upon meeting higher-status travelers, the Manjos' were to step aside, bow and say 'Showoch Qebonee' (let me lie flat on the ground for you) (Pankhurst; 2001).

Remedial attempts were made at different regimes to shrink the deep rooted social, political and economic problems of the Manjo people. During Minilik II, Haile Sellasie and Derg rules, no much change was observed on their lives. However, few noticeable measures such as abandonment of slavery, creating new position and opportunity for Manjo of Kaffa took place during the imperial regime. Sadly, these promising attempts eventually turned out to remain only on papers (Action Aid Ethiopia; Social Integration Project, 2006). Generally, the fact that the Manjo people are treated differently from others made them left behind in economic, social, political as well as cultural developments.

1.2. Statement of the Problem

Almost all states of the globe have one or more minority groups within their national territories characterized by their own ethnic, linguistic or religious identity which differs from that of the majority population (Bastin, 2006). In line with this idea, there are various minority groups at different corners of Ethiopia which is a multi-national federal state with more than 85 nations and nationalities. Consequently, the Manjo of Kaffa, Manna of Dawro, and the Woyto of Amhara (around Lake Tana) are some to mention (Dagmawie, 2005).

Though minority groups are the central targets of social stigma and discrimination, the problems are not equally experienced by all of them. To support this idea, a study conducted on ethnic minorities by the British Crime Survey (BCS) in 1996 states that, though all ethnic minorities are more likely to be victims of both household and personal offences, there are variations between different minority groups. In this study, it has been found that Pakistani minorities were generally at greater risk of crime than Afro-Caribbean minorities or minorities from India. They were particularly vulnerable to vandalism and serious threats. These variations basically accounted for by demographic and socio-economic variations such as employment status and the area in which they live (Mayung and Mirrlees, 1999). This means that, some minority groups are harshly

treated by the majority than other minority groups. For instance, in his writing comparing the Manjo minorities and others, Gezahegn; 1994 stated that:

"The Manjo however are still severely marginalized and their social situation has changed much less than that of smiths and weavers. They still occupy the outskirts of settlements considered by the Kaffecho as susceptible to be attacked by wild animals such as monkey, porcupines and baboons that destroy crops, and farmers still refuse to eat with them or treat them equal".

Similarly, though the Manjo social minorities live scattered on different parts of southern Ethiopia particularly in Kofa, Kaffa, Sheka, and Bench-Maji zones, along with other minority groups, they are at the bottom of social hierarchy and are severely disprivileged and still strongly looked down by others (Action Aid Ethiopia; Social Integration Project, 2006).

As it is explained in the above section, the Manjo minorities are special population who needs special support and affirmative action in order to assure the comparative advantage of these populations. To be more elaborative, the Manjo people are those who are culturally and environmentally deprived. As a result, they are discriminated either personally or institutionally from enjoying equal social services with others.

Education is one of the social services every citizen of a nation has to get regardless of his/her ability, disability, color, sex, creed and political belief (UNESCO 2001). This means that, nations should provide equal access and opportunity for education to their citizens. Different international conventions signed at different times (for example world declaration of education for all) also asserts this fact. However, the low status of Manjo people had its effect not only their position as slaves or hunters but their participation in formal organizations (e.g schools) as well as informal organizations (e.g. Ikub, Idir and Mahibar) was extremely paralyzed.

As to the education of Manjo ethnic groups, although significant progress has been achieved in increasing access and coverage to primary education in Kaffa zone, the gap between the Manjo and Kaffecho is still enormous and the educational status of the Manjo ethnic groups remain very low (Tesfaye,2006). Apart from the problem of access and coverage, students of Manjo ethnic groups usually face complex and interwoven socio-cultural challenges while attending their

education in primary schools of Kaffa zone (Demoz, 2007). To this end, the current study with the title "The psychosocial and Educational Challenges of Students of Manjo Ethnic Groups" would be guided by the following leading questions.

- What are some of the psychological problems experienced by students of Manjo ethnic groups at Chiri primary school?
- What are some of the social problems faced by students of Manjo ethnic groups at Chiri primary school?
- What are the educational challenges of Manjo students in their school life at Chiri Primary School?
- What kinds of support system /intervention practices are in effect addressing the psychosocial and educational problems of Manjo students at Chiri primary school?

1.3. Objective of the Study

1.3.1. General Objective

The general objective of the study was to understand the psychosocial and educational problems faced by Manjo students and assess the intervention practices put forwarded for the aforementioned people at Chiri primary school of Kaffa zone.

1.3.2. Specific Objectives

The specific objectives of the study include:

- Exploring the feelings of Manjo students about learning with non-Manjo students.
- Identifying if they have psychological problems such as lack of self confidence, fear, mistrust, anxiety, frustration and the like.
- Find out if they experience social isolation, stigma, and poor social relationship and social support.
- Exploring the academic challenges of Manjo students related to dropout, repetition and school attendance at Chiri primary school.
- Assessing the support system and care provided for these students in the school.
- Reflecting on the main areas of intervention.

1.4. Significance of the Study

- This study is primarily believed to be beneficial for students of Manjo ethnic groups who are culturally and environmentally deprived by identifying their psychosocial and educational challenges and highlighting major aspects of intervention.
- The study could add to the existing knowledge on the psychosocial and educational challenges about students of Manjo ethnic groups.
- It may also provide information for policy makers as well as school administrators to think about the special support and intervention strategy needed for these students.
- Since these children (minority groups) are those who have special needs, it may give insight for teachers about the psychosocial and educational challenges of these people for taking the necessary measure in their teaching learning process to improve the psychosocial and educational challenges of Manjo students.
- Finally, it may inspire other researchers and NGO's who are interested to undertake further study and work in the area.

1.5. Delimitation of the Study

The current study was aimed at understanding the psychosocial and educational challenges of Manjo students and assess the support system existed at Chiri primary school. Hence, the researcher was delimited his scope of study to students of Manjo ethnic groups who are attending their education at Decha Woreda Chiri primary school. The study was also delimited to those Manjo students who were attending their education in the second cycle of primary education from grade 5-8.

1.6. Need of the Study

Though it is a thing of the past for most of the countries in developed world, the issue of minority groups who are culturally and environmentally deprived is still a concern for the developing world specifically in parts of Africa, India, and neighboring Bangladesh, Afghanistan, Pakistan and Nepal (Wikipedia, the free encyclopedia 2006).

Although there are few studies on the discrimination, social stigma and their impact on the socio-economic status of Manjo minorities at societal level, these studies do not assess the psychosocial and educational challenges of Manjo children at school level.

Moreover, as to the investigation of the researcher, little or no research is conducted on minority groups as one category of people who have special needs. Instead, much of the researches conducted previously were geared towards addressing the problems of people with conventional disabilities. Cognizant of this idea, studying the psychosocial and educational experiences of Manjo minorities is pertinent for showing the current psychosocial and educational situation of these children.

1.7. Operational Definition of Terms

Conventional disabilities in this study, refers to disabilities that are physical, intellectual or sensory impairments.

Educational challenge refers to problems that are related to school attendance, repetition and dropouts.

Psychosocial experience refers to matters that are both psychological and social which involves aspects of social and psychological behavior. In this study, however, psychosocial challenge refers to variables such as lack of self-confidence, fear, feeling of inferiority, mistrust, frustration, social stigma, exclusion, poor social support and lowered social relationship.

Chapter Two

Review of Related Literature

2.1 Basic Concepts Related to Minority Groups

Before defining what a minority group means, it is important to throw a light on the origin of minority groups in the world and Ethiopian context. In this regard, different explanations are given for the origin of minority groups. The first explanation asserts that minority groups are the remains of an earlier ethnic group where the newer ones combine their own values with their ancestors and come to better advancement. On the contrary, minority groups stick to the older value and tradition hence, become backward (Freeman; 2001). The other explanation states that people give different social status based on ones occupation and therefore people engaged in certain occupations are found at bottom position in their status as a result of their occupation (Freeman; 2001).

From the above explanations it could be clearly seen that the term “minority” does not necessarily refer to being small in number. It could be viewed from different angles. This means, minority group in a given situation may refer to a group with less power compared to the majority. In other place, a minority group may mean a group with low social status.

2.2 Definition of Minority Groups

What is a minority? Who defines a minority? Who are the beneficiaries of minority rights? Are some of the questions which have been subjects of study for some researchers and lengthy debates have taken place at different times. Nevertheless, no definite answers have been found and no satisfactory universal definition of the term minority has proved acceptable (Tesfaye, 2006).

The major obstacle for arriving at an acceptable definition lies in the variety of situations in which minorities exist. Some minorities live together in a well-defined area, separated from the dominant part of the population while others are scattered throughout a wider national community. Some minorities base strong sense of collective identity on a well remembered or

recorded history, while others retain only a fragmented notion of their common heritage. In certain cases, minority groups enjoy or have a considerable degree of autonomy, in others, there is no past history of autonomy or self-governance. Similarly, some minority groups may require greater protection than others because they have resided for a longer period of time in a country or they have a stronger will to maintain and develop their own characteristics (Tesfaye, 2006).

Despite the difficulty arriving at a universally acceptable definition, the term minority group in a given state can be defined as a non-dominant group of individuals who shares certain national, ethnic, religious or linguistic characteristics which are different from those of the majority population (Tesfaye, 2006).

In sociological terms, a numerical minority is any group that makes up less than half of some larger population. However, numerical minorities are not considered to be minorities. Hence, sociologically, a term "minority" is defined as a subordinate group whose members have significantly less control or power over their own lives than the members of a dominant or majority group have over theirs (Schaeffer, 2005).

In addition, some groups of individuals may find themselves in situations similar to those of minorities. These groups include migrants, refugees, stateless persons and other non-nationals, who do not necessarily share certain ethnic, religious or linguistic characteristics common to persons belonging to minorities. These particular groups are however, protected against discrimination by the general provisions of international law, and have additional rights. For example, the International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families could be mentioned in this regard (Tesfaye, 2006).

2.3 Characteristics of minority group

According to Shaeffer (2005), sociologists have identified five basic properties of a minority groups. These are:

Unequal treatment- Members of a minority group experience unequal treatment compared to members of a dominant group. For example, the management of an apartment may refuse to rent to African American, Hispanics or Jews.

Ascribed status- Membership in a minority or dominant group is not voluntary: people are born into the group. Thus, race and ethnicity are considered as ascribed status.

Solidarity- Minority group members have a strong sense of group solidarity. People make distinctions between members of their own group (the in-group) and everyone else (the out-group). When a group is the object of long term prejudice and discrimination, the feeling of "us versus them" can and often does become extremely intense.

Physical or cultural traits- Members of a majority group share physical or cultural characteristics that distinguish them from the dominant group. Each society arbitrarily decides which characteristics are more important in defining the group.

In-group marriage- Members of a minority generally marry from the same group. A member of a dominant group is often unwilling to marry into supposedly inferior minority. In addition, the minority group sense of solidarity encourages marriages within the group and discourages marriages to outsiders.

2.4. The Socio-cultural Condition of the Manjo

As has been stated in the background section, the socio-cultural position of the Manjo minorities has almost always been of a very low status. Consequently, these people were subjected to social stigma and discrimination.

It is also apparent that in the old clan division of the Kaffecho people, the Manjo minorities occupied the lowest position and therefore, many Kaffecho people believe the Manjo minorities themselves feel inferior and have internalized their low status. However, the fact that the Manjos' recognize that they are occupying the lowest position in the traditional clan system is just a social imposition which they had no chance but to accept it. But, this does not necessarily mean that they indeed regard themselves as inferior to Kaffecho and most Manjo people indicate that they do not accept their low status and the discrimination practices directed against them and asserted that they want to be fully accepted members of the society (Lange, 1982).

When asked how they feel about being refused entry in most Kaffecho houses, the Manjos' would say that it is highly unjust and demeaning. The bitter comparison they usually made is that the kaffechos' (dominant group) do allow the dirty dog in their houses but not a Manjo (Lange; 1982). In plain terms, the Manjo minorities in Kaffa zone were the most disadvantaged and marginalized segments of the society and their human rights were grossly violated. To support this idea, on his study of the root causes, factors and effects of discrimination of the Manjo marginalized minorities, Mesfin (2005) stated that:

"Traditionally, the Manjos' were considered impure, dirty and regarded and treated as subhuman and untouchable. The Manjos' were not allowed inside the house of kaffecho, and no kaffecho would ever touch a Manjo. Anything touched by the Manjo was unclean and food from them was therefore, not to be eaten, especially meat. Marriage between a Manjo and a kaffecho is unthinkable. Such harmful traditional practices are still prevalent though gradual improvement is flourishing."

