

Prospects, challenges and policy options of Manjo community children's primary education in Kaffa zone

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Abstract: *The Manjo people are one of the communities residing in Kaffa zone of SNNPR who are affected by social stratification for a long time. The manjos, hunter group, were considered mediocre and even sub-humans in the region. As a result, their children have been deprived of access to education. This article, thus, explores the socio-economic and socio-cultural aspects of marginalization that hinder the Manjo children's enrollment in primary education. Accordingly, the survey was conducted on 386 subjects and 50 stakeholders took part in interview and focus group discussion to complement the survey data in three target woredas. The data generated were analyzed using quantitative and qualitative methods. Finally, the study disclosed that lower socio-economic status of Manjo community found to be the major educational challenge to the Manjo children's participation in primary education. Besides, poor educational background of parents followed by variation of beliefs of Gomaros and Manjos, feeding habits, dressing style and non-hygienic mode of life among Manjos were highly rejected by non-Manjos in the area were found to be the most unresolved educational challenges of Manjo community children. The policy implications that aid accessed the inclusion of disadvantaged children in view of Universal Primary Education (UPE) by 2015 were stated.*

Key words: *Social stratification, Socio-economic, Socio-cultural factors, Gomaro, Manjo, Occupational Minorities*

Introduction

The achievement of Education for All (EFA) is an international initiative first launched in Jomtien, Thailand, in 1990 to bring the benefits of education to "every citizen in every society". The scheme is operating by commitment to achieving six specific educational goals (UNESCO, 2008a). Out of these goals, 'ensuring that by 2015 all children, particularly girls, those in difficult circumstances, and those belonging to ethnic minorities, have access to and complete, free and compulsory primary education of good quality' is the main focus of this article.

Elimination of all educational disparities is a major challenge in achievement of UPE. Certain categories suffer from exclusion or discrimination, such as ethnic minorities, girls and women, and underserved groups (street children, rural and remote populations, nomads, and migrant workers, indigenous people, ethnic, racial, and

linguistic minorities, refugees, displaced persons and people under certain occupation and the disabled requiring special attention), even if the achievement of equity entails positive discrimination or granting priorities to certain groups (Daudent and Singh, 2001). The disparities are quite natural. However, various strategies need to be adjusted for narrowing the gap. Marry (1992) recommends that to reach, and to teach the children not served by existing education systems, new approaches to education are needed. These days, in Ethiopia there are a number of children that are not enrolled because of countless problems (Tsfaye, 2009). Programs tried in the past have not been able to reach these children. In addition, population growth coupled with economic decline means that even some of those boys and girls who have been served by past programs may now face diminished educational opportunity. Every state is expected to respond to special requirements of the yet un-reached children.

In Ethiopia, in past kingdom of Kaffa, the artisan groups were considered all together as 'clans of the bad people' (Lange, 1982). However, each occupationally separate group was endogamous and hunters, Manjo were considered to be much inferior and even sub-human (Lange, 1982). The hunter group referred to as Manjo is the most important marginalized category inhabiting areas west of Northern river Omo, among groups such as the Kaffa, Dawuro, Sheka, and Bench (Pankhurst, 1999). The Participation of Manjos in social, political, economic as well as cultural life of the society is extremely low at all levels and in all aspects throughout the areas. This has already created a wide gap between them and the rest of people in Kaffa, Sheka, Dawuro and Bench. The participation of Manjo at all educational level is also very low because of a number of aspects of discrimination; socio-economic, socio-cultural, psychosocial, political, and cross cutting discriminatory practices.

The Policy context and Challenges

It is universally accepted that by the year 2015 all school aged children have to get access to education without discrimination in color, gender, religion, ethnic group and socioeconomic status. However, in Kaffa zone it is usually reported and observed that social discrimination make the Manjo children deprived of the access.

Some of the socio-cultural stigma that Manjo people experience are; discrimination from local association such as burial association 'idder', no sharing of dining utensils with non-Manjo people (even the utensils used by Manjos are no longer useful in non-Manjos' 'Gomaro' house), sitting beside each other with Manjo is taboo among non-Manjo 'Gomaro' people, market places are not equally accommodating Manjos and local level social services are not equally accessible for Manjos even if they pay equal price to the service or good. Many Manjos complain that teachers, police men,

and many other government employees including many local public officials are part of these evil acts of discrimination against Manjos and that they are playing their own contributory roles to the problem while they are expected to be parts of the solution.

Following the role model of their parents, children in many local schools are not willing to cooperate with Manjo children in academic and other social activities. Not only local restaurants, liquor vendors and tea rooms set up around schools, but also classrooms are discriminating Manjo students that they do not receive the instruction properly. Hence, Manjo parents are not interested in sending their children to schools (AAE, 2008). It is not only the enrollment of Manjo children that is hindered by these factors but many documents reveal that the academic performance of Manjo pupils in school system are also highly affected because of psychological disturbances and inferiority feeling. Besides, their high rate of repetition is also usually reported.

