

**PERCEIVED DISCRIMINATION AND PSYCHOLOGICAL WELLBEING  
AMONG MANJO ETHNIC MINORITIES AND NON-MANJO GROUP: THE  
CASE OF THREE SELECTED KEBELES IN GIMBO WOREDA, KAFFA ZONE.**

**BY: BIZUAYEHU DENGECHE**



**COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCES**

**A THESIS SUBMITTED TO THE DEPARTMENT OF PSYCHOLOGY IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN  
COUNSELING PSYCHOLOGY.**

**June 2017  
Jimma, Ethiopia**

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**MAIN ADVISOR: DR. FISSEHA M. (PHD)**

**CO-ADVISOR: NIGATUWA WORKU (MA)**

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APPROVED BY BOARED OF EXAMINERS

_____	_____	_____
Chair person, Department Of Graduate committee	Date	Signature
_____	_____	_____
Advisor	Date	Signature
_____	_____	_____
Internal examiner	Date	Signature
_____	_____	_____
External examiner	Date	Signature

## **DEDICATION**

This thesis is dedicated to Mamite Bekele (my mother), Wubayehu Dengechi (little brother) and Amrot Gizaw (best friend) who were my life time educators and most of all a kind, caring and sensitive persons who unfailingly believe in me.

## DECLARATION

First, I declare that this thesis is my original work and has not been presented to any other University anywhere for the award of any academic degree, diploma, or certificate. It has been submitted in partial fulfillment of the requirement for MA degree at Jimma University. All sources of materials used for this thesis have been appropriately acknowledged. I have fully approved the University to deposit it at the University library to be made available to borrowers under rules of the library, to produce, archive, preserve, communicate to the public or on the internet, loan, and distribute the thesis worldwide for non-commercial purposes in any format provided that accurate acknowledgement of source is made. In all other instances, however permission must be obtained from the author.

Name of the researcher: Bizuayehu Dengechi

Signature \_\_\_\_\_

Place: Jimma University, Jimma

Date of Submission: June, 2017

As Thesis research advisor, I hereby certify that I have read and evaluated this Thesis prepared, under my guidance, by Bizuayehu Dengechi entitled “Perceived Discrimination and Psychological wellbeing among Manjo Ethnic Minorities and non-Manjo Group: The Case of Three selected Kebeles in Gimbo woreda, Kaffa Zone”.

I recommended that it be submitted as fulfilling the MA Thesis requirement.

_____	_____	_____
Advisor	Signature	Date

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## **ACRONYMS AND ABBERVATIONS**

**AAU:** Addis Ababa University

**AU:** Autonomy

**BCTE:** Bonga College of Teachers Education

**CSA:** Central Statistics agency

**CVM:** Contribution of Voluntary Missionaries

**EM:** Environmental mastery

**FBH:** Female Based Household

**HH:** House Hold

**MBH:** Male Based Household

**NGO:** Non-Governmental Organization

**PD:** Perceived Discrimination

**PG:** Personal Growth

**PL:** Purpose in Life

**PR:** Positive Relations with others

**PWB:** Psychological Well-Being

**QoL:** Quality of Life

**SA:** Self-Acceptance

**SNNPR:** South Nations, Nationalities and Peoples' Region

**SPSS:** Statistical Package for Social Sciences

**UN:** United Nations

**UNICEF:** United Nations Children Education Fund

**WHO:** World Health Organization

## ABSTRACT

*The general objective of this study was investigating perceived discrimination and psychological well-being of Manjo Ethnic Minorities and non-Manjo Group in Kaffa zone, Gimbo woreda. Quantitative research methods were employed to achieve the research objectives. For this study, two groups of respondents were recruited from three selected Kebeles in Gimbo woreda. 298 total participants from two groups were selected using stratified random sampling technique. The strata were based on gender and ethnicity. Lists of respondents from the kebele were obtained on the basis of household survey. A demographic questionnaire, perceived discrimination and psychological wellbeing scale were administered to collect necessary data. Data from the quantitative survey were analyzed using mean, percentages, Spear man's rho (rs) correlation and independent sample t-test. The results show that there was a significant strong to very strong negative correlation between perceived discrimination and psychological well-being (rs= -.774, p=.000<0.01 for males and it is  $r_s = -.954$ , p=.000<0.01) for female Manjo Ethnic Groups). Significant mean variation was found in perceived discrimination and psychological well-being measures among Manjos and non-Manjos  $t(296)=81.6$ , p=.00<0.01 with 95% of variation ( $\omega^2$ ) explained and  $t(296)= -100.09$ , p=.000<0.01with 97% of variation ( $\omega^2$ ) explained in both Manjos and non-Manjos. The mean differences in the measure of perceived discrimination and psychological wellbeing scale across gender  $t(147)= -2.08$ , p=.039<0.05with 2.2% of variation ( $\omega^2$ ) explained and  $t(147)=3.95$ , p=.000<0.01with 8.9% of variation ( $\omega^2$ ) explained in males and females of Manjo Ethnic Group. Thus, these research findings have implications for Counseling (particularly with Multicultural context) in working with marginalized Manjo Ethnic Group. Due to this, comprehensively extending the existing awareness creation activities by local government in both groups, running the social service provision tasks by incorporating psychologists or social workers were some of the recommendations.*

*Keywords: Ethnic minorities, Perceived discrimination, Psychological well-being*

## CHAPTER ONE

### INTRODUCTION

#### 1.1. BACKGROUND

Despite an increase in the number of racial and ethnic minorities in line of work and life style associated with status and supremacy perceived discrimination continues to pass through the lives of racial and ethnic minorities, including immigrant populations (Donovan, Huynh, Park, Kim, Lee, & Robertson, 2013, as cited in Awosogba, 2014). They also found that African Americans perceived discrimination significantly more than any other group, including Black Immigrants. In a 2007 national survey, two thirds of the 802 Black Americans surveyed reported dissatisfaction in the way Blacks are treated in society, which is a significant increase of 110 percent from the survey results in 2001 (Saad, 2007). Although previous studies and this national survey did not specify if Africans and Caribbeans were included, scholars have found that Africans and Caribbeans are consciously aware of and busy with social messages reminding them that they are Black (Arthur, 2000; Clark, 2008). Nonetheless, being grouped in the same racial category as African Americans facilitates similar experiences with racial discrimination.

Considerable prior research has investigated links between racial/ethnic discrimination and diverse aspects of mental functioning (e.g. psychological disorders, quality of life, self-esteem), but little work has probed the connections between minority based discrimination and psychological well-being. Derived from existential and humanistic perspectives, psychological well-being describes engagement in life challenges and is operationalized with assessments of purpose in life, personal growth, autonomy, environmental mastery, self-acceptance, and positive relations with others (Ryff, 2003). Despite this increased knowledge, the psychological implications of being a target of discrimination, i.e. the attitudes and behaviors of the sources of discrimination are considerably less well understood (Corning, 2002). Empirical researches suggest, however, that the relationship between prejudice and psychological well-being may be more complex than predicted. While some studies report that perceived ethnic discrimination is significantly related to high levels of psychological distress (Williams, Herman, Stein, Heeringa, Jackson, Moomal, Kessler, 2009). Other studies suggest that the relationship is not straightforward. For example, Fischer and Shaw (1999), found no direct relationship between perceptions of racism and mental health. It is clear to understand from these literatures that

ethnic based discrimination is not the concern of few or specific areas. Rather it is the concern of wide-reaching and critical problem affecting many people around the globe. As different ethnic minorities are resident in different parts of the world and experiencing discrimination, in Ethiopia also there are people who have different ethnic backgrounds and experiencing the same situation with that of minorities around the world because of their ethnicity. Minorities might tend to feel threatened by ethnic or regional majorities, by external actors or by the state itself. They need assurances that their human and political rights will be protected and that they will be able to function as equal citizens within the context of a multi-ethnic federal state (Keller, 2002, p. 43). As Fuga, Wayto and Waata, who are facing exclusion in different parts of Ethiopia (Yoshida, 2008), in Kaffa zone, where this study have been focused, Manjos are the minority groups who were a victim of discrimination because of ethnicity.

Kaffa is one zonal administration under Southern Nations, Nationalities and Peoples' Regional State (SNNPR) having ten woredas and one city administration which encompasses Manjo ethnic minority in all parts of it. The Manjo community was neglected by the other communities (Gomero) in Kafa Zone because some of their cultural practices are thought to be against other communities' culture, religion and socially acceptable norms. Due to this, the neighboring Gomero (non-Manjo) communities are not willing to have social and economic integration with Manjos (Farm Africa, 2002). Although they have their own identity, because of considering them as members of the majority ethnic group and living within majority culture, there is no census data on the prevalence of Manjo (Yoshida, 2013, P.3). But, the population of the Manjo living in southwest Ethiopia is estimated to be around 25,000 (Dagmawi, 2005, P.17). From about 989,130 total population of the Kaffa zone, according to Yoshida the population of Manjo in the zone is estimated about 10,000 to 12,000. Particularly this study site (Gimbo woreda), has 35 kebeles and is located 18 km. from Kaffa zone town-Bonga. Social discrimination is highly evident at the time of greeting, mealtime, in constructing relationship for marriage, in labor which requires community involvement and the like (Lange and Gezahagn as cited in Yoshida, 2008). Due to these facts, the aim of the current study was to address the psychological wellbeing and perceived ethnic discrimination among Manjo Minoritie and non-Manjo Groups.

## **1.2. STATEMENT OF THE PROBLEM**

Being discriminated against is an unpleasant and stressful experience, and its connection to reduced psychological well-being is well-documented. A growing body of research indicates that self-reports of racial/ethnic discrimination are inversely related to physical and mental health (Geet, Shariff-Marco, Ro and Chae, 2009). Most early studies were US-based but a prominent trend is the growing number of international studies, with recent studies finding that discrimination is adversely related to health among immigrants and in non-dominant racial groups in Australia and New Zealand (Williams and Mohammed 2009). Studies in multiple societies have also found that although Whites report lower levels of discrimination than non-dominant racial or ethnic groups. There is also interest in discrimination and health in South Africa. Following the Black Consciousness Movement in South Africa, the term used 'Black' to refer to all of the historically marginalized groups in that country Africans, Coloradoans, and Indians (Subreenduth, 2003, P. 65). A recent national South African study found that all Black groups reported higher levels of discrimination than Whites, and both racial and non-racial discriminations were positively associated with psychiatric disorders and psychological distress and helped to account for the elevated level of distress for Blacks compared with Whites (Williams et al., 2008).