In general, though there are few changes in the present day kaffa zone, the low social, cultural, economic and political position of Manjo minorities and for that matter other minorities is still vivid and change is minimal. This in turn brings a serious impairment to the efforts of poverty eradications in general and improving the living condition of marginalized minorities in particular (Action Aid Ethiopia, 2008).

2.5. The Socio-economic Situation of the Manjo

The low socio-cultural status of the Manjo minorities had severely restricted their opportunity for economic development. For centuries, the sole source of income for Manjo people was and still is highly dependent on forest and forest products. These people primarily cut and sell firewood and burn charcoal to sustain their lives. Concerning this, Freeman; 2001 stated that:

"The Manjo still greet other Kaffecho submissively when they meet them on the road. The Manjo do not often enter the center of the market. They can be seen carrying bundles of firewood and sacks of charcoal".

In Kaffecho society, selling firewood and charcoal is considered as a very low status activity. This is one reason why the Manjo-men are sending their wives with bundles of wood to the town. Apparently, not so many years ago, many Kaffecho were also involved in selling firewood and charcoal. However, their number dwindled, because the economic activities have generated more and different activities in which the Kaffechos' had the possibility to find a job (Lange, 1982). In addition, other primary economic activities like hanging of bee hives, collecting wild coffee and spices like cardamom (timiz) are other major sources of income for these people.

The production of cash-crops which is one of the most common economic activities for most Kaffecho people is not that much important means of income for the Manjo Minorities for couple of reasons. On the one hand, the dwelling location of the Manjo minorities is marginal land and densely forested area where wild animals that destroy crops are common hence, not suitable for cultivation. Concerning this, Gezahegn cited by Freeman; 2001 stated that:

“Unlike smiths and weavers the Manjo's often occupy marginal lands inhabited by wild animals that threaten crops”.

On the other hand, there is a general tendency of hesitation on the part of Kaffecho people buying the crops of the Manjo. Therefore, for many years the Manjo minorities were not engaged in the production of cash crops. As a result, a Manjo fellow either does not bring his product to the market or forced to sell it in a very cheap price (SNNPRS Council of Nationalities, 2008). To sum up, the dwelling location of the Manjo minorities, coupled with less number and unfavorable will of customers to consume the products of the Manjo had seriously restricted their economy on selling charcoal and firewood which in turn takes their physical energy too much (Freeman, 2001).

Similarly, no Manjo participated in secondary economic activities for the same reason mentioned above. This means that if a Manjo fellow owns a hotel or a bar, no non-Manjo would buy or eat prepared foods or drinks from a Manjo. Concerning this, Lange 1982 stated that:

“The number of customers that would come to a shop owned by a Manjo would be much lesser than if the shop was owned by a Kaffecho. The Manjo would therefore, be competed out of business very quickly”.

However, there are some secondary economic activities that are undertaken by the Manjo to generate money. These include production of simple furniture such as pots and injera pans though most of these activities are the lowest in terms of status and profit making and usually requires hard labor (Lange, 1982). Furthermore, the chance of a Manjo to get employment in government offices as well as private sectors even having equivalent educational status with non-Manjo fellow is very slim because of different socio-cultural reasons. The most important factor is the fact that most Kaffecho people do not want to work with Manjo (Lange, 1982).

Generally, the relative poverty of the Manjo minorities has a tendency to create a vicious circle and they have less opportunity to keep up with the ever changing living conditions. These people have more difficulty in obtaining basic necessities like food, proper clothing, school materials and the like. This in turn will result in either no participation in social activities, schools and jobs or rejection by others when there is an attempt to participate (Lange, 1982).

2.6. Manjo-“non-manjo” Interaction

Almost all states have one or more minority groups within their national territories characterized by their own ethnic, linguistic or religious identity which differs from that of the minority population. A harmonious relation among the minorities and between minorities and majorities and respect for each group's identity is therefore, a great asset to the multi-ethnic and multi-cultural diversity of our global society (Bastin, 2005).

At this juncture, it is interesting to see that various minority groups exist in the globe, though they are discriminated and looked down by the majority, some sort of interaction has existed between the two. However, the mode of interaction between majorities is quite different from interaction between majority and minority groups. For this particular study, the interaction between the Manjo and non-manjo of kaffa will be emphasized.

During the Imperial rule (13th century-1897), Kaffecho society was characterized by social status and stratification depending on ownership of land, slave and occupation. Hence, occupational casts followed by the Manjo possess the least social status and were the main victims of institutionalized segregation and social ostracism. As a result of their very low social status, the Manjos' were obliged to engage in dangerous duties and considered as impure and dirty (Lang, 1982).

Having described different social groups, when one looks the interaction existed between the dominant group and minority group, people from the dominant stratum have the upper hand in terms of economic, social, and political benefits. This does not mean that people from lower strata are simply losers. Rather, there are very few cases where there is a sort of interaction between the two social groups existed (Action Aid Ethiopia: Social Interaction Project, 2008).

For instance, the Manjo's are not allowed to enter the house of non-manjo, they do not shake hands, do not eat from the same plate with Kaffecho and were seen as "ritually unclean" and "polluting" mainly because of their food habit. However, the Manjos' are allowed entering the house of non-manjo when there is funeral and wedding ceremonies to play musical instruments which the Manjos' are said to have good skill. Even in such cases, they sit separately and eat from 'enset' leaves. Any utensil which is used by the Manjo has to be immediately broken or thrown away since nothing, touched by a Manjo is used by the non-manjo (Action Aid Ethiopia ; Social Interaction Project, 2006).

Another social interaction that could be mentioned in this regarded is that of business transaction. The Manjo have been the major suppliers of firewood and charcoal and other simple agricultural equipments such as ploughs, axes and so on. Despite the general belief that nothing touched by the Manjo should come to kaffecho house, the tradition does not prohibit buying or receiving these production tools from Manjo. Sometimes, it is justified on the ground that since it is not a food item, it is all right (Action Aid Ethiopia; Social Integration Project, 2006). There is still a sort of interaction between the Manjo minorities and the non-manjo kaffecho people which seems paradoxical. To make it elaborative, though the Manjos' are "dirty" and "unclean", in the eyes of kaffecho, many kaffecho still believe that a baby that suckles from a Manjo woman lives longer and becomes strong. Even in this occasion, the Manjo woman is not allowed to enter the house but she suckles the baby out side near the fence (Dagmawie, 2005).

2.7. Attempts of Intervention for the Manjo at Different Periods

Cognizant of the fact that the Manjo minorities are extremely deprived of their social, political, economic and cultural rights, some intervention attempts were seen at different times. In this section, intervention attempts done from the time of feudal rule up to the present day will be

briefly entertained. To begin with, during feudal kaffa (16th C-1897), the king was the owner of all the land and its resources. During this time, slave trade was the most important economic activity and the Manjos' were by birth nominal slaves of the king. Because of their low status, the Manjo's were not allowed to own any land like all slaves in kaffa but were treated differently than other slaves. They were not allowed to move freely in the country and possess weapons for hunting. Furthermore, Manjo-slaves were not to be sold, exported or allowed to work in the houses of their masters (Mary, 1966 cited in Lange, 1982).

In the time of Menilik, nothing was changed for the Manjo and slavery was not abolished. Because of local (kaffecho) rule, no change in attitude towards the Manjo was brought about by the new political rulers. The Manjos' therefore, remained the nominal slaves of their feudal lords and were still being discriminated and treated the same way as they were before (Petros, 1996). Haile Selassie too cannot be credited for bringing about major change in the lives of Manjo. However, some noticeable improvements were seen for the Manjo of kaffa. Among others, abandonment of slavery and creating new positions and opportunities for the Manjo were the most important ones. Nevertheless, these opportunities eventually turned out to be paper opportunities (Lange, 1982).

The period of Italian occupation could be seen as a relatively better time for the Manjo of kaffa and the Italians had tried their best to change the lives of Manjo. For instance, a Manjo fellow named Maquu was selected by the Italians as local chief under the title of '*grazmach*' (a warrior who stands at the left side of the King at the time of war) and was armed with golden pistol. However, Maquu went back to the Manjo way of life soon after the Italians had left (Action Aid Ethiopia; Social Integration Project, 2008).

The other most important and impressing episode done by Italians to lift up the position of the Manjo minorities was when the Italians ordered the local King to sit beside a Manjo and shaved the hairs of both, mixed the hair up and asked the king to identify his own hair if he could. When they saw that he could not, the Italians told the King and all people gathered around to see the demonstration that there was no difference between even the King and the Manjo (Action Aid Ethiopia, 2008).

It was during the Derg regime that the position of the Manjo had greatly improved from the new socialist government program of villagisation and resettlement. Moreover, the appointment of new non-kaffecho government official has paved the way for the Manjo to own a land (Gezahegn, 1996). Due to villagisation program, people were forced to live together and therefore, socio-cultural barriers were artificially broken. As a result, the Manjos' become next door neighbors to the Kaffecho without the consent of the latter. The Kaffechos' however, see this event as being undetermined by the Manjo and plan to revenge them. As a result, after the down fall of the socialist regime, some Manjos were killed, their wealth was taken away and some were displaced from their locality (SNNPRS Council of Nationalities, 2008). Another important point to be mentioned in this regard was the socialist idea of equality that further enhanced the position of the Manjo by the vast set of rules and regulations aimed to socially integrate all peoples of Ethiopia including minority groups. In this regard, a good example could be an attempt of mass baptism of the Manjos' by Derg governors to convert the Manjos' to Orthodox Christianity hence; it might help them integrate with the non-Manjo community though this attempt remain in vain (Action Aid Ethiopia; Social Integration Project, 2008).

2.8. International laws and Conventions for Protection of Minority

Rights

Almost all states have one or more minority groups within their national territories characterized by their own ethnic, linguistic or religious identity which differs from that of the majority population (Bastin E, 2005). A harmonious relation among the minorities and between minorities and majorities and respect for each group's identity is therefore, a great asset to the multi-ethnic and multi-cultural diversity of our global society.

In line with the above idea, meeting the needs and aspirations of minority groups ensures the right of persons belonging to minorities and acknowledges the dignity and equality of all individuals. This in turn enhances participatory development and thus contributes to the lessening of tensions and conflicts among groups and individuals (Tesfaye, 2006).

The protection of minority rights has not, until recently, attracted the same level of attention as other human rights which the United Nations considered as having a greater urgency. In recent

years, however, there has been heightened interest in issues affecting minorities as ethnic, racial and religious tension have escalated and threatening the economic, social and political fabric of states as well as their territorial integrity (Tesfaye, 2006).

It was in 1947 the system for the protection of minority rights was established under the League of Nations and later considered by the United Nations and was replaced by the Charter of the United Nations and the Universal Declaration of Human Rights. These instruments were basically aimed at protecting the individual human rights, freedoms as well as promoting the principles of non-discriminatory practice and equality (Charter of the UN; 1960 article 1 and 55). It was very soon evident, however, that further measures were needed in order to better protect persons belonging to minorities from discrimination and to promote their identity. To this end, special rights for minorities were further elaborated and measures were adopted to supplement the non-discriminatory practices in the international arena (Charter of the UN, 1960 article 55).

On top of this, Human Rights Fact Sheet Series had summarized the procedures and activities meant for minority protection. It provides an overview of the non-discrimination clauses and the special rights contained in international human rights instruments and describe the mechanisms that have been established to monitor compliances with minority rights standards. The fact sheet also provides an analysis of procedures available in cases where violations have occurred and the role of non-governmental organizations in protecting and promoting the rights of persons belonging to minority groups. Furthermore, it established early warning mechanisms to prevent Conflict and pointed out some of the minority issues which may prove particularly pertinent in the years to come (Human Rights Fact Sheet Series, 1998).

2.9. Protection of minority rights in Ethiopian context

One of the most serious contemporary threats both to peace and to human rights is the ideology of minority protection best way to country like Ethiopia. Hence, the problem of minority protection and minority rights within multinational states like Ethiopia has becomes more and more acute now a days. This is because, the desire of the dominant group to preserve and develop their identity, national value and culture often resulted in ignoring the rights of minority groups and leads to conflicts. Cognizant of this fact, Ethiopia has accepted and ratified various international conventions such as The Universal Declaration of Human Rights and the

International Covenant on Economic, Social, and Cultural Rights. At this point, it is to be noted that Ethiopia was one of the early few countries that accepted the universal declaration of human rights in 1948 (Tesfaye; 2006).

The 1995 Constitution of the Federal Democratic Republic of Ethiopia (FDRE) and the revised constitution of the Southern Nations, Nationalities and Peoples' Regional State (SNNPRS) are the major underpinning of all laws of the land including human rights in general and minority rights in particular both at federal and regional level respectively. Both the federal and regional constitutions provide a whole inventory of fundamental rights and freedoms pretty much a replica of the rights recognized in major international human right instruments including the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights (FDRE Constitution., 1995).