According to Action Aid Ethiopia (AAE, 2008) study, the GER of the Manjo children at elementary level (1-8 graders) found to be 0.45, 0.31 and 0.39 for males, females and total respectively. Moreover, the study asserts that school continuity of Manjo children is very low and their participation in 1st cycle primary education is better than upper primary grades.

Research Questions

In the view of the above, the study was led by the following basic questions:

1. To what extent do Manjo community children have access to primary education?
2. To what extent does female Manjo children enrollment to primary education improve?
3. What are the socioeconomic factors that affect Manjo children's participation in primary education?
4. What are socio- cultural factors that affect Manjo children's participation in primary education?
5. What are psychosocial factors that affect Manjo children's participation in primary education fellows?

Objectives

The general objectives of the study include:

- A. To find out the current extent of participation of Manjo community children in primary education?
- B. To explore the influence of the socioeconomic, socio-cultural, psycho-social and other challenges on primary education of Manjo children fellows.

C. To build the capacity of zonal and woreda education bureau officials, and community to expand primary education opportunities to Manjo children to successfully achieve the EFA goals in the zone.

Specific objectives

1. To discover the access of primary education for Manjo community children.
2. To determine the access of primary education for female Manjo community children as compared to males.
3. To identify major socioeconomic, socio-cultural, psychosocial and other factors affecting Manjo children's primary education towards EFA goals?
4. To describe the attitude of community, teachers and non-Manjo students toward Manjo and their education.
5. To advocate enrollment of Manjo children fellows in the zone.
6. To reduce dropout rate of Manjo students in primary schools.

Significance of the study

The study is significant to policy makers and curriculum designers to make decisions and design curriculum in perspective of multiculturalism and plurality of ethnicity. The researcher also strongly believe that the study could provide valuable information about the causes of low enrollment and high dropout rate of Manjo children and reveal the failures of zonal and woreda officials to fill their obligations to provide basic education for all as basic rights. The results of the study also reveal, to some extent, the status of achievement of UPE in the zone. The results of the study may serve as a reference for those researchers who are interested in investigating minority education.

Delimitation

The study is delimited in scope in terms of study area, population and samples, and variables in such a way that it could be manageable with the resources available. Regarding the study area, it is restricted to three woredas of Kaffa zone: Bitta, Bonga and Chena. These woredas are randomly selected because the social stratification among kaffecho people is almost similar throughout the zone (see sampling technique part).

Limitations of the study

This study had come across the following limitations.

1. Lack of adequate literatures and past findings to substantiate this study.

2. Unwillingness of some Manjo students to be identified as a Manjo ethnic and participate in filling the questionnaire and their unwillingness to return after receiving the questionnaire.
3. Politicisation of the issue by some of the Educational Administrators that led them to provide incredible information.
4. The inability of the study to determine the dropout and repetition rate of Manjo students in separate because of absence of any documentation at woreda education offices and school records about dropouts and repetition records of Manjo students in particular. In addition to this, the status of Manjo children's participation in primary education was not measured using Net Enrollment Rate (NER).
5. Randomization of sample schools effected the study to be conducted in schools with less Manjo pupil population present while other primary schools of the target woredas possess more.

Key Terms

Gomaro-common name given to group of people from different sub-clans but of not out of minority group among kaffa people.

Manjo- is a clan of marginalized(subordinate) group in kaffa, Sheka, Dawuro and Bench people.

Social stratification- the social and/or occupational hierarchy with in a society.

Socio-cultural factors – society and culture related factors

Socio-economic factors- the social and economic status associated factors

Literature Review

The right to education has been recognised since the Universal Declaration of Human Rights (UDHR) in 1948. Article 26 of the Declaration proclaims that: 'Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory...education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among racial or religious groups...'. Although human rights are theoretically universal and inherent they can be denied through violations in practice. Often people are unable to access their human rights because of who they are, and where they live. Discrimination is rife in every society, limiting for example, women's ability to participate in public forums (or household decision-making), or those from minority groups from receiving appropriate education. Discrimination, which prevents people from

accessing their human rights, is an abuse, undermining the very concept of a universal right.

As a result, the achievement of universal primary education for all progresses with many challenges because of the disparities of educational opportunities and qualities persistent in every educational system of any nation. Of these, the disparities occur because of the social stratification remained as un-bridging gap in most of societies for a long time. The Kaffecho - the indigenous people of Kaffa - are a hierarchical society organized traditionally into series of majority 'high' clans and minority 'low' clans. The Manjos have for the most part been at the foot of the social hierarchy. This is on account largely of their supposedly "unclean" feeding habits, which contravene biblical food taboos (Lange, 1982). Although the clan system has no longer any significance, it is being used as a justification for Manjo segregation. Following this trend, the access to different social services like education, clinics, grain mills, pure water and ownership of the natural resources varies among the segments of the society.