Nevertheless, there are many unresolved questions in the study of perceived discrimination and Psychological wellbeing. There has been inadequate attention to the mechanisms and processes by which negative psychological effects of discrimination are produced. Although mental health status is the most studied health outcome in discrimination research, the psychological well being (as self acceptance, positive relations with others, autonomy, environmental mastery and personal growth) by which these effects occur are not well understood. Prior theory and research suggest that one important pathway by which ethnic discrimination can adversely affect psychological health is by undermining an individual's beliefs about self and the environment that are reflected in feelings of self-esteem and perceptions of mastery. Graham, Bellmore and Mize (2006, p. 367) on their part delineated that children and adolescents who are rejected by their peers and others, victims of any peer harassment are frequently experience internalizing problems, including low self-esteem, loneliness, social anxiety, and depression. Being the target of peer exclusion, can place individuals at risk for many kinds of adjustment difficulties. Some of those adjustment challenges relate to self-appraisals, whereas others can be linked to one's social status among



peers (Graham, Bellmore, and Mize 2006). Though, there exists an affirmative action given by the Government for the minority groups, most of the Manjo group are still under the influence of social discrimination, feeling of inferiority and psychological harassment.

Even if few researchers such as Ahmed (2009) in Kaffa zone, Decha woreda Chiri primary school on psychosocial and educational challenges, Demoze (2007) in Bita woreda on socio-cultural issues, Kassahun (2015) on Psychosocial adjustment and educational achievement of Manjo ethnic minority students in two Schools of Bonga and Getachew (2013) in Gimbo woreda on the issues of challenges on Manjo students are among the few conducted research areas here before. Even though social discrimination on Manjo ethnic group in one way or another affect their psychological wellbeing, in more specific terms, Manjo clans are considered as having lack of self-confidence, anxious about their surrounding and as having immature intelligence (Mesfin, 2005). Individuals from Manjo ethnic minority (specifically those who are living in semi urban areas) are also experiencing psychological problems such as lack of self-confidence, frustration, mistrust, fear and feeling of inferiority (Ahmed, 2009).

The practices of discrimination against Manjo Ethnic Minorities can be manifested through keeping at distance, psychological inhibition, material distinction, and communication restrictions. Most of these actions are similar discriminatory actions prevailed for at least half a century (Mary cited in Bart, 1996). In Kafa zone, Manjo ethnic minority denied from simple hand shaking which is more of psychology, to exchange of goods as economic functioning, denying co-utilization of services, freedom of movement and choice (Bart, 1996). As Balogun (cited in Ahmed, 2009), “Psychological depression involves mood swing, anger, anxiety, distress and withdrawal.” Psychological well-being of individuals is related to their social and personal adjustment which in turn has played a role in determining their living condition (Chamundeswari, 2014, as cited in Ahmed, 2009). Although, these demonstrations of controversies in the past related researches are essential, to the best knowledge of the researcher, there is no controversial issue related with this study. But, there are few related researches which were conducted by different researchers in different times though they have visible differences with this study. Ahmed (2009) conducted a research on “psychosocial and educational challenges of students of Manjo ethnic group”. As a result he found that, Manjo students experienced psychological problems such as lack of self-esteem. However, his study doesn’t consider how Manjo students perceive situations under the dominant group and doesn’t

paid attention for those non-student societal groups outside the school environment. Recent research made on life of Manjo people in selected kebele's of one woreda (Chena) revealed the extension of traditional marginalization taking place. The research report by Action Aid Ethiopia (2008) on life of Manjo disclosed that despite the government's aggressive action in collaboration with non-governmental agencies to alleviate the problem, the practice of discrimination is not yet transformed.

Demoz (2007), in his part conducted a research on "socio-cultural factors influencing participation of Manjo clan children". His study revealed that, excessive involvement in family work, lack of appreciation and parental attention, inadequate support by the teachers, being treated differently and feeling of isolation are some factors affecting Manjo student's education. Yet this study lacks the psychological aspects of the students and fully ignored their perception towards being discriminated. In addition, Robo (2013) also made a study on "prosperities, challenges and policy options of Manjo community children's primary education towards achievement of EFA goals". As a result, he found that large family size, low socioeconomic status, early marriage and poor educational background of parents are the major factors that hampered the primary education of Manjo children which include enrolment, dropout and repetition. However, his study mainly emphasized on challenges of Manjo students and still lack to demonstrate whether the challenges are psychological or perceived and its correlates with ones psychological well-being.

### **1.2.1. Theoretical/Conceptual Framework for Perceived Discrimination**

Racism is an ideology that encompasses prejudice (a bias or an unfounded negative belief) and discrimination (an act based on one's prejudice). This ideology asserts that (racial) groups are by nature unequal and can be ranked (treated) along a gradient of superiority-inferiority" (Smedley, 2005). Jones's (1997) Tripartite Model of racism is useful in understanding the dimensionality of discrimination. This model posits that racism can be experienced in three dimensions- Individual, institutional, and cultural.

1. **Individual racism** refers to interpersonal interactions that degrade, devalue, or deny goods and services to members of racial groups deemed inferior.
2. **Institutional racism** consists of policies, procedures, and practices that systematically perpetuate racial inequality by restricting opportunities from racial minorities.

3. **Cultural racism** is manifested through symbolic representations and ways of being that promote the racial ideology that Whites are superior to other racial and ethnic groups and that they are the standard of normalcy to which all other groups should be compared. It follows that perceived discrimination can also be experienced individually, institutionally, and culturally.

### **1.2.2. Theoretical/Conceptual Framework for psychological wellbeing**

There are various approaches to conceptualize psychological well-being across various disciplines including Psychology. Some primary approaches to conceptualize well-being are discussed with the following thought.

Prior to World War II, most conceptualizations of health were focused on the absence of disease and disability. In 1948, however, the World Health Organization (WHO) proposed a definition that viewed health as “a state of complete physical, mental, and social well-being and not merely the absence of disease and infirmity” (WHO, 1948). Nonetheless, most health care research and practice continued to rely on the traditional medical model that focused on reducing disease and disability, with little attention given to the nature of health and well-being. The medical model was very useful for developing effective treatments for many illnesses but fell short in addressing the growing body of research that suggested the absence of pathology does not necessarily correlate with positive dimensions of health and well-being (Keyes, 2002 as cited in Cooke, Timothy, Melchert, Korey, and Connor, 2016). In most common thoughts, these varying conceptualizations can be categorized into four broad approaches. The two most influential approaches in psychology have been the hedonic and eudaimonic schools (Ryan & Deci, 2008). The hedonic approaches to conceptualizing well-being focus on pleasure and happiness (Ryan & Deci, 2008). The most prominent hedonic model is known as subjective well-being, a tripartite model consisting of satisfaction with life, the absence of negative affect, and the presence of positive affect (Diener, Emmons, Larsen, & Griffin, 1985). Proponents of this perspective tend to conceptualize well-being in terms of all three of these constructs.

The *eudaimonic* approaches to conceptualizing well-being suggest that psychological health is achieved by fulfilling one’s potential, functioning at an optimal level, or realizing one’s true nature (Lent, 2004). In contrast to the focus on affect and life satisfaction in the hedonic models, eudaimonic models tend to focus on a larger number of life domains, although they vary significantly regarding the fundamental elements that determine well-being. For example, one of

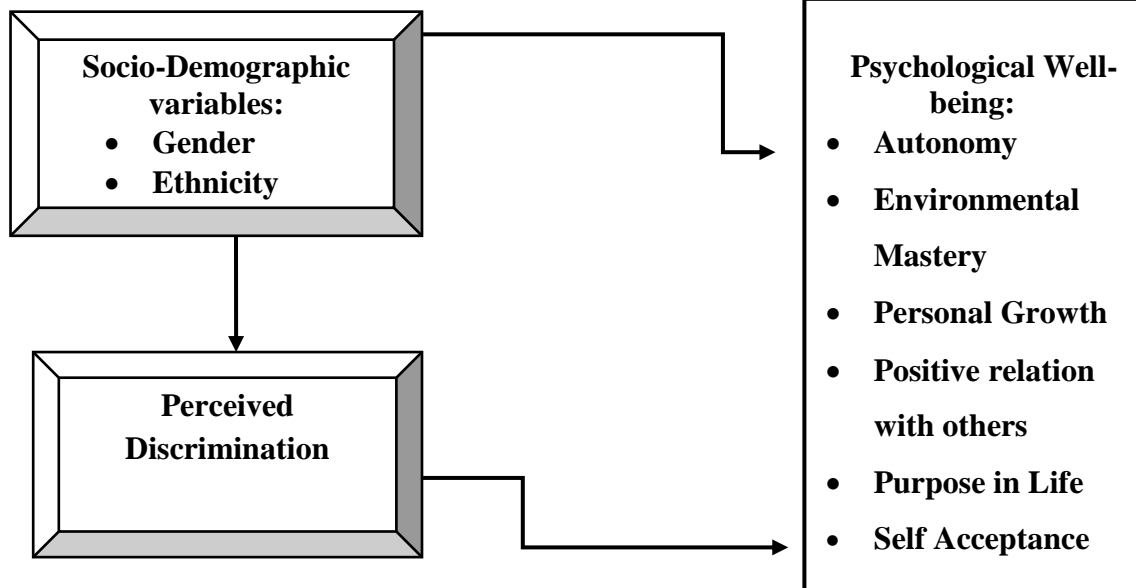
the more prominent eudaimonic models is the psychological well-being model (Ryff, 1989; Ryff & Keyes, 1995), which suggests that well-being consists of six elements: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. The eudaimonic model proposed by Ryan and Deci (2008), however, suggests that well-being is found in the fulfillment of three basic psychological needs: autonomy, competence, and relatedness. Clearly these two models overlap, but they also illustrate the variation found within the eudaimonic approaches to understanding well-being.