Both the federal and regional constitutions have special chapter i.e. chapter three, which has been dedicated to fundamental rights and freedom and begins by imposing duty and responsibility on all federal, regional and all levels of government legislative, executive and judicial organs to respect and enforce the basic fundamental rights. These fundamental rights are of two major kinds. These are:

- A. **Human rights**:- these are both freedom and equality rights described from article 15 to 27 and include the right to life, security, liberty, prohibition of slavery or servitude and forced or compulsion labor. All this rights are called freedom rights. Equality rights on the other hand include; equality of all citizens in front of laws of the land, the right of persons arrested, the right of persons accused, right granted to persons in custody and convicted prisons, and prohibition of retroactive criminal law and the prohibition of double jeopardy are some of the human rights in the constitution. This catalogue of human right is completed by the right of human dignity and good reputation, the right to equality of citizens, the right to privacy, the right to religion, belief and thought (FDRE Constitution, 1994).
- B. **Democratic right**: - this right basically constitutes political rights, collective rights and the economic, social and cultural rights. Political rights include the right of thought, opinion and

expression, right of assembly, demonstration and petition, freedom of association, freedom of movement, and right to access to justice and the right to vote and to be elected.

Collective right on the other hand constitutes personal and family rights. Right of women, children and rights of nationalities and peoples are also parts of collective rights. Whereas the economic, social and cultural rights mainly incorporates the right of every citizen to participate in civilization and culture of the society and the opportunity given to work and better standard of living of themselves and their family (FDRE Constitution; 1994). When one looks at the above basic human rights, they are based on the general principle of protection of both individual human rights as well as protection of collective/group rights. However, detailed and specific instruments for the protection of marginalized minorities are missing in the constitution as there is for women and children. Concerning this, Tesfaye; 2006 on his study of existing laws, policies and practices for minorities rights protection in Ethiopia, stated that;

it is now evident, however, that further measures are needed in detail laws in order to better protect persons belonging to marginalized social minorities human, democratic, economic, social and cultural rights as well as protect them from discrimination. To this end, special rights for minorities should be elaborated and measures should be adopted to supplement the non-discrimination provisions both at Federal and SNNP Regional level.

2.9.1. Existing legal institutions

Cognizant of the fact that the available instruments for protection of minority rights in the federal as well as regional level are so general; institutions are required for further codification and proper adjudication of the laws. These justice/ legal institutions both at federal and regional levels include:

I. Federal Legislature: - The House of Peoples Representatives (the Parliament) and the House of Federation (the Senate) constitute the Federal Legislature. Under the FDRE, the Parliament members are representatives of each electoral constituency. As such, they are elected by a plurality of votes cast. Since electoral constituencies are formed on the basis of ethnological boundaries, making a total of 100,000 as a basis, a special representation for minorities is

stipulated in the Constitution. Minorities in this case mean not minority social group with the same nation, nationality or people. The Parliament has the power of legislation in all matters including human right protection including minority rights to the federal jurisdiction (FDRE Constitution, 1994).

Whereas, the House of Federation is composed of the representatives of nations, nationalities and people and has the power to interpret the Constitution, including minority rights, organize the Council of Constitutional Inquiry, it has also organ which decide on the rights of nations, nationalities and peoples to self determination. It gives solutions to disputes and misunderstandings between states (FDRE Constitution, 1994).

II. The Human Rights Commission: - The Commission was established pursuant to FDRE Constitutional provision of Article 55 sub-article (1) and (14) by the Proclamation No. 210/92 of the House of Peoples Representatives. The Commission is an organ that plays a major role in enforcing peoples' rights and freedoms guaranteed by the Constitutions. A few of its function that stand out are: ensuring respect for human rights, ensuring that laws, regulations, directives, government decisions and orders do not contravene the human rights of citizens, educate the public on human rights, undertake investigation upon complaints or of its own motion into allegations of human rights violations, make recommendation on revision of laws on human rights, and offer its opinion on human rights reports to be submitted to international organizations.

Complaints against the violation of human rights, including marginalized minority social group specific rights, can be brought to the attention of the Human Rights Commission of FDRE. According to the proclamation they can be submitted by individual, family member, representative or by a third party. The Commission can undertake investigation, upon complaints and address concerns confronting any nature of human and minority rights. (Tesfaye, 2006).

III. The Ombudsman: - was also established pursuant to FDRE Constitutional provision of Article 55 sub-article (1) and (15) by the Proclamation No. 211/92 of the House of Peoples Representatives. The Institution is one of the parliamentary institutions instrumental in the control of the occurrence of maladministration. Its major function include the supervision of administrative directives and decisions made by executive organs with a view to make sure

that their practices do not contravene the constitutional rights of citizens, receive and investigate complain in respect of alleged maladministration, and seek for remedies where it is established that there is such maladministration (FDRE Constitution; 1994). Complaints by a person or groups including marginalized social minority groups claiming to have suffered from maladministration can be brought to the attention of the Institute of the Ombudsmen of FDRE (FDRE Constitution, 1994).

IV. Federal Prosecution Organs: - The Ministry of Justice is principally and pretty exclusively responsible for prosecution of the federal crimes including human and minority rights throughout the land. Its specific powers and functions of prosecution relate to offences subject to the criminal first instance and jurisdiction of federal courts provided by law. The Ministry of justice involvement in 2002 on cases of Manjo minority conflict with majority of Kaffecho and Sheka people in Kafa and Sheka Zones of SNNPRS are some issues to mention as an example where the federal institution directly involve to protect the Constitution in general and human and minority rights in particular (Tesfaye, 2006).

V. SNNPRS Legislature: - State Council and Council of Nationalities constitute the Regional legislature. The State Council exercise exclusive legislative power on matters falling under state jurisdiction provided by the Federal Constitution and over matters not expressly given to the Federal and/or State Councils by the Constitution.

One very important peculiar legislature in SNNPRS is the Council of Nationalities. Each nations, nationalities and people is represented in the Council of Nationalities by at least one member and for each one million of its population one member is added. The members are elected from among members of Zonal and Special Woreda Council or Woreda Council. Among others the Council of Nationalities has the power to interpret the State Constitution including minority right, organize the Council of Constitutional Inquiry; it has also power to decide on issues relating nations, nationalities and people's right to Zone, Special Woreda and Woreda administration according to the State constitution. One very important case presented to Council of Nationalities is Manjo minority right issues and new question of Manjo as separate nationality from the Kaffecho. The case is investigated and resolution was given (SNNPRS Council of Nationalities, 2008).

VI. SNNPR State Courts: - SNNP Regional State judicial power is vested in state courts. The structure of the state courts comprises Regional State Supreme Court, Zone and Special Woreda High Courts, and Woreda and town administration first Instance Courts. These courts exercise judicial authority within state jurisdiction including human rights and minority rights. They also exercise the jurisdiction of federal courts as delegated by the federal Constitution. For instance, the involvement of Kafa Zone High Court on Manjo minority and Kafa majority conflict of 2002 was very significant and the court rendered decision for execution of sentences and convictions for those who committed crimes. The Bitta and Decha Woredas First Instance Courts also handle minor offences on these issues regularly (Tesfaye, 2006).

Chapter Three

Methodology

3.1. Introduction

This chapter briefly outlines the research design, study setting, population and participants, tools utilized as well as the process followed to conduct the study. The method employed to analyze the data and the ethical considerations regarding the study are also described in this chapter.

3.2. Design of the Study

The main purpose of this study was to understand the psychosocial and educational challenges of students of Manjo ethnic groups at Chiri primary school of Kaffa zone and assess the existing support system/intervention put forwarded for these students.

In order to achieve this objective, a non experimental research design particularly, a case study method was employed by the researcher with the assumption of getting the inner most feelings and emotions of participants in the natural setting. Hence, a qualitative research approach was found to be appropriate for this particular study with the intention to understand the existing psychosocial and educational situations of Manjo students. Concerning this, Beverley; 2002 asserted that, social science researchers found it difficult to explain human behavior in simply measurable terms in studying human behavior and its social world. Measurements tell us how often or how many people behave in a certain way but they do not adequately answer the question "why". Research which attempts to increase our understanding of why things are the way they are in our social world and why people act the ways they do is "qualitative" research. Furthermore, the importance of this research was supported by Hartley; 2003 that, psychological, social, educational and other related issues need a systematic observation in the natural setting.

3.3. Research Setting

Kaffa zone is found in the Southern Nations, Nationalities and People's Regional State. The relative location of the area is South of Bench Maji zone, South-west of Sheka zone, North-East of Dawro and South Omo zones and South West of Oromiya region. It covers an area of more

than 11,000 square Kilometers. Some 65% of the zone is situated at an altitude between 1500-2200 meters above sea level and consequently enjoys a favorable moderate climate (16-20 degree centigrade). Average annual rainfall ranges from 1600-2200mm with rainy season lasting from seven to nine months. Geomorphology combined with the climate is responsible for landscape that is characterized by hundreds of perennial rivers, steep valleys and gorges, hills and thick forests. In general, Kaffa zone is fertile and favorable for cultivation of coffee, tea, spices, maize, teff, sorghum, barely, peans, beans and for the production of honey and livestock (Formulation Mission, 1994).

The Zone has ten Woredal administrations. These are Gimbo, Tello, Gesha, Sailem, Chena, Bitu, Decha, Manjiwo, Cheta and Gewata. Manjo marginalized minorities live almost in every Woreda of the zone being large in one woreda and too small in the other woreda. Considerable number of Manjo does also reside in the surrounding Kebeles of Bonga town (Capital of the zone) namely Kayakella Kebele which is a walking distance from the town nearly 15 Kilo meters.

For this particular study, Decha Woreda was taken as a research cite purposively for couples of reasons. Firstly, in this Woreda, there is relatively high concentration of Manjo minorities and currently the ethnic tension between the Manjo social minorities and non-manjo (the dominant group) is escalating hence, become more intense and acute. Next, this Woreda is known for its recurring conflict at different times between the Manjo and non-manjo. Therefore, conducting this study in this setting to understand the psychosocial and educational challenges of Manjo students is both logical and worthwhile for suggesting timely interventions that could address their problem and further lessens the existing ethnic tension in the area. Furthermore, this Woreda having Chiri town as its capital has a number of higher government officials, shops, bars, a hotel, bakeries and so forth although not to the extent that Bonga has. Consequently, this would enable the researcher to get the necessary support and information from government officials.

3.4. Population and participants

The target populations of this study were students of Manjo ethnic groups who are attending their education in the second cycle of primary education (Grade 5-8) at Chiri primary school. Initially, the researcher had planned to incorporate all students of Manjo from grade1-8. However, the researcher deliberately gave more emphasis for grades from 5-8 considering that they have

relatively stayed longer time at school hence, may give better information than lower grade students. Moreover, teachers, directors, head of Woreda Education Office and concerned others were also included in the study.

The participants of this study were 3 categories. They were students of Manjo ethnic groups, their teachers and educational administrators.

For this particular study, six students of Manjo ethnic groups, four elementary school teachers, Director and Vice director of the school and Head of Woreda Education Office were active participants of the study. From six students of Manjo ethnic groups, three of them were males and the rest three were females. This would enable the researcher to observe any disparity that might exist on the psychosocial and educational situation of these students.

3.5 Sampling Technique

As far as the selection of students was concerned, since students of Manjo ethnic groups have a strong sense of group solidarity due to the continuous social stigma and discrimination, they have identified themselves (the in-group) with others (the out-group) hence, had formed a strong network of friendship among them which was not easy for penetrating in to the group. Therefore, snowballing or chain sampling was found to be the appropriate sampling technique. In doing so, the researcher had asked the first interviewee to identify other Manjo student who fits the selection criteria. The selection criteria were; willingness to participate on the study, year of schooling, having enough time and capability to express ideas clearly. Concerning the criteria of identifying appropriate informants, Denzin and Lincoln (2003) stated that, a good informant is the one who has knowledge and experience the researcher required, has the ability to reflect, has the time to be interviewed and is willing to participate in the study.

In the case of selecting teachers, the director, vice director and head of the woreda education bureau, purposive sampling was employed by the researcher to collect relevant information from them. At this point, it should be made clear that, though the principal participants of this study were students of Manjo ethnic groups, teachers and directors were non-manjos. This was because unfortunately, the researcher had never found any Manjo teacher in the school.

3.6. Data Collecting Tools and Procedures

As the researcher intends to understand the psychosocial and educational experiences of Manjo students and assess the support system/ intervention put forwarded, semi-structured interview was the chief data collecting instrument developed and used by the researcher as this tool is important in qualitative research to collect an in-depth and detailed data from participants.