Social discrimination

The Manjos are the ostracized, disadvantaged and culturally demoralized minority in the region until it become difficult to assume the extent to which they are segregated (Getaneh, 2007). Gomaros consider them as 'shappe asho', sub-humans. Gomaros believe Manjos have separate identity in their physical appearance like allegedly being shorter, darker skinned, and having flatter noses; eating habits, the Manjos eat unclean and filthy food, this includes the meat of religiously prohibited wild animals such as colobus monkey, savanna monkey, wild boar, and dead animals; having unique characteristics, the Manjos are extravagant and thieving, are wicked and are liars, they are also lazy and are not interested in education (Sayuri, 2008). Because of these and other beliefs Gomaros consider Manjos as cursed and polluting people.

Economic Discrimination

In the past, in Kingdom of Kaffa Manjos had no right to own farmland. However, during the Derg regime, the proclamation 'land to tiller' issued in 1974 that advocated the Manjos right to land was not only economic rather its repercussions were felt deep in the social arena. That is why it is often argued to be an enduring legacy of regime. During the regime, Manjos as part and parcel of the effort aimed at paving the ground for better social interaction and involve themselves in the peasant and other associations (Dagmawi, 2005).

Most Manjos are landless not because they do not want farming. It is usually because they are evicted for not repaying the systematically extended loans (either in kind or in cash) by local speculators or exploiters. Hence, they are pushed towards jungles struggling with wild animals for survival (AAE, 2008). As a result, their children become far away from local schools.

In market places Manjos' products are not equally accepted by Gomaro buyers; even though, they want to use it. The goods provided by Manjos are highly undermined by local purchases in order to discourage them from a reasonable bargaining of the prices according to the present market price. After all, they obliged to sell at a very lower price than its actual market price (AAE, 2008). Consequently, they cannot earn a sufficient amount of money to school their children.

Cultural discrimination

Manjos are the most culturally ostracized community. Even though they speak the same language, 'Kafi noono', with the rest of Kaffechos, Manjos are not considered to be indigenous people. Manjos are not allowed to participate in digging the grave for Gomaro's burial. They are also not allowed to carry the corpse of a Gomaro on trip to burial celebration. In all the procession of mourning they sit separately far apart from others' group. Moreover, the local non-Manjo people maintained the belief that Manjos' low social status is cultural and appropriate one (Dagmawi, 2005).

The influence of the Socio-economic factors on Manjo children's primary education

The Socioeconomic stratification has important consequences on educational participation in every society. Often, levels of racial and socioeconomic stratification in Kaffa zone tend to be connected to lower rate of enrollment of Manjo children at all educational level. The socioeconomic status or social class can be measured in a number of different ways. Most commonly used measures are; father's education, occupation, or income, either separately or together, and household items, such as possession of color television set. Sometimes mother's education or occupation is used, especially in combination with each other or with father's characteristics. Whatever the measure, however, socioeconomic status is positively correlated with both educational participation and achievement: the higher parent's socio-economic status the more probably the child enrolled at right school age and attend schooling without dropout, and the higher a student's socioeconomic status, the greater his/her educational accomplishment is likely to be (Parelius and Parelius, 1978).

The Socio-cultural Factors; By tradition, Gomaros consider it polluting for a Manjo to touch them and food utensils, shake hands, enter to their house, and even walking on their farm fields.

Early Marriage and Fear of abduction

Early marriage is one of the harmful socio-cultural beliefs in under developed nations. Since the girl is too young and definitely uneducated to even know her rights or what is good for her, she is in no position to make any decisions about her education. As a result, early marriage contributes to the low enrolment and high dropout rates of girls in Ethiopia. In much of the parts of the country, the importance of girls' education is under-rated on the part of parents and the community, particularly in rural areas where the majority of the Ethiopian population reside. Married girls, who would like to continue their schooling, are often prevented from doing so. As a result, the majority of girls in Ethiopia are deprived of their basic right to education (UNICEF, 2001).

In Manjo community, the other most prevalent harmful tradition is marriage by abduction. Regarding this, Ahmed (2007) suggests that the fear of abduction is the most important educational challenge among the Manjo girls. The fear coupled with the long distance journey through dense forest from home to school obliged many Manjo female students to dropout school. The Manjo female dropout rates in the zone's primary schools are extremely high. The conventional view of illiteracy is that it is closely linked to poverty. While that is certainly true, there are numerous other factors responsible for the low levels of enrollment, especially among females, and it is only by understanding the impact of these other factors one can treat the problems.