A third category of approaches to conceptualizing well-being focuses on *quality of life* (QoL). The term QoL is often used interchangeably with wellbeing in the literature. For example, the authors who developed the Quality of Life Inventory use the terms quality of life, subjective well-being, and life satisfaction interchangeably (Frisch, Cornell, Villanueva & Retzlaff, 1992). However, those studying QoL generally conceptualize well-being more broadly than either the hedonic or eudaimonic models and include physical, psychological, and social aspects of functioning. This approach has been influenced by a variety of disciplines including medicine, sociology, and psychology. A fourth category of conceptualizations of well-being is often referred to as wellness. Wellness approaches are rooted in the counseling literature and tend to be broader and less clearly defined than the approaches mentioned earlier (Roscoe, 2009). Similar to the situation for QoL, some authors use the term wellness interchangeably with well-being (Harari, Waehler & Rogers, 2005; Hattie, Myers, & Sweeney, 2004). One early definition of wellness shares with eudaimonic approaches a focus on optimal functioning and defines wellness as “an integrated method of functioning which is oriented toward maximizing the potential of which the individual is capable” (Palombi, 1992 as cited in Cooke, et al., 2016). These four categories of approaches to understanding well-being have substantial similarities, with the broadest commonality being each construct’s foundational interest in the positive dimension of human experience and functioning. Each category attempts to identify what constitutes “the good life” or optimal functioning for the human person (Ryan & Deci, 2008) even if they differ on the particular terms used on the components of well-being, or the preferred measurement approach to operationalize well-being.

Based on the above theoretical grounds, the present study variables were conceptualized to explore the links between independent variables (perceived discrimination, gender and ethnicity) and dependent variables (psychological well-being with six sub groups) as follows:

## Independent Variables

## Dependent Variables



*Source: Developed by the Author on the basis of different literature, 2017  
(e.g. Smedley, 2005 and Ryff, 1989).*

*Fig.1. Conceptual framework for the present study variables*

The above figure presents the variables emphasized in this study and how dependent variable (psychological well-being) can be influenced by independent variables such as perceived discrimination and some socio-demographic elements. In many research findings, perceived discrimination has consistently been associated with numerous indices of poor self-reported health outcomes and increased levels of stress, independent of age, sex and socio-economic status (Liebkind & Jasinskaja, 2010; Sellers, Copeland, Martin & Lewis, 2006).

### **Limitations in Existing Literature:**

Counseling research with Multicultural context in psychology offers a foundation for understanding internal processes and mental health outcomes for racial and ethnic minority groups (Hall, 2014). Despite the arrival of Manjo Ethnic Minorities in Kafficho for a long century, the literature still remains inadequate in pointing out what the perceived discrimination and psychological wellbeing (mental health outcomes) for these groups. In general, the studies which were conducted on the issues of Manjo Ethnic Minority groups didn't indicate their self-perception and related psychological conditions. Therefore, in order to fill these gaps the current study was attempted to explore psychological aspects of discrimination (perceived discrimination) and psychological wellbeing which was operationalized based on theoretically

grounded six specific dimensions among Ethnic Minority Manjos and non-Manjo Group in Kaffa zone, specifically in Gimbo woreda. Hence, based on the above review, the current study has explored the following research questions in line with the study objective.

1. What is the current status of perceived discrimination and psychological wellbeing among Manjos and non-Manjo Group?
2. What is the relation between perceived discrimination and psychological well-being among the Manjo Ethnic Minority Group?
3. Is there a mean variation in the measure of psychological well-being of Manjo from other Ethnic (non-Manjo) Group?
4. What statistical difference exists in perceived discrimination measure of Manjo Ethnic Minority Group among males and females?
5. How gender differences exist in the psychological well-being measure among Manjo males and females?

### **1.3. OBJECTIVES OF THE STUDY**

#### **1.3.1. GENERAL OBJECTIVE**

The general objective of this study was to explore perceived discrimination and psychological well-being among Manjo ethnic minorities and non-Manjo Group in one selected woredas' of Kaffa zone - Gimbo woreda (the case of three selected kebeles).

#### **1.4. SIGNIFICANCES**

Since large numbers of Manjo ethnic minority group exist into this study site, conducting further investigation especially these not widely researched psychological issues but may have the power to affect individuals living situation among Manjo Minority group will release what is going on in the largest society in general and in the psychological health of Manjo individuals. By having this in mind, the present study may have the following significances:

1. The study could show the current picture of the extent of discrimination and related psychological consequences so as to plan suggest and intervene with the issue.
2. The study will help those who attempt to improve the overall life of Manjos' by determining how psychological well being is related with the extent of discrimination.
3. The study could have immense importance for governmental and non-governmental organizations to understand the gaps so as to make possible intervention strategies.

4. Manjo ethnic minority groups will also be beneficiaries if their psychological and social issues would be studied and their problems on these areas get solved.
5. Lastly, conducting research on this area may put something new which may help other researchers to understand further regarding Manjo ethnic minority group and to find the gaps for further investigations.

## **1.5. OPERATIONAL DEFINITION OF TERMS**

**Perceived discrimination:** perception of discrimination is the belief/judgments held by Manjo Ethnic groups in response to existing unfair social treatment. In this study context, perceived discrimination involved individuals' of Manjo ethnic group judgments on the fair-mindedness of social treatment they receive from non-Manjos on day to day basis. Perceived discrimination indicates the psychological reality of maltreated persons or group of people, but it does not indicate the actual practices of discrimination (Dion, 2003).

**Psychological well-being:** individuals' meaningful engagement in life, self-satisfaction, most favorable psychological functioning and development at one's true highest potential. It has six dimensions that are autonomy, environmental mastery, personal growth, positive relationship with other, purpose in life and self-acceptance of individuals (Ryff, 1989):

**Autonomy:** is the attributes such as self-determination, independence, internal locus of control, individuation, and internal regulation of behavior.

**Environmental Mastery:** is the ability to choose or create environments that is suitable to whom they are as a person, as well as the ability to be flexible in various environmental settings.

**Positive Relations with Others:** the warm, trusting interpersonal relations, strong feelings of empathy and affection.

**Purpose in Life:** having a clear comprehension of life's purpose, sense of directedness and intentionality.

**Personal Growth:** the continuing ability to develop one's potential, to grow and expand as a person.

**Self-Acceptance:** holding positive attitudes toward oneself emerges as a central characteristic of positive psychological functioning.

## **1.6. DELIMITATION (SCOPE) OF THE STUDY**

The study is delimited to explore perceived discrimination and psychological well-being among Manjo Ethnic Minorities and non-Manjo Group in the selected three kebeles in Gimbo woreda. These are Keya-kella (in two gotes/districts), Michiti (in one district/gotes) and Shera-keja (in two districts/gotes). This was mainly because of the large number of Manjo settlement in this woreda and the researcher's being a dweller of the study's social environment so as to have easy access to get sufficient data for the study. For that reason, perceived discrimination was measured based on their perception on day to day discrimination rather than life time discrimination. Thus this study does not incorporate participant's response to the political, economic, and religious or any other forms of discrimination which are major life time discrimination issues. Psychological wellbeing was measured in line with Ryff's six well-being dimensions (autonomy, environmental mastery, personal growth, purpose in life, positive relation with others and self acceptance).

Based on the household survey data, Participants of the study were both Manjo and non-Manjo Ethnic Groups whose age ranges from 18-60 years old who had registered as female or male based household (most probably married, divorced or widowed) were the study target as it is believed that, they could express themselves well enough in line with the long last trends they have experienced.

### **1.7. LIMITATIONS OF THE STUDY**

Even so the study has been carried out with the stated objective; it has gone through the following limitations.

- Lack of well documented and updated statistics (Census data) on Manjo Minorities in the woreda level and each kebeles has made difficult the study in the initial stages. As a result, the researcher used household survey data instead.
- Lack of sufficient and a mostly related literature which has been undertaken in local conditions were among the challenges in doing this research. Consequently the researcher is obliged to use literatures mostly written by western orientation and few unpublished local researches to review the previous works.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1. Ethnic Minorities**



Various criteria are used to define and classify ethnic minorities. Many explanations of differences between countries or regions in this respect can be traced back to their historical background. This might explain why, especially in western European countries, the differentiation according to ethnic or cultural background is often used as the equivalent of foreign background. The use of criteria like citizenship or country of birth might still be useful (for the time being) in several western European countries (Franco & Ana, 2005). When focusing on the social problems related to the situation of recently immigrated groups of the population (Bisogno, 2005), but it could be very inadequate in other countries, such as those in Eastern Europe or the USA. Citizenship and country of birth are not adequate criteria to classify ethnic minorities in countries where they have been living for many generations (like the Roma in Eastern Europe or the Afro-Americans in the USA) or where they might even be the original inhabitants (Morning, 2004). Schaefer (2011) defined the term minority as: “A subordinate group whose members have significantly less control or power over their own lives than a dominant group.” In a sense, one of the most accepted ways of understanding minority group could be the subordinate position a group of people occupies in a given social system. Due to this, it is obvious that minority groups can be understood from majority or dominant social group in terms of their inferior position in certain social environment. In similar concept, in Kaffa zone where the present study will be conducted, Manjo Ethnic Minorities are even denied from the very ordinary hand shaking which is more of psychological, to exchange of goods as economic functioning, denying co-utilization of services, freedom of movement and choice (Bart, 2006).

## **2.2. Social Exclusion of the Manjo Community**

In case of Manjo, kaffecho (the dominant group in Kaffa or Gomer), and also Shakicho society in the south western region of Ethiopia, do not greet Manjos, do not shake hands with them, do not visit them in their houses and especially do not eat with them. One Manjo man in one prior study (Pankhurst, 2001) described the situation of his group as follows:

*“Socially we are outcast, they (the Gomer and Shekacho) don’t even greet. They (the Manjo) do not even consider themselves as human and are not considered as human. They themselves assume that they themselves are responsible for their bad treatment. They even think they are not able to work on a farm.”* (Pankhurst, 2001, p. 483). More or less any contact between Shekacho and Manjo is forbidden. Socially the Manjo are excluded from any reciprocal relationship with other social groups, an exclusion which includes any social interaction, commensality and

membership in associations, joint labour and intermarriage. At funeral and weddings Manjo are obliged to attend and carry out certain tasks, such as carrying the corpse (dead body).

However they can never enter a house during those ceremonies or otherwise they have to sit outside on the floor, where they are served drinks in Enset leaves (Bovensiepen, 2003). There is a long list of what is perceived as the “bad habits” of the Manjo by the Shakicho (Gudeta, 2003). “Bad” in this sense is perceived by the Shakicho as what is “not allowed by the bible” and connected to paganism, superstition and what moreover is seen as harmful to the physical integrity of the Manjo themselves, like “keeping the dead body for a long time in the home, blackening clothes with charcoal as a sign of grief, cutting the tip part of the uvula (the roof of the mouth) with a sharp blade to protect against tonsillitis” etc. However, the reason for their outcast status is that they are seen as polluted (Pankhurst, 2001).