In addition, Focused Group Discussion (FGD) was held with four teachers, the director, vice director, and with Head of the Woreda Education Office by the researcher as a complementary instrument for triangulating and enriching the data obtained through observation and semi-structured interview. Furthermore, observation guide was another way of collecting data from students of Manjo ethnic groups followed by interview and Focused Group Discussion (FGD). Hence, the following tools were prepared and used by the researcher.

3.6.1. The Semi-structured Interview

This was a form of an informal and in-depth conversation made with six students of Manjo ethnic groups, four primary school teachers and the director of the school. Each student participant was interviewed for an average of 2 hours. Therefore, a total of 12 hours was allotted for this purpose. In the case of interviewing teachers, each teacher was interviewed for about an hour.

As far as the preparation of the semi-structured interview guide for students of Manjo ethnic groups was concerned, questions that could elicit relevant information were prepared by the researcher from the available literature and own personal experience. Once the semi-structured interview guide was prepared, it was commented and reshaped by the advisor, one PhD candidate and peers (M.A students) so as to assure that each item was in line with the stated research objective.

After the researcher had revised and reshaped the interview guide in line with the objective of the study, it was made ready to be used in the field work. The next task-translating the semi-structured interview from English to Kaffinonoo was carried out by language expert together with the researcher. The translated interview guide was later retranslated back to English by other

language expert to see the translated versions' congruence with the original English semi-structured interview guide. Consequently, slight modifications were made on the Kafononoo version of the interview guide from the two way translations.

The fact that Kaffinonoo was vernacular language for the researcher, had made the interview process smooth and without any communication barrier. In addition, the participants were friendly as the interviewer is the one who speaks their mother tongue and detailed clarification on matters which pertain unclear were explained briefly.

In the case of teachers and the school director, the interview was carried out using Amharic language as it was frequently used by teachers in their school environment. In addition, the fact that some teachers were not able to speak Kaffinonoo well necessitated the use of Amharic language to the interview process. This in turn helped the researcher to establish rapport and intimate contact with participants.

3.6.2 Focused Group Discussion (FGD)

Was an intensive and hot discussion made with four teachers, school directors and Head of Woreda Education Office in order to get detailed information in depth and breadth. This was with the intention to triangulate and enrich the data obtained from students of Manjo ethnic groups via interview and observation.

3.6.3 Observation

This was another data collecting tool used by the researcher to gather relevant data with an intention to cross check the congruence of the data obtained from students of Manjo ethnic groups through interview. Accordingly, observation guide was prepared and used by the researcher to collect data about Manjo student's social interaction, play and other psychological variables in and out of classroom.

3.7. Sources of Data

The very purpose of this study was to understand the psychosocial and educational experiences of Manjo students at Chiri primary school of Kaffa zone. To attain this objective, both primary and secondary sources of data were utilized to make the study comprehensive as well as informative. Accordingly, the major sources of data for this study were:

- a. **Students of Manjo ethnic groups:** these were students of Manjo ethnic groups who have attended their education relatively for a long period of time and are assumed to give ample information. Therefore, six students of Manjo ethnic groups- three female and three male students were the major sources of data for the study.
- b. **Primary school teachers:** these were four teachers who have been teaching at Chiri primary school for long period of time and believed to have more information, rich experience of teaching these children and considerable interaction with Manjo students. Hence, they are expected to provide ample information on the psychological, social and educational situations of these children.
- c. **Directors of the school:** the director and vice director of the school were another sources of data included in the interview and FGD for the study. Accordingly, they were asked and provided information concerning the existed support system and intervention practice in the school for students of Manjo ethnic groups.
- d. **Government officials:** this was mainly the Head of Woreda Education Office who had provided information on issues pertaining to the intervention strategy for the aforementioned people particularly in that school and the Woreda in general.

3.8 Method of Data Analysis

The data collected from participants was thematically grouped, coded, transcribed, organized and analyzed qualitatively in a narrative form. In doing so, the thoughts, feelings, emotions and beliefs of participants were emphasized. Hence, attempt was made to put the direct speech of participants. The researcher had payed special attention to the actual words that participants uttered frequently.

The obtained written data was translated directly from Kafinonoo (mother tongue) to English by the researcher with consultation to language expert. Finally, discussion of major findings was made by categorizing findings in to the following major themes.

These were:

- Characteristics of participants
- Psychosocial challenges and consequences
- Educational challenges
- Responses on the exiting support system in the school

3.9 Ethical Considerations

In the preparation and administration of questions ethical consideration was taken in to account. In doing so, participants' privacy was not invaded, their consent was sought, and they were made clear about the purpose of the study as well as guaranteed confidentiality of their responses. Initially, the researcher had planned to tape record while interviewing participants. In the meantime, the researcher came to understand that students were not comfortable to be tape recorded hence; the researcher had taken notes while conducting the interviews.

In addition, they were given complete freedom to stop their participation on the research at any time if they want. Fictitious names were also used by the researcher while presenting the findings of the study in order to keep privacy of the participants.

3.10 Credibility, Transferability, Conformability and Authenticity

According to Mertens and McLaughlin, (1995), there are criteria for judging the quality of qualitative research which are parallel to the positivist, quantitative research. Hence, to enhance the quality of this study, the researcher had used the following criteria.

Credibility

In qualitative research, the credibility test asks if there is a correspondence between the way the respondents actually perceive social constructs and the way the researcher portrays their view points. To enhance the credibility of this study, therefore, the researcher had summarized what has been said by the participants and asked if the notes were reflecting their view points accurately at the end of each interview session as a method of *member checking*. In addition, triangulation was made to check the consistency of data obtained from student participants, their teachers and government officials.

Transferability

Transferability in qualitative research is identified as the quantitative parallel to external validity and refers to the degree to which one can generalize the results to other situations (Guba and Lincoln; 1989 cited in Mertens and McLaughlin 1995). Since students of Manjo ethnic groups reside in different schools of the zone with many similar socio demographic characteristics and

many of them live in marginalized rural area, where the traditional practice of looking down of Manjo community is still vivid, the results of this particular study could probably be applicable for other Manjo students in elementary schools of Kaffa zone.

Conformability

Guba and Lincoln (1989) cited in Mertens and McLaughlin (1995) identified confirmability as the qualitative parallel to objectivity in quantitative paradigm and refers to the condition where the data and their interpretations are not figments of the researcher's imagination. In order to secure the confirmability of this study, the feelings and emotions of participants were taken and quoted directly. Furthermore, to minimize the subjective bias of researcher's judgment, peers were invited to review the transcribed interview notes to determine whether the conclusions inferred were supported by the data.

Authenticity

Authenticity refers to the presentation of a balanced view and belief of all participants. It answers the question: Has the researcher been fair in presenting views? In this study, the researcher had paid due attention to give fair presentation of all participants. Foreexample, the views and beliefs of female and male students of Manjo ethnic groups were fairly presented.

Chapter Four

Findings of the Study

4.1 Introduction

At this stage, the researcher had successfully collected the data from the field, through semi-structured interview, observation and focused group discussion which was relatively more rigorous stage of the study. Hence, this chapter is exclusively dedicated to present major findings of each case independently. Accordingly, the background information of participants including the age, sex, grade level, socioeconomic status, family background and other demographic characteristics which were believed to have their own contribution on the psychosocial and educational experiences of the Manjo students at Chiri primary school were presented.

The psychological experiences of Manjo students at Chiri primary school such as their feeling, self confidence fear, worries, aspirations and other related psychological conditions of each case were also presented in detail.

The social experiences of Manjo students, which mainly revolve around the social life of participants, particularly, the social isolation, exclusion, social support, friendship formation and related social experiences of participants in and out of school, were also exhaustively presented along with their educational challenges and support system existed for these students at school.

4.2 Presentation of Case One

Mallechee is fourteen years old grade five student who lives with her parents in Awrada Kebele Timba village which is too far from the school nearly two hours with horrible jungle, ups and downs. She has six siblings of which two of them are females and the rest males. As far as her family background is concerned, her father is firewood and charcoal seller. Her mother is also engaged in cutting firewood and burning charcoal. However, these days due to her chronic health problem, she became bedridden. Both parents had no any opportunity to attend any form of education hence, are illiterate. The meager amount of money that her father generates by no

means fulfills the basic necessities of his seven children. As far as her religion is concerned, she is found to be pagan.

When Malleche joins the school for the first time, things were very pretty since small children in grade one do not know evil acts as mocking on a Manjo student. Rather, the situation becomes upside-down gradually as they go to the upper grades. In this regard Maleche has to say the following bitterly with full of bloody tears on her eyes:

“When I was in grade one, I used to play, share materials and study together with non- Manjo students of my class. Even we shared and ate banana and sugarcane with others. They were innocent. But, when we grew up, they knew that I am a Manjo. Since then, they distanced themselves away. Now, I sit alone in a broken chair. No one is willing to sit and play with me”.

In general, she is irritated with the existing condition of the school. She added that the attitude of non-Manjo students is hostile towards Manjo students. As a result, she feels despair most of the time. She also reported that, since people in and out of school look down her, she gets worried and some time asked herself such questions as *“am I a subhuman creature? Why do they degrade me?”* She described this event in Kaffi nonoo (mother tongue) saying *“shappee ashee tannee”* Which means *“I feel as if I lack some human character”*.

This student has hard time both in and out of class room. While she is in a class room, she sits alone and cannot perform group activities. When the teacher assigned her in a group task with Kaffcho students, she is not allowed to participate and touch their body. They cover the book by their hands. This in turn creates pain for her. Her heart gets broken. When asked about out of school situation, she asserted that the same reaction is forwarded from the society. On the way to school, people nag and tease her. As a result, she became absent to get relief from her trauma. When asked what sorts of activities interested her, she replied that;

“I like to play and study and talk to my non – manjo class mates. However, this is unthinkable. In my leisure time, I used to discuss with my Manjo friends about our problems related to social stigma and discrimination”.

As far as the social condition of Malleche is concerned, facing social stigma and rejection from non-manjo students and even from some Kaffecho teachers is common experience for her. When asked about her relationship she has with non-manjo students she said the following;

"Currently, I have no relationship with any non-manjo student. I used to form friendship with some Kaffecho students when I was at lower grade. By now, I am alone."

She added that, playing, studying and getting support when she is in need of are naïve thinking. In relation to the social support, she narrated the following sadly;

"last year while we were in a class room, suddenly, I get serious abdominal cramp. Then, the teacher ordered the class to take me home. However, no body was willing to take me home."

As a result, she is obliged to play and interact only with her Manjo friends and siblings both in and out of the school. Even though this girl needs social acceptance, she has been always the subject of rejection by both students and some teachers especially, Kaffecho teachers.

Educationally, school zoning together with health problem of her mother and fear of abduction (which is the most prevalent harmful traditional practice in Manjo community) were the major worries for Malleche to school attendance. She also added that deliberate absenteeism from school is common phenomena for her due to the harsh treatment of non- Manjo community on the way and school compound. In this regard, she has to say the following;

"Sometimes I cry and beg my father to let me absent from school because of the unbearable mistreatments that I faced on my way to school".

Speaking on her worst misfortune Malleche remembered her best friend, who had forced to dropout from school hence, got married for a man who was much older than her. Lack of support in fulfilling educational materials, excessive involvement in different house hold tasks, negative attitude of students and for that matter, some teachers are some of major determinants for her survival at school. She had repeated a grade last year due to her curtailed economic status.

Any form of support system geared towards addressing problems of Manjo students is totally absent hence; Manjo students' psychosocial and educational challenges remain intact. Many problems are still hovering around us. Said Malleche, when asked about the existing support

system in the school. The provision of care, support and encouragement on the part of teachers, according to Malleche, is flourishing these days, though it is not well organized. She added that, problems and miseries of Manjo students are common and centuries old. However, some teachers especially, non-kaffecho teachers who are not accepting the harmful traditional practice of prejudicing and discriminating Manjo are started to work on Manjo students' psychosocial and educational challenges in their daily teaching learning process. This case strongly agreed that unless the school has designed and implement some intervention programs particularly on the psychosocial, educational and more importantly, on the deteriorated economic condition of Manjo students, these problems remain unresolved and will continue to adversely affect their school life.

4.3 Presentation of Case two

Case two is a 21 years old boy who had started his independent life four years ago. He lives in Uffa kebele building his own house near to his father's home. There is a long distance between his home and the school hence, has to travel quickly for about two hours to reach school on time. Because of this long and tiresome journey, he is one of those students who are late comers frequently. This boy has eleven siblings of which seven of them are from his mother and the rest four are from his step mother. Having two wives, his father is a farmer and herds cattle at the same time. The mother also engaged in farming activities and performs other house hold activities side by side. Both parents of this case are illiterate. All the family was baptized and by now they are the followers of Catholic Church.