Polygamous Marriage

In Manjo community, most of the household responsibilities saddle on shoulders of the women. Thus, a Manjo man believes that the more the number of the wives the more cash his family daily earns. Perhaps this is one of the reasons why the Manjo men promote polygamous marriage (Data, 1997). Therefore, a Manjo marries two or more girls before or at school age. Married Manjo girls, on one hand, lack opportunities for schooling.

Gender role socialization and stereotyping

Gender role socialization is one of the socio-cultural factors that hinder the enrollment of Manjo girls by minimizing the role of males at home and saddling most of household works on the shoulder of girls, imparting the inferiority of girls in different activities. The family stands first among the socializing agents. Parents' sex

preference to enroll their children is momentous; they consider their male children as brave, expressive, self confident, where as their daughters as shy, quite, and dependent (Ziyn, 2004). Similarly, the attitude of parents towards the importance of education for females is determined by what the society expects of the roles of the females and males.

Research Methodology

To serve the purpose of this study, a descriptive survey method was used with the assumption that it could help to identify the socio-economic, socio-cultural, psychosocial and other factors that hinder primary education of Manjo children. The relevant data were gathered through questionnaire, interview, FGD and document analysis. The descriptive survey method was employed in the study to treat the problem in wider magnitude by taking into consideration both qualitative and quantitative approaches.

Sources of Data

The study used primary and secondary data sources. Primary sources of data helped the researcher to acquire first hand information via questionnaire, interview and focus group discussion. These include students, teachers, principals, PTA members, educated Manjo people and woreda education bureau officials. Secondary data obtained through documentary analysis were also used as sources of data.

Study Sites and Sample Population

Kaffa zone comprises of 10 woredas and 1 Administrative town, Bonga. Out of these, three sites; Bita, Chena, and Bonga, were selected using simple random sampling techniques. According to Best and Kahn (1993), characteristics of successive random samples drawn from the sample population may differ to some degree, but it is possible to estimate their variation from the population characteristics and from each other. Therefore, the researcher randomly selected these woredas regardless of pattern of population distribution of Manjos throughout the zone. Moreover, Kaffecho people share relatively alike culture and social interaction among all woredas. As a result, the degree of discrimination against Manjos in a community and their children in schools is not as such different from woreda to woreda. In conclusion, the representativeness of these woredas for sure does not have problems on the results of the study to be interpreted to the total population.

From the sample woredas, six primary schools (having upper graders, 5-8) were purposely selected because they contain large student population who come from wide range of the area from which survey can be conducted. Subsequently, two primary schools out of three from Bonga, one out of nine primary schools from Bita woreda and three out of twelve primary schools from Chena woreda.

In general, the sample population comprises, 93(36.9%) out of 252 Manjo students from grade 1-8 and 240 (7.16%) out of 3,349 non-Manjo students from grade 5-8; Grade 1-4 students were deliberately excluded for that they are too young and may be unable to provide adequate information. Seventy-two teachers, 30.76% out of 234, 12 school principals, 18 PTA members, 12 woreda education officers and 9 educated Manjo people. However, Seventy six (81.72%) Manjo students, 240 (100%) non-Manjo students, 70(97.22%) teachers, 11 school principals, 18 PTA members, 9 educated Manjo parents and 12 woreda education office experts were engaged in the study until the end of the data collection process.

Sampling techniques

The following basic sampling procedures were employed to draw the samples from their respective population.

- A.** Respondent students were divided using disproportional stratified sampling technique, first. Here, the strata were the Manjo and non-Manjo students, and the stratification variable is the social class identified by social stratification among kaffecho people. Accordingly, all Manjo pupils participated and later 40 non-Manjo students were selected using simple random sampling (lottery) method to give equal chance of selection to all students from each sample school.
- B.** 12 teachers from each school were selected using simple random sampling (lottery) method.
- C.** 2 principals and 4 woreda education office experts for interview, and 3 PTA members and 3 Manjo educated persons for FGD, from each setting were selected by using purposive sampling method, supposing that they are knowledgeable persons about social stratification among Kaffecho people and its influence on primary education of Manjo children and able to suggest some of the possible intervention strategies for the problem.

Instrumentation

A questionnaire was designed and used to gather factual information and opinions from the subjects. Questionnaire was prepared to access large number of respondents. Three separate sets of questionnaire were designed to collect data from students (Manjo and non-Manjo students separately) and teachers. Both closed and open-ended items were prepared in English and later translated in to Amharic for students and teachers. The majority of each set of the questionnaire contains the rating scales which were prepared on five points Lickert scale and some open ended questions. Respondents were asked to rate from 'Strongly Agree' to 'Strongly Disagree' against each item.