### **2.3. Prevalence of Perceived Ethnic/ Racial discrimination**

Many people might at some time have experienced a situation in which they have found themselves excluded, harassed or treated differently from other persons without justification, only because of their biological, physiological or personal characteristics, their origin or language, their abilities, manifestations of belief or preferences (Oudhof, 2006). The risks of such experiences are however not randomly distributed among the population (Olli & Olsen, 2006 as cited in Oudhof, 2006). In every society specific groups can be distinguished who experience such discrimination very often. For victims of discrimination, the experience appears to have a large impact on their personal lives (Van den Berg & Evers, 2006).

Verkuyten and Thijs (in Lowe, 2012) also said that ethnic minority youths who were subjected to ethnic harassment were more likely to have a lower strength of ethnic identity, which in turn could lead to lower self-esteem. In addition, Hwang and Goto (2008) on their study also found out that, verbal ethnic harassment and exclusionary practices had negative effects on psychosocial development of ethnic minority groups. As a result, in this paper the researcher will pay special attention to ethnic minorities psychological well being as a group with a relatively high risk of experiencing ethnic or racial discrimination.

### **2.4. Psychological consequences of perceived discrimination**

Aramah and Hewston (2010) stated that People are generally sensitive to others perception and evaluation about them and they are highly motivated to seek others' approval,

acceptance, and affection, than to seek others disapproval and rejection. When need for approval is high, a person tries to manage a better impression. Therefore, the lower the approvals people are receiving from others are associated with increased social anxiety and feeling of self-worthlessness. That is why a person's feelings of self-worth are partially dependent on other's evaluation. Deprived minority groups who are in need of social approval and acceptance, carry high levels of social anxiety and lower level of social self-esteem as compared to the general population (Alramah and Hewston, 2010).

In terms of the effects of discrimination on neighborhoods choice, it has been argued that many people occupy segregated areas because of discrimination by members of the majority group, who prefer not to share neighborhoods' with minority members and newcomers. Ethnic based rejection will also be resulted in poor interaction between the intergroup. In this line Ahmed (2009), in his study on educational and social challenges of Manjo ethnic students found that Manjo students have poor interaction with non Manjo class mates and teachers. Previous research undertaken on Manjo people disclosed out that due to the severity of social discrimination and exclusion, they often prefer not only live encapsulated lower economy but separate from the broader society and live across out-casted areas especially in the forest (Dagmawi, 2005; Lange, 1982; Mesfin, 2005; Ahmed, 2009). This segregated living has clear consequences for integration, and the absence of positive intergroup contact is associated with greater prejudice (Ahmed, 2009; Dagmawi, 2005; Lange, 1982; Mesfin, 2005).

## **2.5. Perceived Ethnic Discrimination and Mental Health**

Numerous studies have noted the deleterious effects of discrimination on physical and psychological well-being (e.g., depressive symptoms, posttraumatic stress, and self-esteem) among various immigrant and ethnic minority communities (Flores, et al., 2010). Empirical research suggests, however, that the relationship between prejudice and psychological well-being may be more complex than predicted. While some studies report that perceived ethnic discrimination is significantly related to high levels of psychological distress (Williams & Williams-Morris, 2000). Fischer and Shaw (2009), for example, found no direct relationship between perceptions of racism and mental health. Crocker and Major, in their (1998) review, concluded that members of stigmatized groups often have levels of psychological well-being as high as or higher than members of non-stigmatized groups. Minority stress has been defined as the stress associated with 'categorically ascribed inferior status and blocked access to legitimate

social and economic opportunities' (Brooks, 2001). Working within a stress framework, Brooks laid out a sequence of events through which minority identity (e.g. 'African American', 'gay') impacts the biophysical process recognized as stress.

Meyer (2005) argued that minority stress arises from 'the concurrence of minority and dominant values and the resultant conflict with the social environment. Thus, according to Meyer's definition, it is not necessarily inferior status but rather conflicting ideologies that cause stress. Most of the existing work examining ethnic discrimination has been based on African Americans, and as a result, little is known about the discrimination-distress relationship among members of other minority ethnic groups. Some studies have suggested a positive association between discrimination and distress among other ethnic populations. Despite such evidence, there remains a rareness of research addressing perceived discrimination and its psychological consequences and examining the intervening factors for this stressor (Dion, 2002).

### **2.5.1. Perceived Discrimination as a Stressor**

Physical and mental health literatures have established the presence of discrimination as a unique social stressor resulting in negative health outcomes (Clark et al., 2001). A biopsychosocial model for perceived discrimination consists of environmental, constitutional, and socio-demographic factors as contributions to experiencing discrimination. Environmental stimuli include residential proximity to a toxic site, limited access to fresh produce, or frequent police harassment. Constitutional factors include skin color, family health history, and other factors relating to one's physical or mental condition (Clark et al., 1999).

### **2.6. Measuring Perceived Discrimination**

There are plenteous bodies of work on perceived discrimination. Beyond confirming the pervasive nature of experiencing discrimination and its subsequent negative impact on health outcomes, compilations of studies on perceived discrimination (Pieterse et al., 2012; Schmitt, Branscombe, Postmes, & Garcia, 2014) provide lists of widely-used instruments measuring perceived discrimination. Perceived discrimination can be assessed by frequency of exposure, the level of stress related to the experience, or both (Carter, 2007, as cited in Pieterse et al., 2012). In a meta-analytic review of the relationship between perceived racism and mental health in Black Americans, the authors concluded that, across studies, how racism was assessed (frequency, appraisal, or both) did not impact the outcome. Some studies specified perceived

discrimination as race-related (e.g., Hall & Carter, 2006; Hunter, 2008; Jones, Cross, & DeFour, 2008).

## **2.7. The notion of psychological well-being**

Well-being is a dynamic concept that includes subjective, social, and psychological dimensions as well as health-related behaviors. Throughout human history, normative understandings of well-being have defined particular human characteristics and qualities as desirable and worthy of pursuit or emulation (Taylor, 1989). Such normative understandings are represented by traditional philosophies and religions which often stress the cultivation of certain virtues (Diener, 2000). In contemporary western society, these norms are largely provided by philosophies of psychological well-being. Psychological well-being is among the most central ideas in counseling. It plays a crucial role in theories of personality and development in both pure and applied forms; it provides a baseline from which we assess psychopathology; it serves as a guide for clinical work by helping the counselor determine the direction clients might move to alleviate distress and find fulfillment, purpose, and meaning; and it informs goals and objectives for counseling-related interventions (Christopher, 1999).

Psychologists and health professionals (Deci and Ryan, 2008), have studied well-being extensively. While the distinct dimensions of well-being have been debated, the general quality of well-being refers to optimal psychological functioning and experience. Two broad psychological traditions have historically been employed to explore well-being. The Eudaimonic is deriving from ancient Greek philosophy notably the work of Aristotle and were later championed by mills among other. Eudaimonic measures emphasis “human flourishing” literally ‘eu’ (wellbeing or good) and Daimonia (demon or sprit) and virtuous action, which is argued to be not always congruent with happiness or satisfaction, but to reflect a broader and multi-factored set of need. Hedonic measures follow the criteria of maximizing pleasure and avoiding pain an approach dating back to ancient Greek philosophy that found later expression in the work of Bentham and his followers (OPHI, 2007). Ryff and Singer (1998) define eudaimonia as “the idea of striving towards excellence based on one’s own unique potential.” The hedonic view equates well-being with happiness and is often operationalized as the balance between positive and negative affect (Ryan and Deci, 2008). The eudaimonic perspective, on the other hand, assesses how well people are living in relation to their true selves (Ryff, 1989).

The Ryff (1989) Scales of Psychological Well-Being is a theoretically grounded instrument that specifically focuses on measuring multiple facets of psychological well-being. These facets include Self-acceptance, the establishment of quality ties to other, a sense of autonomy in thought and action, the ability to manage complex environments to suit personal needs and values, the pursuit of meaningful goals and a sense of purpose in life, continued growth and development as a person. Drawing on points of convergence major psychological theoretical formulations, Ryff developed structured, self-report instruments to measure these six dimensions of psychological wellbeing. An in-depth cross-national analysis of the association between perceived discrimination and psychological well-being in the USA compared with South Africa was instructive. Both countries share a history of legally enforced White supremacy and endogamy, and racial inequality that endures into the twenty-first century (Williams et al. 2010).

## **2.8. Demographic variables and psychological wellbeing**

Among the general population, gender differences in psychological functioning and health are well documented (Dekker et al., 2007). During childhood, the prevalence of psychiatric disorders is significantly higher in boys, while in adulthood, women have twice the risk of depression compared to men (Strunk, Lopez and De Rubeis, 2006). In Africa gender plays an important role in the socio-cultural set up of families and societies. Parenting practices, socialization, roles and expectations differ according to the sex of the child. This makes investigation into gender difference on psychological distress critical (Dahlback, 2008). Most surveys showed little evidence of gender differences (e.g. Donovan and Halpern, 2002; Helliwell, 2003). Some others showed higher scores for men (e.g., Stephens, Dulberg, and Joubert, 1999), while others showed higher scores for women on some sub-scales such as those assessing social functioning (e.g., Ryff and Singer, 1998).

## **2.9. Empirical Quantitative studies on ethnic minority and marginalized groups in different countries of the world**

Here some relevant empirical studies on perceived discrimination and psychological wellbeing of individuals are reviewed and summarized in the following way:

David R. Williams, et al., (2012) conducted a study using ordinary least square regressions to test the cross-sectional associations between discrimination and psychological resources across

two national probability samples of adults: the National Survey of American Life and the South African Stress and Health Study. Results revealed that Levels of perceived racial discrimination were higher in the USA than in South Africa (42.48,  $r=1.27$ , 38.00,  $r=1.1$ , 34.54,  $r=1.00$ , 14.16,  $r=0.87$ ) for Acute major racial model a, Acute major non-racial model a, Chronic everyday racial model b, Chronic everyday non-racial model b respectively.

In the USA, both African-Americans and Caribbean Blacks have comparable or higher levels of self-esteem and mastery than Whites (12.80 (0.07), 14.18 (0.06), 3.44 (0.02) mastery, self-esteem and racial identification respectively. In contrast, South African Whites have higher levels of both self-esteem and mastery than Africans, Coloureds, and Indians. Perceived discrimination, especially chronic everyday discrimination, is inversely related to self-esteem and mastery in both societies (14.16 (0.87), 17.66 (1.71), 29.65 (2.98), 34.8 (1.67), 21.9 (3.6), 27.63 (3.3), 25.01 (3.6) for African-American, Caribbean Black, White, African, Coloured and Indians respectively). In two racialized societies, perceived discrimination acts independent of demographic factors, general stressors, social desirability bias, racial identity, and SES, to negatively affect the psychological resources of self-esteem and mastery.