When asked about how he feels about learning with non- manjo students, Kemnetoo replied that, he is attending at Chiri primary school for about eight years only because he has no any alternative school where he can go. He prefers to learn with his Manjo peers near his home to escape from the harsh and subhuman treatment he had passed through. When he remembers about those eight school years, he had expressed full of negative emotional experiences such as loneliness, fear, anxiety and feeling of inferiority. He is ashamed of being from Manjo ethnic group and doesn't feel comfortable with the existing condition of the school. He even hates his life to the extent that he wishes if he was not created. The bitter comparison he made is that the non -Manjo students do not give place for Manjo students rather they give much respect for dogs. He has only one friend who is non -Manjo. This fellow seat, play and go home together.

When asked how this unusual friendship happens, he replied that this friend is not a kaffecho but an orphan from Addis Ababa rose by Catholic missionaries who do not accept the culture of looking down of Manjo people. According to Kemmetoo, this non-manjo friend had tried to teach other Kaffecho students about equality of human; however, they (the non-manjo students) reacted negatively and mocked at him.

Kemeto was asked about his vision after schooling, however, he replied in a desperate and hopeless manner that he was not even sure of successfully completing schooling with this circumstance. However, when asked what he would like to be in the future if all the difficulties are removed, he said;

"If things are conducive, I would like to be chief administrator of the zone for bringing justice and equality for the Manjo marginalized minorities".

When asked about the reason as to why the non – Manjo peers degrade and looked down him, he replied that;

"It is still mysterious question for me. I spent many restless and sleepless nights searching for answer. What I know is that I am a Manjo".

When asked about the relationship that existed between non-manjo school mates and him, he said;

"I don't have any relationship with non-manjo student; we live in our world of isolation".

He also added that it is hardly possible to form friendship with non-manjo students. However, he asserted the fact that he has one non-manjo friend who is an orphan and came from Addis Ababa. Concerning this, he said;

"Out of 75 non-manjo students in my class it is only this fellow who shakes hand, eat and share materials with me while the rest of students laughed at him".

When asked about the relationship he has out of the school, he stated that he has encountered even more harsh treatment there. In this regard, he narrated the following;

"Four years ago, while we were coming to school, two non-manjo school mates insulted and throw stone on us. As a result of this humiliating action, one of my best friends was forced to drop out."

Comparing the stigma and discrimination directed on Manjo students from students and teachers, Kemmeto said;

"To tell the truth, much problem is from the side of students. Some Kaffecho teachers also show indifference for our social problem".

Living separately from his family, Kemeto's home is too far from his school. Hence, he has to travel quickly for about an hour and half to reach school on time. He is one of late comers as a result of his long and tiresome journey. He explained this condition by own words:

"Especially, in the morning shift, I usually arrive after ten or twenty minutes after the class had started. The guard locked the gate. They do not understand our problem. The next day, they punish us".

The harsh and inhuman treatment had seriously threatened his vision to continue his further education. In this regard, he has a tragic experience of his cousin who was forced to leave the school from grade five. Kemetto remembers the event;

"It was after morning class when we went home; two Kafecho boys nag and throw a stone where my cousin's head immediately washed with blood".

Running to win daily bread, lack of financial and moral support are also major concerns for his academic life. In this regard, Kemetto said;

"Unless I cut and sell firewood, I can't sustain my life and couldn't buy exercise book, cloth and pen".

In the case of participating in group activity, no Kafecho student is willing to do with Manjo student hence, will not benefited from cooperative learning.

Concerning the existing support system provided from the school and teachers to address the problems of Manjo students, Kmeto had reported that there was not any support both from the school and teachers. However, he asserted the fact that some teachers started to help and

encourage Manjo students at least morally. When asked about the adequacy of support and encouragement, Kemeto replied that there is a huge gap between the need of Manjo students and the support given from the school. Speaking on the existing gap, Kemeto said;

"See, the school for example, give exercise book and pen for those students who are orphans. However, they don't give us these materials. We are not given similar attention."

Commenting on the existing support system aimed at addressing the psychosocial and educational problem of Manjo students, Kemeto suggested that the school after all should accept our equality and teach the school community to resolve our social problems. It is also important that the school should support us in meeting our basic needs such as food, cloth and pen.

4.4 Presentation of Case three

Being fifteen years old grade six student, Kochechee lives with her father, mother and five siblings. Luckily, she lives in Chiri town hence, long distance traveling, which is one of the major obstacles for school attendance, is not her problem. As a result, she attends school regularly and come to school on time.

As far as her family background is concerned, her father is educated up to grade eight and can read and write well. However, his dream to further continue his education was suddenly aborted at grade eight when he was sent to the war front during the military regime. Currently, he is employed as a guard at NGO's health center named LALAMBA at Chiri town. On the other hand, mother of this case was not educated and cannot read and write. She is a house wife and has no any means of income except waiting her husband's meager salary. The whole family is followers of Orthodox Christianity.

Kocheche was asked about her feeling learning with non-manjo students and replied;

"See the non -Manjo students are always nagging and teasing us all the time. They are not even punished to stop their evil acts. So, how could I feel at ease learning with non- Manjo students".

When asked about the hospitability of the school environment, she replied that, nothing was good and the treatment of Manjo students especially from non-Manjo Kaffecho students was harsh.

Concerning the feeling she has when she compares herself with that of her non-Manjo classmates; she thinks as if she is inferior to them. As far as her interest is concerned, she has to say the following;

"In the break time, when my kaffecho class mates play a hand ball and sing a song, I wish if I could be included in their group. Foolish attempt! I am not allowed. When I go to join the group they say uh...uh... Manjo is coming and ran away. Then, I get back to my own world of loneliness and helplessness spirit faintly .I live in Chiri town with small kids who do not play with me. If they play with me, their parents will punish them and are warned by their Kaffecho parents not to play with me".

Living in a Chiri town neighbored with kaffecho people, had not helped Kocechee escape from the social exclusion and rejection directed from kaffecho people both in and out of school. As to the social relationship existed out of the school compound she added that although she lives in a Chiri town, neighbored with Kaffecho people, no Kaffecho child is allowed to play with her. In relation to this, she has to say the following;

"We are the only Manjo family who live in Chiri town. However, my family is excluded from Idir, wedding and other social activities. We do not drink coffee together with them. Small children of kaffecho are not allowed to play with me. My only play mates are my younger siblings. Studying, playing, sharing material and shaking hand with kaffecho school mate are unthinkable. Many kaffecho people do not touch our body. But I don't know the reason as to why they do so".

Furthermore, the letter written by the parent of Kocechee could better illustrate the fact that the Manjos' are being harassed by the Kaffecho people (the dominant group) every time and hence, they are in a feeling of insecurity. (See the letter below)

As to her educational problem, since Kocechee is the only case who lives in Chiri town, long distance traveling, hence, absenteeism and late coming are not her headaches as they are for most of her friends. But, she shares almost all of the pains that her Manjo friends suffer in and out of school. The relative better income of her father (700.00 birr) per month helped her get school materials. However, she asserted that she had school aged siblings who do not get the opportunity to go school because of the economic status of her father to buy uniform and other materials. Looking down of Manjo students by the non-Manjos' coupled with the strong social stigma and hostile reaction directed towards made her lost interest and repeat grades.

Koceche was looking sad when asked about the existed support provision for Manjo students at the school. Concerning this, she stated that;

"Let alone providing special support, they do not even respect our human rights. When Kaffecho student for example, bites me, he is not punished to stop his bad behavior instead teachers said; "you are the one who triggered the problem; we know that Kaffecho students are innocent. Therefore, I tend to accept everything for myself and decided not to tell my problem for any teacher"

4.5 Presentation of Case Four

Ashtokee is a seventeen years old grade eight student born at Cheta woreda Kashi kebele. When she was at grade five, a big lose happened to her family. Her father passed away. Then after, she was forced to lead her life with her mother and her seven siblings. When Ashtokee founds herself and her family in a big trouble, she came to Chiri town to win her daily bread. At that time, she was seeking a job and one lady had employed her as a domestic servant. In the mean time, the owner of the house knew that she is a Manjo hence; Ashtokee was forced to leave the job. By now, she lives with her uncle near Chiri town. He is a firewood seller and has eight children. This case was found to be follower of protestant religion.

This girl has two years of schooling at Chiri primary school. She had attended from grade one up to six at Kashi primary school but reported that the situation at Chiri primary school is even worse than her previous school. When asked about the hospitability of the school environment, she replied that there is no conducive environment in the school and the Manjo students are

harassed by the school community. She remembered her first entry to Chiri primary School in the following words.

"When I first came here, I came across with a non- manjo Kaffecho student who was very hospitable and introduced me the school compound. We were used to play together, she hugs me, and even I wore her clothes. In the mean time, she heard that I am a Manjo and immediately turned her face off."

By now, she is lonely, without friend and hope. No non-manjo is willing to talk, play and even shakes hand with her. This in turn made to hate her life.

Ashtokee describes the general relationship she has with the non- manjo students as very slim and full of hostile reaction. With regard to friendship formation, she reported that, she had never formed friendship with non-manjo students in her school life though she is in need of it. However, she remembered the friendship which she had formed when she joined the school for the first time. Concerning this she said that;

"I was used to play, share material even cloths with my non-manjo schoolmates. This situation soon changed and I became lonely".

She added that, such social interaction as playing, studying together and getting social support from non-manjo school mates is unthinkable and therefore, her stay in the school is a time with a feeling of alienation, despair and intimidation. She has no one to play with her in and out of the school. As a result, her only choice is to watch out the plays of others. When she is at home, she has no leisure time to play or if she has sometime, she used to play with her cousins. When asked as to why the non-manjo students discriminate and stigmatize her, she replied that it could be based on their parents and societies harm full traditional practice of rejecting Manjo simply because the Manjos' have slightly different cultures.

School attendance, punctuality and lack of school materials are her serious problems. Furthermore, rejection and exclusion are other challenges for her academic performance. In relation to the treatment of teachers, she disclosed that, most teachers treat us equal, however there are some conservative Kaffecho teachers who tend to show similar reaction like that of

Kaffecho students. As far as parent- school relationship is concerned, Ashtokee reported that the school does not allow a Manjo father to contact the school on various issues hence, we are forced to beg and buy one liter of 'Tej' (local beer) for Kaffecho fellow Who would sign for us so that we could borrow a text book. The reason often given is the inaccessibility and distant location of Manjo community. This case had repeated a grade last year. In the case of support system existed in the school; Ashtokee shares similar idea with her friends and is very unhappy about it.

4.6 Presentation of Case Five

This is 15 years old grade five student who lives with his father and mother near Bechbeha village which takes one and half hour reach school. Being the first child for the family, he has five younger siblings.

His father used to sell forest products and honey. The mother on the other hand, engaged in a small income generating activities such as; making pots from clay and selling a charcoal. As far as the educational background of parents is concerned, both are illiterate. The whole family is follower of protestant church. Even though Yerkisho lives with his parents, he covers everything needed for schooling (eg. cloth, pen, and book) by himself. He bought raw banana, make it ripe and sell it. However, he has no customer that could buy his banana except his Manjo friends. When looked physically, Yerkisho looked very slim, malnourished and seems worried about his future.

The interview result shows that Yerkisho does not feel at ease learning with non -manjo students and his every day feelings were described as full of unhappiness, mistrust, despair and frustration. The reason for such feelings was the fact that he has been always despised and underrated by his non-manjo school mates. Therefore, attempt of hiding his identity (being Manjo) is a common phenomenon. In relation to this, Yerkisho has to say the following;

"sometimes the school director came to our class and ordered students saying, please raise your hands those of you who are Manjo; then, I shivered and tend to refuse to raise my hand hoping to escape from all the mistreatments that I face".

When asked as to why the non-manjo school community reacted in a hostile manner, he replied that he doesn't know the reason and asked his parents as to why people treat them differently. The parents told him that the non- manjo people do this because of the cultural differences that

existed between the Manjo and the Kaffecho particularly, on feeding habits. Among his worries the major one is exclusion from play activities by his non-manjo school mates and this condition had seriously threatened his self image.

When asked whether he had ever experienced social rejection and exclusion from non manjo students, teachers and others both in and out of school, he disclosed that such experiences of being rejected and excluded from different activities both in and out of class room especially from non-manjo students are parts of his everyday life. Centuries old cultural differences particularly on feeding habit (eating wild animals that are biblically prohibited and animals without being slaughtered) between the Manjo and non- manjo (as he is told by his parents) together with harmful traditional practice of ostracizing the Manjo minorities adds up to his impaired social life. As far as his relationship with non-manjo students is concerned, Yerkisho disclosed that though he wants to form relationship and likes to be fully accepted member of the school community, he has been the subject of rejection. When asked about his experience of forming friendship with non- manjo students, he reported that there is almost no opportunity to form friendship. However, he asserted the fact that he had formed pseudo relationship when he was at lower grades. In this regard, he said that:

"Grade one students are innocent. When I was grade one I used to play with all students of my class mates. As times went on, they began to ask about my background and say, 'Are you a human or a Manjo?' Hence, these days I have no any friend who is Kaffecho".