Qualitative approach was conducted through interview, focus group discussion, and document analysis. To attain this, interview guide was prepared to collect data from

school principals and woreda education office experts and FGD guides were also prepared to obtain additional information from PTA members, and educated Manjo parents.

Method of Data Analysis

In quantitative design of the study numerical data collected through closed form questionnaires were analyzed by using a set of statistical tools; One Way ANOVA, Weighted means, percentage, and descriptive statistics. The weighted mean was computed to identify major factors that hinder Manjo children's participation in primary education. In addition to socio-economic and socio-cultural problems, Psychosocial problems were analyzed to signify the attitude of the society, teachers and non-Manjo students towards Manjo children and their education so as to achieve UPE for Manjo children in the zone.

Analysis of variance (one-way ANOVA) was used to determine the significant mean differences between and/or among the respondents views on the influences of socio-economic, socio-cultural and psychosocial factors and to see the percentage differences of three group respondents (Manjo students, non-Manjo students and teachers). This was performed by feeding raw data in to SPSS version 15, to enable the researcher to summarize about large amount of data. Like in psychological and other educational researches, in this study, the 0.05 alpha (α) level of significance was used as a standard for rejection of the null hypothesis. Qualitative data collected through open-ended questionnaire, FGD, interview and document review were logically analyzed, from which conclusions were reached concerning the research questions raised in the study.

Findings

Result and Discussion

Based on the data analysis the following major findings were obtained. The following table depicts that the current zonal total Gross Enrollment Ratio of Manjo children is 0.67.

The Status of Manjo children's Participation

Sex	Bonga	Bitta	Saylem	Decha	Cheta	Gewata	Adiyo	Telo	Chena	Gimbo	Gesha	Total
M	152	1127	263	475	330	232	290	355	550	281	305	4,360
F	43	449	172	259	105	159	147	193	283	210	164	2,184
T	195	1576	435	734	435	391	437	548	833	491	469	6544

Table 1: The Zonal Gross Enrollment of Manjo community children in 2011/2012

zonal Manjo community pupils' population = 6, 544	Approximate Zonal Gross Enrollment of Manjo children = <u>Manjo children's School population</u> X 100% Total population of Manjo community school age children	GER =0.67
Approximate population of primary School age children 7-14 = 9,767		

Source: Kaffa Zone education Department Annual Report

The enrollment rate of Manjo students is very low among the entire student population. In addition to this, the data also show that the participation of Manjo students in upper primary grades (5-8) is lower than the first cycle (1-4) grades. Of this, lower Manjo participation the share of female Manjos was inconsiderable (hardly any). A critical look at the data can converse one that the measurement of the status of participation of the Manjo children by using Gross Enrollment Rate (GER) was approximate because there was no any precise data about the number of Manjo community children out of the school.

The Ratio of Manjo girls to boys in primary education (1-8) in the academic year is very low. The calculation of Gender Parity Index of the zone shows out of the diminutive participate on of Manjo community children the enrollment of female Manjos is almost imperceptible, exceeded by Manjo males by almost 50%.

Table 2. The Socio-economic Factors Affecting Manjo children’s Participation in Primary Education

Socio-economic factors	Respondents	Mean (\bar{X})	Total mean		Sum of Squares	Df	Mean Square	std	F	Sig.
1.1 Poor economic background of parents(Lack of money to pay for school expense)	Manjo students	4.25	3.89	Between Groups	31.556	2	15.778	1.178	12.012*	.000**
	Non-Manjo students	3.67		Within Groups	503.089	383	1.314			
	Teachers	4.27		Total	534.645	385				
1.2 Household income source bases on poor working conditions (lower occupations)	Manjo students	4	3.79	Between Groups	50.315	2	25.157	1.175	20.027*	.000**
	Non-Manjo students	3.53		Within Groups	481.105	383	1.256			
	Teachers	4.46		Total	531.420	385				
1.3 High demand of child labor to work for household	Manjo students	3.88	3.86	Between Groups	18.853	2	9.426	1.195	6.801*	.001**
	Non-Manjo students	3.73		Within Groups	530.870	383	1.386			
	Teachers	4.31		Total	549.723	385				
1.4 High demand of child labor to sell charcoal, firewood and earth ware utensils (to earn money)	Manjo students	3.82	3.67	Between Groups	54.831	2	27.416	1.297	17.725*	.000**
	Non-Manjo students	3.41		Within Groups	592.384	383	1.547			
	Teachers	4.4		Total	647.215	385				
1.5 Parents’ lack education	Manjo students	3.92	4.00	Between Groups	40.738	2	20.369	1.200	15.199*	.000**
	Non-Manjo students	3.83		Within Groups	513.262	383	1.340			
	Teachers	4.69		Total	554.000	385				

*The mean difference is significant at the .05 level

**The null hypothesis rejected at the .05level

The Socio-economic Factors

As it can be seen in the above table (1), the overall difference among the mean values rated for all items is statistically significant at the .05 level. The 0.000 sig. level computed for each item confirms that a null hypothesis which states that there is no significance difference between and/or among mean scores of groups was rejected at alpha .05 level. In other words, type II error (not rejecting a null hypothesis when it is in fact false) was guaranteed.