Pieterse and his colleagues (2012) also incorporated the way in which mental health was operationalized (i.e., distress, well-being, or both) as a way to assess the differential strength of this relationship. In the other studies, the results showed a large effect  $r = .20$  for psychological distress (Cohen, West, & Aiken, 2003) cited in Awosogba (2014). Most research findings on the effects of discrimination experiences on psychological well-being, mental and physical health stems from studies in the USA. In a review on research evidence on this topic, Williams et al. (2003) conclude that consistent findings show that “perceptions of discrimination tend to be associated with poorer health across a broad range of outcomes and across socially disadvantaged groups in different societies”. As Shields and Price, 2003, among the 53 empirical studies, six reported on the effects on subjective well-being measures like happiness and life satisfaction, and five of these assessed negative impact. Generally, the consequences of discrimination are similar to those of other stressors (Shields & Price, 2003).

Numerous studies have noted the harmful effects of discrimination on physical and psychological well-being (e.g., depressive symptoms, posttraumatic stress, self-esteem) among various immigrant and ethnic minority communities (Flores et al.,2010). Results of the initial model (with all nine predictors included transformed adult discrimination, gender, nativity status

(foreign born vs. U.S. born), ethnic identity, social support and interactions between transformed adult discrimination and each of the other variables) as non significant predictors were sequentially trimmed from the model to increase parsimony and conserve statistical power. The results of the final, trimmed model accounted for 27% of the variance in students' scores on depressive symptoms,  $R^2=.27$ ,  $F(6, 88) = 5.39$ ,  $MSE=1.07$ ,  $p=.001$ . There were no significant differences on any of the other variables across gender or nativity status. Descriptive are provided for the full sample by gender and by nativity status (foreign born vs. U.S. born). Correlations among the variables of interest with the exception of the correlation between adult and peer discrimination ( $r=.80$ ), correlations were low to moderate ( $r=.29$  to  $r=.23$ ).

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1. RESEARCH DESIGN**

The study used correlational design. It is correlational since it correlates the independent variable (perceived discrimination) with dependent variables (psychological well-being with six sub-groups). Even though, the researcher emphasized correlational design just because of the nature of the study topic and the researcher's intention to unfolding the value of numbers to explain facts, by some means the study is also descriptive since it attempts to assess the level of



psychological well-being and respondent's perception of existing social discrimination among Manjo and non-Manjo targets. Finally, it is important to note that while correlational research can be used to find relationships, it does not necessarily equate with causation. Just because two or more variables have a relationship does not necessarily mean that changes in one cause changes in the other.

### **3.2. STUDY SITE/AREA**

The study was conducted in Gimbo woreda found in Kaffa Zone in the South Nation Nationalities and Peoples Region (SNNPRS). It is one of the zonal woreda found at the very nearest distance (18 km) from the main zonal town – Bonga. Three sample kebeles (Keya-kella, Michiti and Shera-keja) which have the highest Manjo clan concentration were the specific study areas. The underlying rationales for the selection of study areas were the prevalence of large number of Manjo clan and the researchers' being the resident of the same social environment for the ease access to sufficient data.

### **3.3. STUDY/TARGET POPULATION**

The target populations of this study were individuals from both Manjo Ethnic Minority Group and non-Manjos. Currently, there are about 107,481 total number of population in Gimbo woreda (CSA, 2005). Even though the accurate number of Manjo Ethnic Group is not yet identified, particularly in these three study kebeles; there are about 1183 total households. Among this, 348 households were Manjos and the remaining 835 households were non-Manjos. Based on the above household survey, total of 298(149 Manjos and 149non-Manjos) were the study subjects.

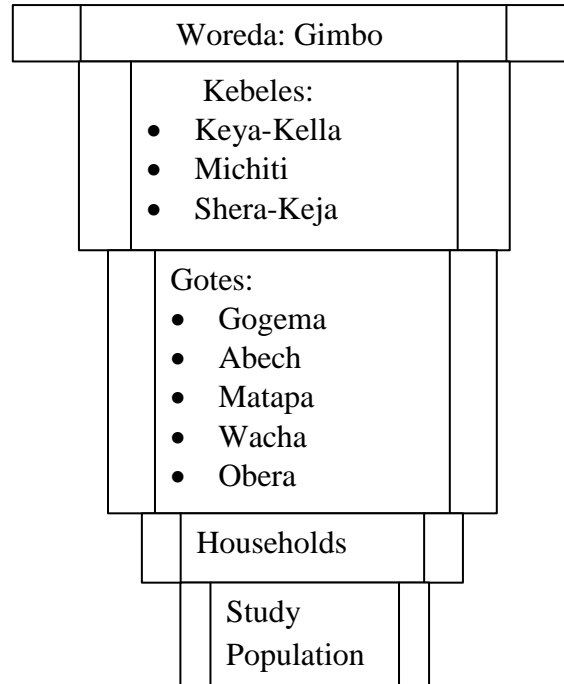
### **3.4. SAMPLE AND SAMPLING TECHNIQUES**

The required sample size for this study was determined by using the formula developed by Yamane (1967); the formula is given by equation  $n = \frac{N}{1+Ne^2}$  where,  $n$  = sample size,  $N$  = population and  $e = 0.05$  which is level of precision with 95% confidence interval. Hence using this formula with significance level  $p = 0.05$  and population size  $N = 1183$  yields

$$n = \frac{1183}{1+1183(0.05)^2} = 298.2 = \mathbf{298}$$

Therefore, the sample size for this research was  $n = 298$  with population size of  $N = 1183$ . Lists of total households of study populations for two Ethnic Groups with respective to the sub gotes

(districts) in the case of three kebeles was obtained from the woreda administration finance and economy office. Accordingly, from Keya-kella kebele the sub gotes such as Gogema and Abech; from Michiti kebele Matapa gote and from Shera-keja kebele Wacha and Obera gotes were the focus areas with a due attention to Manjo clans.



*Figure 2: Stages of Sample Selection*

The probability sampling, particularly stratified random sampling was used to determine the proportion of the participants from each strata's based on gender, ethnicity (Manjos and non-Manjos), and selected gotes from each kebele. The reason for choosing stratified random sampling technique is because of considering the advantages under probability sampling which is important in reducing the potential for human bias in the selection of cases to be included in the sample and its provision with representative sample of the population being studied (Graham & Taylor, 2001). Particularly, with the stratified random sample, there is an equal chance (probability) of selecting each unit from within a particular stratum (group) of the population when creating the sample. Thus, the proportion of participants from each kebele/gotes has been calculated with the formula :

$$nn = \frac{\text{number of HH in each gotes/kebeles}}{\text{total number of HHs in the three sample kebeles}} \times n ; n= 298.$$

The following table presents the name of selected Kebeles and number of participants incorporated in the study.

Kebeles	Gotes	<u>Manjo</u>		<u>Non-Manjo (Gomero)</u>	
		Male	Female	Male	Female
Keyakella	Gogema	11	12	14	15
	Abech	15	15	16	15
Michiti	Matapa	20	19	17	18
Sherakeja	Wacha	17	17	14	15
	Obera	11	12	13	12
<b>Total</b>		74	75	74	75

### 3.4.1. Inclusion and Exclusion Criteria

The study included individuals whose age falls above 18 years old and registered as a household in any case. Those populations whose age is below 18 years old were excluded from this study.

## 3.5. RESEARCH VARIABLES

### 3.5.1. Independent variables:

- Perceived discrimination
- Gender
- Ethnicity

Some physical and mental health literatures have established the presence of discrimination as a unique social stressor resulting in negative health outcomes (Clark, Anderson & Williams, 2006; U.S. Department of Health and Human Services (USDHHS), 2001). In addition, a bio-psychosocial model for perceived discrimination consists of environmental, constitutional, and socio-demographic factors as contributions to experiencing discrimination and influencing both physical and psychological health (Clark et al., 2006).

### 3.5.2. Dependent variable:

Psychological well-being is the dependent variable in this research and has six dimensions: Autonomy, Environmental Mastery, Personal Growth, Positive Relations with Others, Purpose in Life, and Self-acceptance (Ryff, 1989).

## **3.6. INSTRUMENTS FOR DATA COLLECTION**

### **3.6.1 Demographic Questionnaire**

The respondents were asked to provide information regarding their gender, age and grade level.

### **3.6.2. Self reported Perceived discrimination scale**

Perceived discrimination measures contain all positively stated self report type which consists of 14 items. These items were adapted from discrimination stress scale (DSS) which is designed to measure discrimination in everyday life due to minority status (Flores, Tschann, Dimas, Bachen, & Pasch, 2008). All items are developed to measure the perceived discrimination in everyday life. The inventories were previously used by Flores et al., (2008) and the present study has obtained internal consistency (reliability) of 0.6 for Manjo and 0.94 for non-Manjo Group when determined by cronbach alpha formula. Again after careful study of measure followed by modification and reduction of items, the researcher had adapted questionnaire consists of 14 items. All questions are presented in question form and the response options range from 1 (never) to 4 (very often).

**Scoring the scale-** The perceived discrimination scale consisted 14 items and the minimum possible score could be 14 and maximum 56. A higher shows a tendency of respondents to have higher level of perceived discrimination.

### **3.6.3. Psychological well-being scale**

Psychological well-being was measured using a medium 54-item scale version of the psychological well-being scale of Ryff. The psychological well-being scale assesses an individual's level of well-being along six dimensions: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. Participants indicate their agreement with a series of items using a six-point likert scale ranging from 1(strongly disagree) to 6(strongly agree). Each sub-scale consists of 9 items. There are four versions of the Ryff's psychological well-being scale. The parent scale is 20-items version, the medium form is composed of nine items and the short form is composed of three items. In the current study the medium version was used which has a total of 54 items. Cornbachs' alpha for each six psychological well-being dimensions was determined in both groups (Manjo and non-Manjo). As a result, it is 0.63 and 0.55 for autonomy, 0.73 and 0.56 for environmental mastery, 0.54 and 0.50 for personal growth, 0.80 and 0.66 for positive relation with others, 0.54 and 0.50 for purpose in life, 0.50 and 0.40 for self-acceptance in Manjo and non-Manjo Groups

respectively. Individuals indicate their response on 6 point likert-scale, which higher scores on each scale indicating greater wellbeing on each dimension.