His serious economic problem leads to malnourishment which in turn makes him a habitat for several diseases. Concurrently, the harsh and antagonistic reaction of non-manjo students in and out of school coupled with the long journey and absence of support system from the school had seriously threatened his academic life. Due to the above problems, he was forced to repeat once and dropped out of school when he was at grade four. This case like other Manjo students is not allowed to participate in group activities hence, does not benefited from cooperative learning. As his families are illiterate, and do not appreciate the benefit of modern schooling, their encouragement was found to be minimal. Furthermore, the struggle he made to win his life by hawking a banana is also another major hindrance leaving very little or no spare time to study his academic subjects. Malnutrition is visibly written on his forehead and was dropped out of school twice

4.7 Presentation of Case six

Immitoo who is very communicative and appear smile at the time of interview was a 19 years grade eight boy. He had started his independent life and sustains his life by selling firewood and sometimes forest honey. His home is so far from school (two and half hours) that he could not attend school regularly. Both parents of Immitoo were not educated and earn their lives by selling firewood and burning charcoal. Though Immitoo's parents are pagans, two years ago he became follower of protestant religion. He has five siblings of which three of them are from his mother and the other two are from his stepmother.

Just like his Manjo peers, he is one of students who experience continuous rejection and exclusion from his non-manjo school mates. The fact that Immitoo is underrated and degraded by non-manjo students had seriously threatened his self image hence, lives with feeling of worthlessness and without hope. In relation to this, he said the following;

"Sometimes, I wish I were not born. To die is even better than to be in this condition because no one is willing to be with me. I can't play, study and talk to any non- manjo student. What is the point living? When I am alone and depressed, I sometimes think of committing suicide"

Apart from sense of worthlessness and feeling of suicide, this case has low self confidence and feels as if he is inferior to others. Faced with social stigma and discrimination, from his non-manjo peers, Immitoo was very emotional when he said;

"I am in grade eight. I had received continuous mistreatment and rejection for the last seven years. I have no one to air out my problem except for my Manjo friends. Because of this, sometimes I wonder why should I live?"

Apart from the continuous mistreatment and rejection, this case has never formed friend- ship with non-manjo students, is not allowed to play, eat and study along with his non-manjo school mates. In this regard Imitoo has to say the following;

"I have no friend. My only friends are those who have the same condition with me. I feel easy to tell my problem for Manjo student because we (the Manjo students) have the same condition"

The long distance between his home and school together with the meager amount of money he earned by selling firewood and sometimes forest honey are the major hindrances for Imitto to attend school. Concerning this, he said;

"I woke up early in the morning and go to the forest, collect firewood, sell it and go to school. Unless I do this, I do not get enough food, school materials and clothes."

In addition to the distance of the school and lack of money to buy food, cloth and necessary school materials, the negative attitude of non-manjo students as well as some Kaffecho teachers is another challenge that discourages Imitto from school activities. Due to these problems, Imitto was forced to be dropped from school and he was also repeated a grade once for the same reason. Concerning the existing support system and treatment, Imitto had reported that, the Manjo students are the forgotten and neglected parts of the school community. He also added that, there is no any attempt of helping Manjo students and the school is not in a position to give us moral support.

4.8 Interview Results obtained from Teachers and Directors

An interview was made with four teachers and school director mainly on the psychosocial and educational problems of students of Manjo ethnic groups as well as the support system and care extended for these students. Accordingly, the following major findings were obtained.

- It was reported that, due to the harmful traditional practice of undermining Manjo students, these students are still discriminated and looked down by other students.
- Although students of Manjo ethnic groups were victims of social ostracism and exclusion, things these days seem at better position due to different reasons.
- The fact that these students are rejected and discriminated often made them feel depressed, frustrated, worried and even they are forced to drop out from the school.
- It was found that there was no any kind of support system provided for these students; however, some teachers have started, at least acknowledging Manjo students individually in their teaching.
- Concurrently, the special care and support aimed at addressing the psychosocial and educational problems of Manjo students is found to be the neglected area of the school's task.

- Finally, it was recommended that, as part of the school's work, the school should strive to relieve the psychosocial and educational challenges of Manjo students in collaboration with the local government and NGO's, particularly Action Aid Ethiopia; Social Integration Project which is working on women and the disadvantaged marginalized people in the Woreda.

4.9 Major Findings Obtained Through FGD

As it is mentioned earlier in the methodology section, Focused Group Discussion (FGD) was another tool used in this study to generate some data. Accordingly, the focused group discussion conducted with four teachers, school director (including the vice director) and Head of Woreda Education Bureau had revealed the following major points.

- ☞ The psychological and social problems of students of Manjo ethnic groups largely originated from attitudinal problem that the non-manjo communities have for the Manjo community.
- ☞ The educational challenges of these children however, is mainly attributed to the subsistence way of life of the Manjo community that primarily depends on cutting and selling firewood and burning charcoal in which case many of Manjo students are unable to get enough food, and school materials hence, forced to drop out from the school.
- ☞ As to the existing support system/intervention measure taken for these students to ameliorate their multifaceted problems, it was come to consensus that there was no any visible and concrete action aimed at mitigating the problems of these students. However, it was explained that in the near future, the Woreda Education Bureau will take the initiative and take some measures in collaboration with the local government, parents, the community, NGOs' and other stake holders.
- ☞ Finally, in order to alleviate the psychosocial and educational challenges of Manjo students and promote their education, it was agreed that, all stakeholders should take the responsibility and work hard in collaboration thereby to put an end for the bitter sentiments and in turn to bring a joyful quality school life for students of Manjo ethnic groups.

4.10 Findings Obtained Through Observation

Observation guide was another way of collecting data particularly on some social aspects of Manjo students. Accordingly, the following major findings were obtained.

- ✓ During school time, a fifteen minutes break was a time of complete isolation and intimidation for students of Manjo students and most of the cases spent their time in a shade of big tree making a circle while others are playing different games.
- ✓ Recurring classroom observation conducted revealed that three of the cases were used to sit alone at the corner of the classroom while one case sits with a non-manjo student and the rest two cases sit with their Manjo peers.
- ✓ Some cases were seen carrying bundles of firewood when coming to school early in the morning and put it at the fence of the school to sell it later after they have attended the class.
- ✓ Feelings of insecurity, worry and mistrust were exhibited on the faces of majority of the cases. In addition malnourishment was visibly written on the faces of some case particularly, female students of Manjo ethnic groups.

Chapter Five

Discussion of major findings

In this section, major findings of the study were discussed based on the variables including: characteristics of participants, psychosocial challenges and consequences, responses on the educational challenges and existing school support system.

5.1 Characteristics of participants

The findings of the study revealed that, the age of participants ranged from 15 to 21 years which is above the legal age standard for the given grade level. As to their religion, three of the cases were followers of protestant, one case was orthodox, one catholic and one case was found to be pagan. Despite the widely held belief that the Manjos' have no religion, the finding of this study found that majority of cases have their own religion. This finding corroborated with previous study by Demoz (2007) that among primary school students of Manjo ethnic groups, 45.81% of them were followers of protestant, 33.5% orthodox, 6.45% catholic and 14.19% were found to be pagans.

With regard to family background, the findings indicated that all participants were from educationally and socio-economically disadvantaged background. It has been found that, except parent of case three, the rest were not exposed to any form of education hence, the highest number of parents had no any opportunity to get job either in government or private sectors therefore, most parents in this study were unable to meet the basic needs of their children for schooling which made the education of Manjo students at risk. Due to the problem these children have in obtaining basic needs like food, malnourishment was visibly written on foreheads of most cases in this study. This finding is in line with previous studies who noted the problem these children have in obtaining basic necessities like food, proper clothing and school materials.

5.2 Psychosocial challenges and consequences

The findings of this study discovered that, centuries old hazardous traditional practice of discriminating and looking down of Manjo ethnic groups is still vivid hence, the psychosocial well-being of Manjo students was seriously jeopardized. The fact that Manjo students are the

central targets of social stigma and discrimination, their social relationship with non-manjo students and teachers was found to be very slim and full of hostile reaction. This in turn made them to have a feeling of isolation and intimidation. In addition to this, the rejection of Manjo students to shake hands, play, share materials and eat along with non-manjo students once again made their life with pang of sorrow and bitterness. One of the participants, Kocechee quoted saying

"In the break time, when my Kaffecho classmates play and sing a song, I wish I could be included in their group. Foolish attempt! I am not allowed. When I go to join the group, they say uh...uh...Manjo is coming and ran away. Then, I get back to my own world of loneliness and helplessness sprit faintly".

Another participant corroborated the above opinion of Koceche in her words said;

"Studying, playing, sharing materials and shaking hands with Kaffecho school mates are unthinkable. Many Kaffecho people do not touch our body. But, I don't know the reason as to why they do so."

Concurrently, in this study it has been found that all cases were found to be without any friend whom they talk and share material with. This finding was in line with previous study by Demoz (2007) that, more than 95% of students of Manjo ethnic groups in primary schools of Kaffa Zone were found to be lonely or without friends. The fact that Manjo students are victims of continuous exclusion and rejection by their non-manjo schoolmates had put its own adverse effect on their academic participation. Concerning this, Arvizu (1996), Fridman & Mason (1996) stated that, between students of blacks and whites, participation of blacks increased when they felt accepted by their white peers.

In addition, Johnson (1990), noted that, positive interaction with peers can foster childrens' social skill and thereby reduce their future isolation. The study further disclosed that, students' attendance and school participation are enhanced by creation of classroom atmospheres characterized by diverse and positive peer relationship.

However, the findings of this study revealed that early school experiences on forming friendship with non-manjo students were found to be golden time. It was discovered that almost all cases were used to form friendship while they were at lower grades though later on it became fragile. One of the participants named Ashtokee, narrated

"When I came here, I came across with a non-manjo student who was very kind and hospitable. She introduced me the school compound; we used to play together, she hugs me, even I wore her clothes. In the meantime, she heard that I am a Manjo and immediately turned her face off".

Yerkisho corroborated the views of Ashtokee in his words and said;

"Grade one students are innocent when I was at grade one I used to play with all students of my class mates. As times went on, they began to ask about my background and said 'are you a human or a Manjo? Hence, these days I have no any friend who is Kaffecho".

Another participant Malleche was very emotional, and stated that;

"When I was at grade one, I used to play, share materials and study with non-manjo students. Even we shared and eat banana and sugarcane. They are innocent. But, when we grew up, they knew that I am a Manjo. Since then they distance themselves away. Now, I sit alone in a broken chair. No one is willing to sit and play with me".

Lack of social support was another major challenge faced by Manjo students. In relation to this one participant Malleche remembered her experience and said;

"last year while we were in a class room, suddenly, I get serious abdominal cramp. Then the teacher ordered the class to take me home. However, nobody was willing to take me home".

The findings of this study discovered that, apart from their impaired social life and consequence of continuous rejection and exclusion, students of Manjo ethnic group often face psychological problems which make their condition more burdensome and unbearable. Depression, poor self-esteem, fear, frustration anxiety and mistrust were major psychological problems faced by students of Manjo ethnic groups. According to Balogun (1995), psychological depression involves mood swing, anger, anxiety, distress and withdrawal. This sometimes affects people who suffer from a devastating damage or loss of a valuable possession. This is exactly the case of

Manjo students, thus, their state of depression leading to feeling of inferiority and self-hatredness should not be surprising. The fact that the Manjo students are despised and underrated by their non-manjo peers often made them to hide their identity. One of the participants narrated;

“Sometimes the school directors come to our class and ordered Manjo students to raise hands. Then, I shivered and tend to refuse to raise my hand”.

This finding is somehow corroborated with previous study of Demoz (2007) that majority of primary school students of Manjo ethnic groups (85.64%) rated them to have low self-confidence. The data obtained from FGD also revealed that, students of Manjo ethnic groups often hide themselves away from other students.

Self-esteem is the degree of self evaluation an individual place on him or herself at any given time. It is often learned from others and becomes a reflection of how others regard us or more accurately, the value we think others attach to us (Balougun,1995). An individual who reports a low level of confidence, enthusiasm and evaluation of him/her self is said to have a low or poor self-esteem. In line with this idea, the findings of this study confirm that, those reactions forwarded to Manjo students by their non-manjo peers often made them perceive themselves as worthless or useless.

5.3 Responses on the educational challenges

The educational challenges of Manjo students were another major variable in this study. Hence, the major challenges encountered by these students were the following.