According to the results of factor analysis; large family size with meager household income, dependence of revenue on poor and routine works and lack of engagement in modern agricultural activities, poor educational backgrounds of parents and lower occupational status are basic markers of lower socioeconomic status of Manjo community. It is obvious that children of haves more likely enrolled and stay schooling without dropping out than children of have-nots. Subsequently, the lower socioeconomic status of Manjo community highly hampers their children's primary education; that is low enrollment, high dropout and repetition rate. Besides, Lack of saving culture among Manjo community (high daily expenses irrespective of income, especially male Manjos experience extravagant expenditure in drinking 'tella' and 'tej') and seasonal movement of parents in searching for farm land and forest for its products and during coffee reaping periods they leave to nearby cash crop sites like Tepi and Bebek were found to be socio-economic educational challenges of Manjo children.

Socio-cultural Factors

The document review and interview results revealed that the harmful cultural traditions of Manjo community affect the educational participation of their children; that is, it contributes to low enrollment rate and high dropout and repetition rate. In addition to this, the following table indicates the major socio-cultural impediments of Manjo children's primary education.

Table 2. The Socio-cultural Factors Affecting Manjo children’s Primary Education

*The mean difference is significant at the .05level

** The null hypothesis rejected at the .05level

Socio-cultural factors	Respondents	Mean (\bar{X})	Total Mean		Sum of Squares	df	Mean Square	Std	F	Sig.
2.1 Early marriage	Manjo students	3.78	3.35	Between groups	71.385	2	35.693	1.502	17.152*	.000**
	Non-Manjo students	3.03		Within Groups	796.990	383	2.081			
	Teachers	4.03		Total	868.376	385				
2.2 Fear of abduction, sexual harassment or rape	Manjo students	3.58	3.20	Between groups	13.814	2	6.907	1.464	3.261*	.039**
	Non-Manjo students	3.1		Within Groups	811.222	383	2.118			
	Teachers	3.1		Total	825.036	385				
2.3 Polygamous marriage	Manjo students	3.26	3.21	Between groups	34.747	2	17.373	1.465	8.409*	.000**
	Non-Manjo students	3.02		Within Groups	791.256	383	2.066			
	Teachers	3.81		Total	826.003	385				
2.4 Females role in Manjos’ community is strong	Manjo students	3.59	3.38	Between groups	4.691	2	2.346	1.372	1.247	.288
	Non-Manjo students	3.35		Within Groups	720.327	383	1.881			
	Teachers	3.26		Total	725.018	385				
2.5 Parents are not keen to their children’s education	Manjo students	4	3.83	Between groups	86.003	2	43.002	1.350	26.764*	.000**
	Non-Manjo students	3.5		Within Groups	615.367	383	1.607			
	Teachers	4.74		Total	701.370	385				
2.6 Belittling the Manjos’ education(underestimating the significance)	Manjo students	4.07	3.45	Between groups	44.891	2	22.445	1.382	12.450*	.000**
	Non-Manjo students	3.2		Within Groups	690.467	383	1.803			
	Teachers	3.6		Total	735.358	385				

- As can be realized from the above table, the following factors were found to be the major socio-cultural factors that hamper the enrollment of Manjo children in primary education; Manjo parents are not keen to their children's education, belittling Manjo education, female Manjos' role socialization, early marriage, polygamous marriage, fear of abduction, sexual harassment and rape.
- ❖ The results of qualitative data analyses and interpretations found out that the following were the frequently reported educational challenges other than mentioned above.
 - Variation of beliefs of Gomaros and Manjos; paganism is strange for most class of the society.
 - Feeding habits, dressing style and non-hygienic mode of life among Manjos is highly rejected by remainder part of the society.
 - Fatalism (feeling of powerlessness against fate: an attitude of resignation and passivity that results from the belief that people are powerless against fate) and hopelessness are great challenges standing in front of Manjo fellows.
 - Lack of awareness about the value of education
 - Positive discrimination (Most Manjos do not want to socialize themselves with other parts of the society).
 - During flag ceremony some non-Manjo students are not willing to put their hands on shoulder of Manjos' instead they point over by using pen or pencil or they warn Manjo peers not to touch them; this lead them to psychological depression which in turn consequences dropout.
 - The problems of social services such as grinding mill, electricity, health and clean water.
 - Primitive farming; lack of productive asset and agricultural information having influence on the livelihood strategy of households and forcing them into off farm activity to fill seasonal food shortage that ranges from two to six months.
 - Institutional challenges; long distance from home to school, lack of hostel schools, lack of Guidance and Counseling, problems of School material provision
 - Teasing and nagging by non-Manjos on the way to school.