**Scoring the scale-** As in Lyubomirsky and Dickerhoof (2006) study, a total psychological wellbeing score was calculated by adding all 6 constructs. The number of responses made by the subject on each question depends whether the question is positive or negative. If it is a positive question responses are rated from 1 to 6, where a score of 6 indicates strong agreement. If it is a negative question scoring done is in reverse order which is from 6 to 1, where 6 indicated strong disagreement. For each category, a high score indicates that a respondent has a mastery of that area in his/her life. On the other hand a low score shows that the respondent struggles to feel comfortable with that particular concept (Srimathi and Kumar, 2010).

### **3.7. ITEM VALIDATION AND TRANSLATION**

The aim of item validation test was to solve ambiguity (clarity, language and structure problems). Thus instruments were given to the experts to validate the items. Four evaluators were asked to determine the appropriateness of each item. Three evaluators were qualified from AAU in counseling and social psychology. Currently, three of them are working at Bonga College of Teachers' Education (BCTE) as a lecturer. The fourth evaluator was a sociologist and Governance and Developmental manager currently working in international NGO which stands for the empowerment of marginalized social groups including Manjos' in Kaffa zone. The rationales behind selecting the evaluators from academic institution was to thoroughly examine the tool in the context of subject matter knowledge since the tools are adapted and the evaluator from NGO was with the aim to enrich the tool validity with the context of current study population since he has an experiential knowledge in the area.

The evaluators evaluated the items on three point scale; if they think the item could measure the study variable they check 'yes' and if they are uncertain they check '?' And if they believe that the item does not measure the variable they tick on 'No'. They also gave their suggestions on points to be included and to be added. Based on the suggestion and comments important improvements were made on the instruments. After the evaluators comment, two difficult items from Psychological wellbeing have been discarded. Contextual rephrasing (Improvements) on items of perceived discrimination has been made like contextualizing the terms to study participants and no one rejected items.

After completing the validation processes the next task done was translation of items to respondent's language 'kafinono' version. The self-rating measure of perceived discrimination and Psychological wellbeing was translated into Kafinono version by two colleagues who have MA degree in the field of foreign language and currently teaching both Kafinono and English language at BCTE. Both of them have knowledge of Kafinono language and one of them has contributed a lot on development of the language by preparing Kafinono to Amharic dictionary. Hence one of them translated from English language to Kafinono and the other one translated the Kafinono version back to English Version. Minor differences that come into view were softened by the researcher and the translators in coalition. Consequently, the final Kafinono versions of the items were prepared for administration.

### **3.8. PILOT TESTING OF INSTRUMENTS**

Under this topic the issues of quantitative instruments has been addressed. These are perceived discrimination and Psychological wellbeing scales. Pilot test was conducted to measure the internal consistency of the items. This pilot test distributed after validating and translating items in to Kafinono version. Finally, Kafinono version of instruments was tested on 36 (20 females and 16 males) of both Manjo and non-Manjo Ethnic Groups who were selected using stratified random sampling in the selected kebeles. The researcher had selected the setting and pilot study population due the existence of homogeneity between populations under study and population of the pilot study. Initially questionnaires which contain 14 items for perceived discrimination inventories (PDI) that measure the perception of social discrimination and 52 items for Psychological wellbeing (PWB) were distributed for pilot study participants. Consequently the data was analyzed using SPSS 20 version. The analysis result revealed that 14 items for perceived discrimination and 46 items for psychological wellbeing were reliable. Item-total correlation was computed for each sub-scale of the Psychological Wellbeing Scale. Based on the criterion of 0.30 as an acceptable corrected item-total correlation (Nunnally and Bernstein, 1994), six items were identified as unacceptable. Two items from the personal growth sub-scale, two items from the purpose in life sub-scale, and two from the self-acceptance sub-scale were not included in the final study instrument. By adding the two items from personal growth sub-scale which are devalued under validation test, a total of eight items were excluded in the main study. Internal consistency (reliability) of the Kafinono versions of the instrument was determined for the total and for the subscales using Cronbach's alpha. The computed Cronbach's

alpha coefficients were autonomy, 0.63 and 0.55; environmental mastery, 0.73 and 0.56; personal growth, 0.54 and 0.50; positive relation with others, 0.80 and 0.66; purpose in life, 0.54 and 0.50; self-acceptance, 0.50 and 0.40 and the total psychological well-being is 0.74 and 0.81 in Manjo and non-Manjo Groups respectively.

### **3.9. PROCEDURES OF DATA COLLECTION**

After obtaining informed consent from the woreda and kebele administration and also from the participants the questionnaire was distributed to respondents in the selected kebeles. Clarification was made by four educated research assistants and interpreters (one BA Degree holder, two community social workers in Catholic Voluntarily Missionaries (CVM-Ethiopia) and one student of diploma program in Bonga College of Teachers' Education (BCTE) who is from Manjo background) through reading questionnaire for participants who were not able to read because of illiteracy factors or confusion. The questionnaire was administered to 298 participants and all questions are filled completely. Measures, as described above, were taken either directly or with minor modification, from existing scales. To ensure that the data were not affected by the order of presentation, the same order of measures was used for all participants. Measures assessing aspects of the Psychological well-being was presented to participants before measures focusing on the perceived ethnic discrimination. Since the issue of discrimination is somewhat a social and sensitive issue, the measure of perceived discrimination was completed last so to minimize contamination. Overall scores were obtained for each scale by summing across items.

### **3.10. METHODS OF DATA ANALYSIS**

The data obtained were analyzed using quantitative statistical method. This is based on the nature of the data obtained. Descriptive statistics such as frequencies, percentage, mean and standard deviation were used to see the general pattern of perceived discrimination and psychological wellbeing of the respondents according to sex, ethnicity and grade level. With the main focus of the study (examining the two variables association) in an ordinal measure, Spearman's rho was employed. Independent t-test was used to determine mean differences in the measure of perceived discrimination and Psychological wellbeing and these with some selected

demographic variables (across ethnicity and gender). For the most part, preliminary analyses consisted of checking for violation of assumptions for actual analysis and obtaining descriptive statistics (i.e., means, standard deviations and types of distributions).

### **3.11. ETHICAL CONSIDERATIONS**

Participation of respondents was strictly on voluntary basis. This was begun by submitting formal letter which was written from Department of psychology of Jimma University. Participants were fully informed as to the purpose of the study and consented verbally. Measures were taken to ensure the respect, dignity and freedom of each individual participating and to assure confidentiality in the study. Participants were informed that the information they provide would be kept confidential, means that the information provided would be coded, there is no need to indicate identification name and would not be disclosed to anyone else by attaching personal issues.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.1. RESULTS**

Here the result of the study is presented in line with the research questions and presented in different parts. The first part focused on the background information of the respondents, the second part presents the current status of perceived discrimination and psychological wellbeing of respondents, the third part presents the relationships between perceived discrimination and psychological well-being which was analyzed using Spear man's rho correlation coefficient among Manjo Ethnic Minority Group and the fourth one is about difference in perceived discrimination and psychological wellbeing between Manjo and non-Manjo Groups.

##### **4.1.1. Background Information of Study Subjects**



In this section, the socio-demographic characteristics of the participants were presented. The socio-demographic characteristics analyzed include the respondents' distribution in kebeles' and sub-districts (Gotes), age, gender and education level. Table 1, 2 and 3 below summarized this socio-demographic information about the study subjects.

Table-1: *The Total Number and Percentage of study subjects by Kebeles and Gotes*

Kebeles	Gotes	<u>Manjo</u>				<u>Non-manjo (Gomero)</u>			
		Male		Female		Male		Female	
		N	%	N	%	N	%	N	%
Keyakella	Gogema	11	14.9	12	16.0	14	18.9	15	20.0
	Abech	15	20.3	15	20.0	16	21.6	15	20.0
Michiti	Matapa	20	27.0	19	25.3	17	23.0	18	24.0
Sherakeja	Wacha	17	23.0	17	22.7	14	18.9	15	20.0
	Obera	11	14.9	12	16.0	13	17.6	12	16.0
<b>Total</b>		74	100	75	100	74	100	75	100

Source: Own survey, 2017

As it is shown in Table 1, there were three purposively selected kebeles and five specific gotes. Out of 248 total sample size, 26 (8.7%) male, 27(9.06%) female respondents from Manjo group; 26(8.7%) male and 30(10.06%) female participants of non-Manjo(Gomero) were selected from Keya-kella kebele which involved two sub gotes (Gogema and Abech). 20(6.7%) male and 19(6.3%) female participants from Manjo; 17(5.7%) male and 18(6.04%) female participants from non-Manjo were selected from Michiti kebele that has involved one gote (Matapa). 28(9.39%) male and 29(9.73%) female participants from Manjo; 27(9.06%) male and 27(9.06%) female respondents were selected from Shera-keja which involved two sub districts (Obera and Wacha).

Table 2; *The Total Number and Percentage of study subjects by Age*

Age category	<u>Manjo</u>				<u>Non-Manjo (Gomero)</u>			
	Male		Female		Male		Female	
	N	%	N	%	N	%	N	%
18-26	29	39.2	32	42.7	17	23.0	16	21.3
27-40	36	48.6	16	21.3	50	67.6	42	56.0

41-60	9	12.2	27	36.0	7	9.5	17	22.7
Total	74	100	75	100	74	100	75	100

Source: Own survey, 2017

Table2 shows the age of respondents that ranges between 18 to 60 years old. The mean age was grouped in three categories. And so the mean age of participants found under the age grouped between 27-40 years was 48.3% which is followed by participants aged between 18-26 and 41-60 (31.5% and 20.1%) respectively. Out of 298 study populations, 61(20.46%) of Manjo Groups and 33(11.07%) non-Manjos' were in the age range of 18-26 years old; 52(17.44%) Manjos' and 92(30.87) non-Manjos were in the age range of 27-40 and 36(12.08%) Manjos and 24(8.05%) non-Manjos' were in the age range of 41-60 years old.