5.3.1 Economic problem -

The findings of this study revealed that almost all of the participants were from socio-economically disadvantaged families hence, no one to meet their physical needs required for schooling. One of the respondents; Kochece said;

“My father’s salary is so small that he couldn’t afford to meet our needs related to school materials. I have school aged siblings at home because of this reason”.

Another participant, Yerkisho narrated;

"Sometimes I bought raw banana, made it ripe and sell it. However, no one is willing to buy from me. So, most of the time, I sell firewood to buy school materials and feed myself".

Kemetoo corroborated the idea of Yerkisho and said;

"Unless I cut and sell firewood, I can't sustain my life and couldn't buy exercise book, cloth and pen".

The findings of this study clearly showed that, due to their curtailed economic condition, all of the cases except case three were found to be engaged in different rigorous income generating activities from cutting and selling firewood to hawking banana. Apart from running to win their daily bread, most of the cases were found to be excessively engaged in different household chores such as fetching water and collecting firewoods. This in turn creates a big hindrance allowing them little or no time for studying their academic subjects. The data obtained from FGD also revealed that, the economic capacity of Manjo community is very low because of their subsistence way of life hence, unable to feed themselves let alone sending their children to school. Supporting this, Traversee (2000) stated that, poor families cannot afford the cost of education for their children. Therefore, they urge their children to plough, trade or deal with other income generating activities. These parents are not volunteer and do not have the capacity to cover expenses for papers, pencils and other necessary school materials especially, if their children spend their time only in school activities. This in turn creates a negative impact on the degree of assistance and encouragement for the success of students. The findings of this study were in line with previous studies of Lange (1982) and Tesfaye (2006) that economic problem is one of the major threats for the education of Manjo ethnic groups. Therefore, unless some measure is taken to ameliorate their economic problem, the education of these children remains at risk.

5.3.2 Location of the school

Another major hindrance for the education of Manjo students was found to be school zoning. In relation to this, it had been found that, almost all cases were expected to travel for about four to five hours each day with horrible jungle, ups and downs often with empty stomach which was

very laborious especially for female students. Hence, students of Manjo ethnic groups were forced to dropout from school. Moreover, late coming and absenteeism were found to be other challenges as a consequence of long distance journey. Concerning this, (Tadesse & Adane; 1993) indicated that, school zoning has a direct relationship with high dropout rate. Furthermore, Bishop (1994) stated that, it is unfair to expect a student to walk from one to two hours a day will follow her/his lesson regularly and actively. The findings of this study discovered that, out of six participants, five of them and their intimate friends were victims of dropouts and repetitions at least ones because of long and tiresome journey, economic problem, fear of marriage by abduction and harassment of Manjo students on their way to school. In relation to this, Tilaye; (1999) stated that, low income of parents, distance from the school, early marriage and negative reaction of the school community are some of the reasons why pupils repeat.

5.3.3 Fear of marriage by abduction

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 and the community encourage early marriage and attention was given to the physique of girls than to their intellectual abilities. Similarly, in Tanzania, the society considers adolescent girls as something that is going to be decayed unless used as soon as it ripe (UNESCO; 1995). The fact that the societies' appreciation of early marriage exposes the young visionary girl for unwanted pregnancy and this in turn creates a lot of psychological distraction and stress affecting school attendance and further leads to dropout.

The finding of this study also discovered that, fear of marriage by abduction was found to be one of the educational challenges for female Manjo students. The fact that the societies' appreciation of early marriage coupled with the remoteness and long distance of the school had put them at risk for early marriage hence, dropped out from school. The finding of this study was in line with previous studies of Demoz (2007) that fear of sexual abduction was one of the socio-cultural factors that inhibit Manjo students' school participation.

5.3.4 Parent-school relationship

According to Zewdneh, (1993) children are more likely to attend their education in school and the objectives of the school are facilitated when the participation of parents in the school program

is active. In this study, parent-school interaction was found to be very low. Due to the inaccessibility of Manjo communities and ignorance of the school, parents of Manjo students were not welcomed to participate on matters pertaining to the education of their children. Concerning this, one of the participants Ashtokee said;

"The school doesn't allow a Manjo father to contact the school on various issues hence, we are forced to beg and buy one litter of 'Tej' (local beer) for Kaffecho fellow who would sign for us so that we could borrow a text book"

Another participant Imitoo shared the idea of Ashtokee in his words and narrated

"My father brought me to this school the first day. From that time onwards, he had never come to the school again. Since our home is too far from the school, teachers told us to bring someone who lives near the town. Therefore, we give money for a Kaffecho fellow who could represent our parent".

The fact that parents of Manjo students are not welcomed and given the opportunity to interact with the school had created a huge gap between them and their children's academic progress and these children were left alone without proper follow up and support. Since parents of Manjo ethnic groups are devoid of making active school interaction, their children's school engagement was negatively affected, as the whole educational system could not be effective and manageable without the interaction of the community around it. Concerning this Chatavenanich and Frey (1990) pointed out that, the relationship between the school and the community can be considered as one of the measure of school efficiency. The school with greater degree of assistance from the community is more efficient than its counterpart and creates best possible learning atmosphere. On top of this, Barber (1997) indicated that schools are far more effective in educating children when families, schools and communities unite their effort.

5.3.5 Teacher student interaction

Teacher student interaction is the most important component of effective teaching and learning. Students who dropped out and repeat schools have less teacher interaction, support, encouragement, engagement and commitment at school and do not develop social bonds with teachers. Similarly, teachers' support, friendliness and facilitation of a cooperative, academically engaging and task oriented ethos in classrooms are associated with improved affective and cognitive outcomes for students (Wubbels et. al, 1991). Furthermore, it was stated that student

achievement is enhanced through high expectation for students and with classroom climate characterized by encouragement and support of teachers (Bernard, 1991).

Though all participants of this study face rejection and exclusion from their non-manjo peers, in this study, however, teacher student interaction was found to be at better position compared to peer interaction. The fact that the low status of Manjo community is associated with supernatural power, some Kaffecho teachers still treat Manjo students differently. Concerning this, one of the participants, Ashtokee said;

"Most teachers treat us equal. However, there are some conservative Kaffecho teachers who tend to show similar reaction like that of non manjo students".

Another participant Kemetoo corroborated the above idea of Ashtokee in his words and said,

"to tell the truth, much problem is from the students however, some Kaffecho teachers also show indifference for our psychosocial problems".

5.4 Nature of school support system

As far as the special care and support system in the school is concerned, students of Manjo ethnic groups were found to be the "missing" and "forgotten" children at the school. Concurrently, the finding of this study clearly showed that all of the participants were not provided with any kind of support from the school hence, the psychosocial, educational and economic problems of these students were still hovering around their lives. Therefore, unless some intervention mechanism is taken, the education of these children remain at risk threatening their school life.

Although the current study revealed that there is a huge gap between the need of these students and the special care and support provided from the school, out of six participants, only two of them reported that few attempt of supporting Manjo students are flourishing on the part of some teachers at least psychologically. However, the stigma and discrimination directed from non-Manjo students was still visible. Likewise, intervention practice aimed at enhancing the deteriorated economic condition of these children remained loosely treated. Concerning the existing intervention practice aimed at addressing the psychosocial and educational problems of Manjo students, the FGD data revealed that there is no any planed and organized support available for these children. However, it was found that the school in the near future will take the initiative as its routine activity and work towards the problems of Manjo students along with the woreda education bureau and concerned others.

Chapter Six

Summary, Conclusions and Recommendations

6.1 Summary

The main purpose of this study was to understand the psychosocial and educational challenges of students of Manjo ethnic groups and assess the support system/intervention practices forwarded for the aforementioned children at Chiri primary school of Kaffa zone. To this end, the following leading questions were formulated.

- What are some of the psychological problems that are experienced by students of Manjo ethnic groups at Chiri primary school?
- What are some of the social problems faced by students of Manjo ethnic groups at Chiri primary school?
- What are the educational challenges of these students in their school life?
- What kinds of support systems are in effect to address the psychosocial and educational problems of Manjo students at Chiri primary school?

In order to achieve the above objectives, the researcher had employed a qualitative research approach namely, a case study method. The study was carried out at Decha Woreda Chiri primary school of Kaffa zone. Six students of Manjo ethnic groups (three female and three male), four elementary school teachers, director, vice director and Head of Woreda Education Bureau were active participant of the study. A qualitative data was obtained via semi-structured interview, observations and FGD. To this effect, the following results were obtained:

- Centuries old hazardous traditional practice of rejecting and looking down of the Manjo community mainly due to their alleged feeding habit is still vivid and the fact that these students are despised and underrated by their non-manjo school mates had seriously threatened and further destroyed the psychological well-being of these children hence, lack of self-confidence, frustration, fear, feeling of inferiority, mistrust and depression were found to be every day experiences of these children.

- Apart from the psychological crisis these students have, they experience social stigma, discrimination and poor social support from their non-manjo peers. The fact that they are not allowed to shake hands, play, eat, study and do group activities along with their non-manjo peers once again made their school life bitter, sorrowful and full of intimidation sometimes leading to the feeling of suicide.
- In addition to the above psychosocial problems, many other educational challenges were hovering around them that made their schooling at risk. Among others their curtailed economic condition to get enough food and school material, school zoning, fear of marriage by abduction, poor parent-school and teacher-student interaction were some of the challenges these students face.
- The plight of these students was aggravated more as all of the cases in this study were neglected and forgotten from provision of any form of intervention hence, their problems without identified and attended. This in turn made their problem more complex, burdensome and unbearable. Thus, unless some affirmative measures are taken the coming generation of Manjo community could feel a sense of deprivation of basic human rights like the right to learn. This further can cause a conflict between Manjo and non-manjo people.

6.2 Conclusions

Based on the findings indicated above, the following conclusions can be drawn:

- ◆ In this study, for all of the participants the experience of psychological problems as lack of self-confidence, frustration, fear, feeling of inferiority, mistrust and depression as a result of continuous rejection and humiliating treatment was found to be parts of their everyday life.
- ◆ Participants of this study were found to be the central targets of social stigma, exclusion and poor social support leaving them lonely, without friend and hope.
- ◆ In this study however, early school experiences were found to be better times for students of Manjo ethnic groups as children at lower grades show love and were not matured enough to discriminate based on racial grounds though this love and care was faded away as times went on.
- ◆ Aside from their psychosocial pains and sufferings, students of Manjo ethnic groups were engaged themselves in different income generating activities mainly, cutting and selling

firewood to win their daily bread and get educational materials that allow them very little or no time to study and even to think about their education.

- ◆ Due to the long distance between their home and the school, majority of the cases were forced to travel from four to five hours each day often with empty stomach which is very laborious, tiresome and creates hindrance for regular school attendance and being on time.
- ◆ Fear of marriage by abduction while travelling to school through the jungle was identified as one of the socio-cultural barriers that made female students particularly vulnerable to school dropouts while sharing other burdens equally with boys.
- ◆ In this study, it has been found that parents of Manjo students, teachers as well as non-manjo students were not in a position to foster the education of Manjo students and mitigate their psychosocial challenges.
- ◆ Most students of Manjo ethnic groups received little or no social support either material or emotional.
- ◆ Provision of support system aimed at alleviating the psychosocial and educational problems of Manjo students was the missing component of the school's work hence; the problems of Manjo students at this school remain intact.

6.3 Recommendations

The current study came to an understanding that students of Manjo ethnic groups were surrounded with many alarming circumstances. Therefore, unless some immediate and feasible measures are taken, the miseries and bitter sentiments of these students remain unresolved and may further trigger a conflict between a Manjo and non-manjo communities. Hence, based on the findings the following recommendations which are mainly from the voices of their own were forwarded.

1. Guidance and counseling service aimed at enhancing the self-confidence and improving their coping mechanism should be rendered by teachers as a psychological intervention especially for students of the second cycle.
2. Continuous education and awareness raising programs geared towards combating discriminatory attitudes should be given to teachers, students as well as the community through conferences and public meetings including Idirs.

3. To break the social barriers and foster tolerance and friendship between the Manjo and non-manjo students, it is highly recommended that teachers should take various affirmative measures like organizing different extracurricular activities, and encourage Manjo students to actively participate and electing them as monitors, group leaders and representatives.
4. As part of the schools task/activity, it is equally important to teach the school community through dramas, role plays and other art works especially on parents' day celebration as these techniques have a power to bring about attitudinal change.
5. The school in collaboration with woreda Education Bureau, local government, NGOs' and other stake holders should create another means of income by participating them in marketable small micro-enterprises with credit provision to ameliorate their financial problem. This may put an end to the deforestation campaign of natural vegetation being cut and sold to the market every day.
6. The school should give reward and encouragement for those teachers who have started to cherish love and care for the Manjo students and take them as role models for the school community.
7. The local government in collaboration with NGOs' need to build a hostel nearby the school and introduce a school feeding program for those who are unable to walk long distance with empty stomach and threatened by fear of abduction. However, this might not be cost effective and feasible in terms of economy.
8. The school has to create a strong network with parents of Manjo students and the community through Parent Teacher Association (PTA) and continuous discussions should be made to mitigate the psychosocial and educational challenges of these children.
9. In order to enhance mutual tolerance and protect minority rights, it is important that the school should devise and implement strong anti-discriminatory rules.
10. Manjo students who are sensitive in identifying and responding to the needs of students of Manjo ethnic groups and meet the least criteria should be given the opportunity to join Teacher Training Institutions and after graduation should be assigned in different schools of the zone. This in turn helps Manjo students to take these teachers as role models.
11. Further researches should be done in a more comprehensive manner to illuminate the psychosocial problems of Manjo children who do not come to school.