Table 3. The Psychosocial Factors Affecting Manjo children’s Participation in Primary Education

Psycho-social factors	Respondents	Mean (\bar{X})	Total mean		Sum of Squares	df	Mean Square	std	F	Sig.
3.1 Societies’ lack good attitude towards Manjo education(non-Manjo parents do not want their children to school with Manjos’	Manjo students	4.05	3.65	Between groups	43.553	2	21.776	1.263	14.611*	.000**
	Non-Manjo students	3.38		Within Groups	570.823	383	1.490			
	Teachers	4.1		Total	614.376	385				
3.2 Lack of educated role model among Manjos	Manjo students	4	3.65	Between groups	44.356	2	22.178	1.260	14.977*	.000**
	Non-Manjo students	3.39		Within Groups	567.126	383	1.481			
	Teachers	4.17		Total	611.482	385				
3.3 Low self-concept of Manjo Students	Manjo students	3.95	3.65	Between groups	51.903	2	25.951	1.263	17.689*	.000**
	Non-Manjo students	3.38		Within Groups	561.882	383	1.467			
	Teachers	4.27		Total	613.785	385				
3.4 Non-Manjo students make discrimination against Manjo students	Manjo students	3.93	3.06	Between groups	89.255	2	44.628	1.385	26.326*	.000**
	Non-Manjo students	2.72		Within Groups	649.253	383	1.695			
	Teachers	3.29		Total	738.508	385				
3.5 Teachers make discrimination against Manjo pupils	Manjo students	3.46	2.65	Between groups	89.798	2	44.899	1.498	22.201*	.000**
	Non-Manjo students	2.6		Within Groups	774.577	383	2.022			
	Teachers	1.9		Total	864.376	385				
3.6 Teachers do not furnish special activities or extra-aid for Manjo students	Manjo students	3.36	2.96	Between groups	31.824	2	15.912	1.457	7.758*	.000**
	Non-Manjo students	2.99		Within Groups	785.513	383	2.051			
	Teachers	2.43		Total	817.337	385				

*The mean difference is significant at the .05level

**The null hypothesis rejected at the .05level

Psychosocial factors

Many literatures and the results of present study assert that the society and non-Manjo students lack positive attitude towards Manjo children's education. In addition to this, because of over domination and exclusion of non-Manjos, most Manjos internalized low self-concept and esteem. As can be seen in the above table (3), the One Way ANOVA results indicate the mean rates of groups in terms of their opinion on the influence of the 'society lack good attitude towards the education of Manjo children' the mean score computed were 4.05 by Manjo respondents, 3.38 by non-Manjo respondents and 4.1 by teachers. The results of ANOVA disclose that there is a statistically significant difference among the mean scores of the groups at alpha level .05.

The data also show that the influence of negative attitude of the society towards Manjo children's education is momentous which is enlightened by all groups' rating the item above average. Observations and life experience in the region make conscious that Manjo students tackle a number of challenges on the way to school from the side of non-Manjos; people tease and nag them. During the personal communication Gomasos use offensive words to embarrass Manjos like 'Manaaji' in Bitta woreda, 'Faranjeena'o' or 'Jamaaykeena'o' around Bonga, for instance, are appendicular nouns prearranged to Manjos to widen the gap. The most popular nasty phrase used by local people to identify Manjos from any other body is "ashoone Manjoone?" literally to mean, 'is he/she a human or a Manjo?' Moreover, the interview and FGD results confirm that the negative attitude of the society is not completely changed though changes are underway.

Pertaining to the influence of lack of educated role model on Manjo community children's educational enrollment, the data show that the mean computed result of Manjo students (mean= 4.00), non-Manjo students (mean=3.39) and teachers (mean= 4.17). The Scheffe method Multiple Comparisons results show that the overall mean scores have a statistically significant difference at alpha level .05 but there is no statistically significant mean value variation between Manjo respondents and teachers. Each group's mean value communicates that lack of role model highly affects the participation of Manjo children in primary education. The ANOVA ranking sets the item as one of the major unfavorable factor that hamper the participation of Manjo community children's primary education. Many Manjo fellows call the names of literate Manjos wishing to be as them who are experiencing at least relaxed discrimination at town areas.