Table 3; *The Total Number and Percentage of study subjects by Educational Level*

Educ. Level	<u>Manjo</u>				<u>Non-manjo (Gomero)</u>			
	Male		Female		Male		Female	
	N	%	N	%	N	%	N	%
Illiterate	37	50	25	33.3	1	1.4	23	30.7
Literacy	22	29.7	26	34.7	24	32.4	27	36.0
1-8	14	18.9	20	26.7	40	54.1	14	18.7
9-12	1	1.4	4	5.3	6	8.1	6	8.0
Grad.(any)	-	-	-	-	3	4.1	5	6.7
<b>Total</b>	74	100	75	100	74	100	75	100

Table3 indicates the distribution of participants in relation to their educational level. As thus, 62(20.8%) respondents of Manjo and 24(8.05%) non-Manjo respondents were illiterate (who have no any educational background); 48(16.10%) participants of Manjo and 51(17.11%) of non-Manjo respondents are literate (who can read and write); 34(11.4%) respondents of Manjo and 54(18.12%) of non-Manjos are grades 1-8; 5(1.67%) of Manjo participants and 12(4.02%) non-Manjos were grades 9-12; and no one participant graduated from any program among Manjos' and 8(2.68%) of non-Manjos' were graduated in diploma and degree programs.

#### 4.1.2. The status of perceived discrimination among Manjo and non-Manjo Groups

One of the research questions of this study was exploring the status (current situation) of perceived discrimination and psychological well-being. To answer this research question descriptive statistics such as mean and standard deviation was primarily employed to know the current picture of perception of discrimination in both groups (Manjo and non-Manjo). It should

be noted that high score on the measuring scale shows high level of the perceived discrimination and low score shows low level of perceived discrimination understudy.

Table 4: *Summary statistics of Perceived Discrimination for Manjo and non-Manjo*

Variables	<u>Manjo</u>				<u>Non-Manjo (Gomero)</u>			
	Male (n=74)		Female (n=75)		Male (n=74)		Female (n=75)	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Perceived Dicrimination	45.21	3.94	46.68	4.58	15.47	1.59	15.52	1.22

In order to investigate the current status of perceived discrimination the respondents were asked the items that are coded by 1(never) to 4(often) options. Accordingly, as it is shown in table 4, in Manjo Group, the lowest mean score was found for males (M=45.21, SD=3.94) and it is (M=46.7, SD= 4.6) for females. For non-Manjo Group, the lowest mean score was obtained for males (M=15.47, SD= 1.6) and it is (M=15.52, SD= 1.22) for females. Concerning reporting the existence of perceived discrimination behaviors which are believed to occur in daily basis among Manjo', the above table presents that participants of the study have reported highest perception of the experience of all listed discriminative behaviors from non-Manjo people. In first glance the mean score of female Manjo respondents' shows that they perceive slightly higher than that of males. On the other hand, non-Manjos' have scored low in perceived discrimination when compared to Manjo group. This in the other way indicates that there is a very rare case to experience perceived ethnic discrimination in non-Manjos by other ethnic group including Manjo Group.

#### 4.1.3. Psychological Well-being among Manjo and non-Manjo Group

The mean, standard deviation scores, minimum, maximum and sum total were calculated to summarize the raw data for the total and sub-scales of Psychological well-being indicated in the study. The results are presented in the following tables.

Table 5: *Statistics of the sub-scales and total psychological well-being for Manjo and non-Manjo groups*

Variables	<u>Manjo</u>		<u>Non-manjo (Gomero)</u>	
	Male (n=74)	Female (n=75)	Male (n=74)	Female (n=75)

	Mean	SD	Mean	SD	Mean	SD	Mean	SD
AU	21.08	3.9	20.48	3.2	43.41	4.3	42.04	3.18
EM	21.74	2.84	20.6	3.0	42.71	4.23	42.21	4.02
PG	21.8	2.75	20.7	3.08	26.4	2.13	25.50	2.52
PR	22.6	2.52	21.16	2.87	43.06	4.57	42.62	4.81
PIL	21.51	3.3	20.84	3.11	35.74	2.54	34.94	2.23
SA	19.6	4.30	20.48	3.41	34.87	2.91	34.69	2.3
<b>PWB</b>	<b>128.31</b>	<b>6.53</b>	<b>124.21</b>	<b>6.10</b>	<b>226.21</b>	<b>10.18</b>	<b>222.02</b>	<b>9.26</b>

NB. AU: autonomy, EM: environmental mastery, PR: positive relation with others, SA: self-acceptance, PIL: purpose in life, PG: personal growth and PWB: psychological wellbeing.

As it is portrayed in table 5, the lowest mean scores for Manjo Groups across gender were obtained for sub scale of self acceptance (M=19.6, SD=4.3) for males and it is (M=20.48, SD= 3.41) for females when compared to other sub scales. On the other hand the sub scales such as positive relation with others and purposes in life are slightly higher across gender. In the total psychological wellbeing scale, the lowest mean score was obtained for females (M=124.21, SD= 6.10) were as for males it is (M=128.31, SD= 6.53) among Manjo Group. This means the mean of Manjo males on the total psychological wellbeing scale is slightly higher than that of Manjo females. The mean scores of non-Manjo ranges from 26.4 (the lowest possible score) to 43.41(the highest score) for males and 25.50 (the lowest score) to 42.62 (the highest score) were for the female respondents. The sub scale personal growth for both males and females show the lowest mean score compared to other sub scales were as autonomy (for males) and positive relation with others (for females) indicated the highest mean score. In the total psychological wellbeing scale the mean scores of female is lowest (M=222.02, SD= 9.26) were as for males it is (M= 226.21, SD= 10.18). This means the mean score of non- Manjo males on the total psychological wellbeing scale are to some extent higher than that of females.

#### 4.1.4. The status of psychological well-being of Manjo Group

To find out the status of the psychological well-being of Manjos' percentage values and alternatively frequency counts were computed. To determine the levels of psychological wellbeing as high and low, mean split was used. Mean scores (as indicated in table 5) were computed for each dimension and for the total psychological wellbeing. Then, the frequency

counts were performed for each respondents score as above or below the specified mean in a given well-being dimension. The result is shown in Table 6.

Table 6: *Result of the status of psychological well-being of Manjo Group*

Variables	<u>Manjo</u>											
	High						Low					
	Male		Female		Total		Male		Female		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
AU	36	48.6	44	58.6	80	53.6	38	51.3	31	41.3	69	46.3
EM	40	54.0	43	57.3	83	55.7	34	45.9	32	42.6	66	44.3
PG	33	44.6	47	62.7	80	53.7	41	55.4	28	37.3	69	46.3
PR	35	44.3	35	46.7	70	47.0	39	52.7	40	53.3	79	53.0
PIL	34	45.9	44	58.6	78	52.3	40	54.0	31	41.4	71	47.7
SA	44	59.4	42	56	86	57.7	30	40.54	33	44	63	42.3
<b>PWB</b>	<b>35</b>	<b>47.3</b>	<b>31</b>	<b>41.3</b>	<b>66</b>	<b>44.3</b>	<b>39</b>	<b>52.7</b>	<b>44</b>	<b>58.7</b>	<b>83</b>	<b>55.7</b>

NB. AU: autonomy, EM: environmental mastery, PR: positive relation with others, SA: self-acceptance, PIL: purpose in life, PG: personal growth and PWB: psychological wellbeing.

Table 6 shows that, 80(53.6%) Manjo Group had high scores on autonomy out of which 36(48.6%) males, 44(58.6%) females and 69(46.3%) scored low out of these 38(51.3%) were males and 31(41.3%) were females. With regard to environmental mastery, 83(55.7%) of the Manjo respondents had high scores out of which 40(54.0%) were males and 43(57.3%) were females and 66(44.3%) had low scores out of which 34(45.9%) were males and 32(42.6%) were females. Concerning the positive relation sub scales of psychological well-being, 70(47.0%) scored high out of which 35(44.3%) were males and 35(46.7%) were females and 79(53.0%) had low level of scores out of which 39(52.7%) were males and 40(53.3%) were females. On self-acceptance scale 86(57.7%) had high scores out of which 44(59.4%) males and 42(56%) were females and 63(42.3%) scored low level out of which 30(40.54%) were males and 33(44%) were females. On the dimension of purpose in life 78(52.3%) had high scores out of which 34(45.9%) were males and 44(58.6%) were females and 71(47.7%) scored low scores 40(54.0%) being males and 31(41.4%) females. With regard to personal growth 80(53.7%) had high scores out of which 33(44.6%) were males and 47(62.7%) were females and 69(46.3%) scored low out of which 41(55.4%) were males and 28(37.3%) were females. Regarding the total psychological

wellbeing, 83 (55.7%) of the Manjo had low psychological wellbeing whereas only 66(44.3%) of them had above average psychological wellbeing. This analysis is done by mean spilt using the mean score of the sub and total psychological wellbeing dimensions.

**4.1.5. Spear man’s rho Correlation coefficient in the measure of Perceived discrimination and Psychological well being among Manjo Group**

PD	AU	EM	PG	PRO	PIL	SA	PWB
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One of the basic research questions of the study was to examine the extent of relationship between Perceived discrimination and Psychological well being among Manjo Group. To identify the direction and strength of the relationship the researcher used Spear man’s rho correlation coefficient method of analysis. The demonstration of the tables below could enable us to answer this question. The obtained correlation results indicated for the association of perceived discrimination with each six dimensions of psychological well-being and the total psychological well-being across gender.

Table 7; *Spear man’s rho ( $r_s$ ) correlation in the measure of perceived discrimination and psychological wellbeing dimensions in Manjo Group (Sex: Male, N= 74)*

Perceived discrimination	Correlation	-							
	Coefficient								
Autonomy	Sig. (2-tailed)								
	Correlation	-.234*	-						
Environmental mastery	Coefficient								
	Sig. (2-tailed)	.045							
Personal growth	Correlation	.174	.260*	-					
	Coefficient								
Positive relation with other	Sig. (2-tailed)	.137	.025						
	Correlation	-.279*	-.272*	-.317**	-				
Purpose in life	Coefficient								
	Sig. (2-tailed)	.016	.019	.006					
Self acceptance	Correlation	-.185	.046	.045	-.163	-			
	Coefficient								
Psychological wellbeing	Sig. (2-tailed)	.114	.696	.700	.165				
	Correlation	-.487**	-.216	-.191	.153	.050	-		
Total Psychological Wellbeing	Coefficient								
	Sig. (2-tailed)	.000	.065	.102	.193	.669			
Total Psychological Wellbeing	Correlation	-.466**	-.112	-.278*	-.038	.148	.066	-	
	Coefficient								
Total Psychological Wellbeing	Sig. (2-tailed)	.000	.341	.017	.746	.210	.575		
	Correlation	<b>-.774**</b>	<b>.359**</b>	.179	.077	<b>.417**</b>	<b>.419**</b>	<b>.487**</b>	-
Total Psychological Wellbeing	Coefficient								
	Sig. (2-tailed)	<b>.000</b>	.002	.127	.512	.000	.000	.000	

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

The correlation table 7 indicates the Spearman's rho correlation coefficients among Perceived discrimination and six psychological wellbeing dimensions such as autonomy, environmental mastery, and personal growth, positive relation with others, purpose in life and self acceptance and with the total psychological wellbeing of males in Manjo Group. From the value of the correlation coefficients given in table 7, most of the variables are significantly correlated and some are not correlated. Such wellbeing dimensions as purpose in life, self acceptance, personal growth and autonomy for males ( $r_s = -.487$ ,  $p = .000 < 0.01$ ;  $r_s = -.466$ ,  $p = .000 < 0.01$ ;  $r_s = -.279$ ,  $p = .016 < 0.05$  &  $r_s = -.234$ ,  $p = .045 < 0.05$ ) respectively were significantly correlated. When we see the direction of the relationship, each dimension reflects negative association and these implies for negative relationship in the total psychological wellbeing (i.e.