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Addis Ababa University
School Of Graduate Studies
Department Of Special Needs Education

Semi-structured interview guide for students of 'Manjo Ethnic Groups at Chiri Primary School.

The very purpose of this study is to explore the psychosocial and educational challenges of students of Manjo ethnic groups at Chiri Primary School. To achieve this objective, your genuine responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you in advance!

I. Background information

- 1.1. Age _____
- 1.2. Sex _____
- 1.3. Religion _____
- 1.4. Grade level _____
- 1.5. Family background _____
- 1.6. Residence _____

II. Psychological issues

- 2.1. Do you feel at ease learning with non-Manjo students? If no, why?
- 2.2. Do you feel unhappy, loneliness, fear, anxiety etc in your school? Why?
- 2.3. Are you worried about being from Manjo ethnic group?
- 2.4. How can you describe the hospitability of the school environment (Is the school community friendly with you?)
- 2.5 Do you believe that you are capable of doing things as well as most Other people?
- 2.6. What would you like to be in the future after schooling?
- 2.7. What do you feel when you compare yourself with non-Manjo Students
- 2.8. What things do you like most and dislike in school and out of school?

III. Social issues

- 3.1. Have you ever experienced social stigma and discrimination from non-Manjo students, teachers and others in your school? If yes, why do you think they do so?
- 3.2. How can you describe your relationship with non-Manjo students in your school?
- 3.3. Have you ever form friend ship with non-Manjo students?
- 3.4. Do you play together with non- Manjo students during break time? If not, why?
- 3.5. Do you study together with non- Manjo students of your classmates?
- 3.6. Do you get support from your friends whenever you are in need? If yes, what kind of support is it?
- 3.7. How you describe the relationship you have with other people out of school?
- 3.8. What kinds of activities you perform when you are at home in your leisure time?
- 3.9. With whom do you play out of school ?

IV. Academic related issues

- 4.1. Do you attend school regularly? If not, why?
- 4.2. Are you punctual to come to school? If not, why?
- 4.3. Who gives you an exercise book, pen, a uniform and other materials?
- 4.4. Do you have enough time to study at home?
- 4.5. How do your teachers treat you in classroom in relation to non-manjo students?
- 4.6. Have you accomplish activities/tasks on time? If not, why?
- 4.7. Do your teachers give you equal chance to participate in the lesson?
- 4.8. Have you ever droppedout or repeat a grade? If yes, what was the reason?
- 4.9. How you describe the family support and involvement in your school life?
- 4.10. What is your academic performance in relation to you non Manjo peers?
- 4.11. What other problems you face related to your academic life?

V. Intervention related issues

- 5.1. Is there any special support provided for you from the school and teachers? If yes, what are these special supports?
- 5.2. Do you believe that these supports are enough?
- 5.3. What is lacking in this intervention practice?
- 5.4. What do you suggest for the school to resolve your psychosocial and educational problems?

Adisaabi Yuniveristi
Guttinne Diiree doyee kexo
Wullee Qa'awi kuxo

Ciiri ikkinee daqqe doyee kexoch beeti Manjee doyechina'ona
wochiyeemmi ceppeyaane qaare echeena'o

Hini qayee koonjee kaattoo ooge naboona gaboona Ciiri Ikkinee daqqee doyee kechigoosedayechina'ochiashittinoona maaci shalligee/saayikoioogicaaloonaa/doyoon xefiibeeti woyee miixiibeeti iriteena'on guuddi qaawii qayoone. Ebin bi qaaweeti shalliogooch heechiyooch woyee gawaatooch ittoshichi mulloochee tiiti oogee ibbaariyoonaa degoona qaawiihe Ebich ittoshi immiibeeti wochoo bare naboo yechito tuneyaanebeetaa bi konjoo doyee shuunoona baa yesheto tunoon mullibeshiariyoo noo qaawiihe.

Oogichaa galleto!

I Timee moochi hinneeana'o /qiheena'o /

- 1.1 Eeno -----
- 1.2 Animo -----
- 1.3 Gibeno -----
- 1.4 Kimedaqqo -----
- 1.5 Kechiasheena'ochi xawo /hinnoo -----
- 1.6 Dane woye beemi xaa'oo -----

II Saayikolloogijikaale /mulleshalligee inde moosho

- 2.1. Gooso tuneyaane bare doyechina'ona tookkii doyoo neech gaawee tateebeete?
Tunoo qayigaata amoochiye? -----
- 2.2. Imiree qayo ikkeetittino, shato, bareshati dab. Ne doyee kexooch beetee
iyaashalligine aakka? /amooch?/ -----
- 2.3. Goosoo taane immishalligoonaa miixeyaabeetine? (iriteyaabeetine?)
- 2.4. Doyee kechi hinnoo nee aabichi biyechiibeeto gaata biryoo woye sheqqo
hakkinne? (Doyee kechi macceena'o neennagiddeenucheebeeteete? Tunoo
qayigaata aakkane?)
- 2.5. Mooyina'on uubba bare doyechina'o gaawuchii boono mulloommon
halloo,gaacho hakkimmoommon tawoo hakkiyoo iyaa gibenenne?

- 2.6. Gubbich ne dooyoo ne gawaat'immona (ciichimmona) amo tuno qaawinne)
- 2.7. Neen (bare) goosoo tuneyaani doyechina'ona ne tophiimmona neech amoo Waayeehe?
- 2.8. Doyee kechi maacena maachena woddiyaa neshuunnaabeetona shunaani mooyina'ona ameena'one?

III Iibaareyee inde moosheena'o

- 3.1. Goosoo tuneyaani doyechina'o wane, Djjechina'o waanee bareena'owaanee ne beeti doyee kexoochaa ebiyee aafi ne yagoona ne daneti dooyoo ne daneti gonde shigo gaaweyaanimalleto, yeelloona yaree bariyona'o beete? Eech negetigaata meni asheena'o aakkane ebin boono halliibeeto?
- 3.2. Ne doyee kexooch beeti(bare) gooseyaani doyechina'ona neech beeti nuuchitinoon (katinitinoon) aabichsiyee ne sheqqeemmo?
- 3.3. Gooso tuneyaani doyechina'ona tookka nuuchootunaa ariinne?
- 3.4. Kashee saatocha gooso tuneyaani doyechina'ona tookka kaacha ariinne? Tunoo qayigaata, aakka?
- 3.5. Gooso tuneyaani ne kuchi nuucheena'ona tookka shemma qayaa, phiraa ariinne?
- 3.6. Ikke mooyo nee qaawiyooaba ne nuucheena'owaane degoo danoo hakkine? Eecha ne getigaata, am shaah degeena'one?
- 3.7. Bare asheena'ona tookkii neech beeti katinitinoon aabichishiyee ne biriyeemmo?
- 3.8. Doye kexoye maachi ne imiree /ne eengee kashiyee goorooba am amee gawaateena'onyee ne gawaataabeeto.
- 3.9. Doyee kexoyee gubb (maach) konoshina tookkaa'anyee ne kaachaabeeto? Doyoona

IV. Doyoona Yesheti inde moosheena'o

- 4.1. Bulle aaboon ne doyee madooch danaabeetine? (dabbaabeetine?) tunoo qayigaata aakkane?
- 4.2. Doyee kexooch ne waabeeto bi saatoonane? (koteti saatoona waabeetine?) Tunoo qayigaa aakkane?
- 4.3. Komadoon, Peennoon, doyeekechi shaxee taahoo (unifoormoonaa) bari bare qaawiimmi qiiceena'on kone neech immiibeeto?
- 4.4. Ne doyoona kexoocha qayooch. bedditi gooro neech beete
- 4.5. Kafi doyecho ne tunoommona ne dojjechina'o kuchi maacaa nee deggiibeeteete? (heetebeeteete?)
- 4.6. Neech ichemmi shuunee qoodeena'on boonoch maacheti saatoona gawaatabeetine?
- 4.7. Ne dojjechina'o doyee baqqe toornmooch bareena'ona tat one

shuuraareemmoon tunibbeete?

- 4.8. Ne doyon kuxaa woyee kim kimoocha diha ariinne?
- 4.9. Ne dooyee goorooba am amee iriteena'oneena danee ariiheete?
- 4.10. Ne doyooch kechi asheena'o am shaah degoona shuuraaroon immiyeete?
- 4.11. bare (gooseyaani) ne qareena'ona yeshitaa ciichemmona ne dooyee daachoo amoommone?

V. Iritee bilshona yesheti inde moosheena'o

- 5.1. No dooyee kexonaa ne dojjechina'o waanee phixxaashe gaawe degoo neech giddeto beete? Eecha ne getigaata, ishi degeena'o ameena'one?
- 5.2. Meni degeena'o beddit degeena'onee iyaa gibenenne?
- 5.3. Hini iritee kettiye dooyee shuuriyeena'och amoo shappiye?
- 5.4. Ne mulli-iriteena'o (saayikolajikaale) iriteena'onaa dooyee iriteena'o non ketiyooch (biishoch) ne dooyee kexoch ame qoyitoone ne immeemmo?

Appendix C

Addis Ababa University
School Of Graduate Studies
Department Of Special Needs Education

*Semi-Structured interview guide for teachers of Manjo Students at Chiri
primary school.*

The very purpose of this study is to explore the psychosocial and educational challenges of Students of Manjo ethnic at Chiri Primary School. To achieve this objective, your genuine responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you in advance!

I. Background information

- 1.1. Age _____
- 1.2. Sex _____
- 1.3. Service year _____
- 1.4. Educational background _____

II. Manjo student related issues

- 2.1. How do you feel teaching Manjo students?
- 2.2. Could you tell some of the psychological problems of Manjo students in your school?
- 2.3. If these students experience psychological problems, how do you support them to cope up with their problems?
- 2.4. Could you tell some of the educational problems of Manjo students in your school?
- 2.5. What are some of the social problems of Manjo students in your school?
- 2.6. What do you think are the sources of poor social relationship and stigma towards Manjo students?
- 2.7. What are the educational characteristics of these children in terms of academic achievement, level of understanding, class participation etc.
- 2.8. What kind of support do you provide for this students?
- 2.9. What do you think should be done to improve the psychosocial and educational life of this children?

Addis Ababa University
School Of Graduate Studies
Department Of Special Needs Education

Semi-Structured interview guide for the School Director

The very purpose of this study is to explore the psychosocial and educational challenges of Students of Manjo ethnic groups at Chiri Primary School. To achieve this objective, your genuine responses are vital. Be sure that your responses are confidential and used only for academic purposes.

Thank you in advance!

I. Background information

- 1.1. Age _____
- 1.2. Sex _____
- 1.3. Service year _____
- 1.4. Qualification _____

III. Manjo student related issues

- 2.1. What do you think are major psychological problems of Manjo students?
- 2.2. What do you think are major educational problems of Manjo students?
- 2.3. What do you think are major social problems of Manjo students?
- 2.4. Does the school create conducive atmosphere for these children?
- 2.5. Does the school has any intervention plan and practice to help these children?
- 2.6. How can you explain the relationship between teachers and students of Manjo? What about the relationship between Manjo and non- Manjo students?
- 2.7. What do you think should be done to improve the psychosocial and educational situation of these children?
- 2.8. From your observation /experience, what other major problems these students are facing in their school life?
- 2.9. Is any Manjo Student came to your office? Why?

Appendix E

Focused Group Discussion Guide

1. What are some of the major psychological, social and educational problems of students of Manjo ethnic groups?
2. What do you think are the sources of Manjo students problems?
 - Psychological
 - Social
 - Educational
3. What intervention plans and practices are put forth to help these children?
4. To what extent these intervention plans and practices are effective?
5. What should be done to shrink the psychosocial and educational problems these children face in their school?

Appendix F

Observation Guide

- Shows aggressive behavior
- Lonely
- Play and interact with non-Manjo student
- Cooperative
- Feel happy and smile
- Study with non- Manjo students
- Actively participate in classroom
- Sit with non- Manjo student in classroom
- Accomplish activities on time