In conformity with this result, the data collected through FGD reveal that lack of role model Manjo teachers make Manjo students doomed to failure. Adversely, some

Manjo discussants argued that the psychological depression and ostracism happening against educated Manjos and teachers make their children confused about the value of education incapable to flee them from exclusion. At two of the target woredas, group discussants talked about two severe cases took place in near past.

Case1. This case happened two years back in Chena woreda over a Manjo teacher, the teacher bitterly stated the following;

... after my transfer from former woreda to Chena , the woreda education office assigned me to Kulish Mulu primary school but the school principal refused to welcome me by reporting that his staff is full. Then, the next day the office re-assigned me to Donga primary school that is farther deep inside from the capital of woreda. Before my arrival at the school the information preceded me to Donga kebele and the kebele dwellers became hot and said 'are we garbage recipients?, if he came by first assignment we would tolerate but the office turned its face to us as an alternative'. Some people from kebele Administrative council came to the school principal and warned him about the existence of me. The principal immediately reported to WOE about insecurity of my life. Later, woreda office of education assigned me to Chena primary school. While I have been teaching in the school there were many grievances against me from my pupils. Once up on a time, during the environmental science lesson I asked the class to mention the food items rich in protein. Students raised their hands up to respond, I gave chance to some students and respondents listed the food items such as meat of colobus monkey (Gureza), Savanna monkey (Tota), wild boar (pig), porcupine and dead animals. I never expected such responses from the class and I got nervous, walked out and accused the class to school principal. The principal gathered the class and told about my accusation. Many students commented that 'knowing his inferiority, the teacher has been doing wrong deeds, he wishes to dominate over us, we are angry of him bossing us around!'. Then, the principal advised the students and let them to attend the class with no one has been punished. Since that day onwards, I left that class and even I irritably started to quarrel with other sections I was teaching. Finally, I asked the woreda office of education to transfer me to another elementary school, meanwhile, they transferred me to Kocha Wacha primary school and I taught a year. Currently, I joined Woreda cabinet members and working in woreda Administrative council.

Case2. This case happened in Saylem woreda in 2002 E.C, discussed at Bonga centre and presented by a teacher who was there during the circumstance.

There was a Manjo teacher, graduate of Bonga College of teachers education and hired in 2002 E.C. with me. Zonal education department assigned both of us and we went to Saylem woreda. Before our arrival to the school where we newly assigned to, the school community heard about the assignment of a new Manjo teacher to their school. After a week we went down to the school from the capital of woreda; as soon as we reach the school compound, old staff teachers kept silent and started to thoroughly observe our faces to identify who the Manjo is. They met their aim even before lunch time. Those days, the old staff was not in ease to invite us on coffee ceremony. After few days they started to separately invite us (non-Manjo teachers) for coffee. It was a lesson for Manjo teacher to not reach any ones house during coffee ceremony and meal time. However, one day the Manjo teacher unknowingly came to a house where we, non-Manjo teachers, gathered and drinking coffee; he get shivered because it was not his and non-Manjo teachers' ambition to reach in such occasions but everybody unwillingly invited him to enter and drink coffee; he did so. In past times, it is a custom that during coffee ceremony coffee poured into cup on cup plate and then passed and distributed one by one. However, that day the owner of house woman unfriendly thought and distributed empty cup to each drinker and then poured the coffee into cup on hand by turning around each to avoid contamination by exchange of cup since Manjos are assumed to be ritual pollutants. Finally, the woman separately put the cup used by the Manjo teacher to provide him if he comes back a day. We two have no problem; we eat and chew khat together, for this reason many non-Manjo colleague hate me because they assume that I am opponent of their tradition. Many people need to be brain washed including some literates who refuse equality.

The above two cases presented reveal that there is some sort of marginalization against literate Manjos, with the exception of the degree of exclusion.

Conclusion and Policy Implication

Based on the major findings of the study the following conclusions and Policy implication were drawn and recommended respectively.

- ❖ The participation of Manjo children in primary education in most cases was found to be a function of the lower socio-economic status of Manjo community. As a component of socio-economic status, poor educational background of parents found to be the most unresolved educational problem of Manjo community children followed by socio-cultural and psychosocial problems. Specifically, the negative attitude of the society and non-Manjo students towards Manjo children and their education, low self- concept of Manjo students and lack of educated role model among Manjos were found to be the major psychosocial factors that

hinder the Manjo children's participation in primary education. Therefore, the adult education and Alternative Basic Education strategies should be set at the region to enable Manjo community for provision of such program as the practice of reading and writing put to some use.

- ❖ The Manjo children's participation in primary education is found to be extremely lower than non-Manjo children's. Therefore, affirmative measures should be taken to advocate the participation of Manjo children at all level to achieving UPE in 2015 in the zone.

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