$r_s = -.774, p=.000<0.01$ ). As thus, there is ‘statistically significant strong negative relationship’ between Perceived discrimination and total psychological wellbeing among Manjo males.

Table 8; *Spear man’s rho ( $r_s$ ) correlation in the measure of perceived discrimination and psychological wellbeing dimensions in Manjo Group (Sex: Female, N= 75)*

		PD	AU	EM	PG	PRO	PIL	SA	PWB
Perceived discrimination	Correlation Coefficient	-							
	Sig. (2-tailed)								
Autonomy	Correlation Coefficient	-.279*	-						
	Sig. (2-tailed)	.015							
Environmental mastery	Correlation Coefficient	-.406**	.207	-					
	Sig. (2-tailed)	.000	.075						
Personal growth	Correlation Coefficient	-.344**	-.210	-.156	-				
	Sig. (2-tailed)	.003	.071	.181					
Positive relation with other	Correlation Coefficient	-.396**	-.022	-.016	.228*	-			
	Sig. (2-tailed)	.000	.850	.891	.049				
Purpose in life	Correlation Coefficient	-.151	-.159	-.040	-.102	-.219	-		
	Sig. (2-tailed)	.195	.172	.731	.384	.059			
Self acceptance	Correlation Coefficient	-.382**	-.033	-.092	.005	-.048	.008	-	
	Sig. (2-tailed)	.001	.781	.434	.969	.680	.949		
Psychological wellbeing	Correlation Coefficient	<b>-.954**</b>	.326**	.455**	.333**	.409**	.149	.362*	
	Sig. (2-tailed)	<b>.000</b>	.004	.000	.003	.000	.201	.001	

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

Regarding female respondents (as displayed in table 8), except purpose in life, all five dimensions are significantly and negatively associated with perceived discrimination. As thus,  $r_s = -.279, p= 0.15<0.05$  for autonomy,  $r_s = -.406, p=.000<0.01$  for environmental mastery;  $r_s = -.344, p=.003<0.05$  for personal growth;  $r_s = -.396, p=.000<0.01$  for positive relation with others;  $r_s = -.382, p=.001<0.01$  for self acceptance. In the total psychological wellbeing, there is a



‘statistically significant and very strong negative relationship’ with Perceived discrimination (i.e.  $r_s = -.954$ ,  $p < 0.05$ ). That means a participant with high level of Perceived discrimination is very strongly and negatively associated with low level of Psychological wellbeing.

#### 4.1.6. Mean difference in Perceived discrimination between Manjo and non-Manjo

One of the purposes of this study was to investigate whether there is significant mean difference in Perceived discrimination between Manjo and non-Manjo and this across male and female. By using the independent sample t-test the results obtained were presented as follows in Table 11.

Table 11; *Independent sample t-test for difference in Perceived discrimination between Manjo and non-Manjo Group (N=298)*

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
PD	Equal variances assumed	151.48	.000	81.62	296	.000	30.45	.37

PD: Perceived Discrimination P < .01 (2-tailed).

Table 11 shows the t-test value of significant mean difference in perceived discrimination between Manjo and non-Manjo Group. On the other way, Manjo group ( $M = 45.95$ ,  $SD = 4.3$ ) had higher mean on perceived discrimination than non-Manjo group ( $M = 15.5$ ,  $SD = 1.4$ ) and  $t(296) = 81.6$ ,  $p = 0.000 < 0.01$ ). Strength of association measure ( $\omega^2$ ) was calculated to see the effect size of differences in the mean and multiplied by 100. Thus, using the formula  $t^2 - 1 / t^2 + n_1 + n_2 - 1 = 81.62^2 - 1 / 81.62^2 + 149 + 149 - 1 = 0.95$ . As a result, 95% of variation explained in the variable can be attributed to the difference between Manjo and non-Manjo groups.

Table 12: *Result of t-test for equality of means on perceived discrimination between male and female respondents of Manjo Group:*

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference

PD	Equal variances assumed	4.008	.047	-2.08	147	.039	-1.5	.70
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PD: Perceived Discrimination P< .05 (2-tailed).

As it is illustrated in table 12, the t-test value with the mean score of (M= 46.68, SD= 4.58) for females had higher mean than that of males (M= 45.21, SD= 3.94);  $t(147) = -2.08$ ,  $p=.039<0.05$ ). This on the other means signifies that, though little variation of mean exists between the two genders (male and female) there is a statistically significant difference. Generally the result of mean variation test shows that males and females of Manjo group perceive discrimination differently. Strength of association measure ( $\omega^2$ ) with the formula  $t^2-1/t^2+n1+n2-1 = -2.08^2-1/-2.08^2+74+75-1=0.02$ . Thus, 2.2% of variation explained in the variable can be attributed to the difference between male and female.

#### 4.1.7. Difference in Psychological Well-being between Manjo and non-Manjo Group

The other purpose of this study was to investigate whether or not there is significant mean variation in the measure of Psychological Well-being between Manjo and non-Manjo and this across males and females. The statistical results obtained were presented in the following tables.

Table13: *Independent sample t-test for difference in Psychological Well-being between Manjo and non-Manjo (N=298)*

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
PWB	Equal variances assumed	31.4	.000	-100.09	296	.000	-97.85	.97

PWB: Psychological well-being P< .01 (2-tailed).

Table 13 indicates the result of independent sample t test that revealed significant mean difference in the measure of psychological wellbeing among Manjo and non-Manjo with the mean score of (M=126.2, SD=6.62; M=224.1, SD=9.9) respectively and with t- value of  $t(296) = -100.09$ ,  $p=.000<0.01$ . Thus, the result suggests that there is significant mean difference in the measure of psychological well-being between Manjo and non-Manjo Group. The effect size in

mean difference ( $\omega^2$ ) was calculated with  $t^2-1/t^2+n1+n2-1= -100.09^2-1/-100.09^2+149+149-1= 0.97$ . Therefore, 97% of variation explained in the dependent variable could be attributed to the difference between two groups.

Table14: *Result of t-test for significant mean differences on Psychological Well-being between male and female respondents of Manjo Group*

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
PWB	Equal variances not assumed	.068	.79	3.95	146	.000	4.09	1.03
PWB: Psychological well-being				P< .01 (2-tailed).				

As shown in table 14, the t-test revealed that the mean difference in the psychological wellbeing score of Manjo males and females with mean value of (M=128.3, SD=6.5 and M=124.2, SD=6.1) respectively is significant under the t-value of  $t(146) = 3.95$ ,  $p = .000 < 0.01$ . The result suggests that there is a mean difference across gender in the level of psychological wellbeing among Manjo Group. To see the strength of association measure ( $\omega^2$ ) for the effect size difference in the means,  $t^2-1/t^2+n1+n2-1= 3.95^2-1/3.95^2+74+75-1= 0.089$ . As thus, 8.9% of variation explained in the dependent variable can be attributed to the difference between male and female.

## 4.2. DISCUSSION

Based on many reviews and searches including psycInfo search for “ethnic” or “ethnicity”, “culture” or “cultural”, and “mental health” or “psychological distress” or “psychological well-being”, the wide range of theoretical and empirical works have been added to psychological research and some released here to supplement the report. Moreover, several studies have been done to describe the relationship between culture-related phenomena and mental health outcomes among different racial and ethnic minority groups in the United States and other western countries. The present study focused on investigating perceived discrimination and psychological well-being among Manjo Ethnic Minority Group that is not uncommon yet is relatively understudied. Thus, this section of the study aims at discussing the major findings of the current study in line with previous research findings reviewed in the literature.

The mean score on the level of perceived discrimination (in table 4) has confirmed that Manjo respondents perceive ethnic based social stigma higher than non-Manjos’. As the data revealed on the measure of adapted perceived discrimination scale on daily basis, Manjos’ perceive many times (often) that they are socially discriminated and stigmatized. Considering the mean scores as average score on the given measurement scales, Manjos’ Group is (M=45.21, SD=3.94) for males and it is (M=46.68, SD=4.58) for females whereas for non-Manjos’ (M= 15.47, SD=1.59) in males and it is (M= 15.52, SD=1.22) in females. Concerning reporting the level of perceived discrimination behaviors which are believed to occur in daily basis among Manjo group, the above mean score presents that participants of the Manjo have reported a high variation in perception of the experience of all listed discriminative behaviors from non-Manjo people. In first glance the mean score of total Manjo respondents perceive higher than non-Manjo and the gender differences are observable that the presented data indicates there is a slight perceptual difference in both cases.

On the other hand, non-Manjos’ have scored low in perceived discrimination when compared to Manjos’. This in the other way indicates that there is a very rare case (almost none) to experience perceived ethnic discrimination in non-Manjos by other ethnic group including Manjos’ in their day to day life basis. This supports the notion that identifying strongly with a stigmatized group intensifies perceived discrimination in relation to being a member of that social group (Crocker & Major, 1998). The results were indicative of perceived discriminative behaviors of Manjo ethnic adults in such a way that “ethnic based negative assumptions, ethnic

based less respect, receiving poorer service at restaurant/bars, called names or insulted due to ethnicity and some other thought patterns” are evident.

The results obtained regarding the psychological wellbeing (in table 5) of Manjo Ethnic Minority Group and non-Manjo (Gomero) which is measured based on the adapted psychological wellbeing scale with six independent dimensions ranging from autonomy or sense of independency to self acceptance shows that Manjo Minority respondents have low psychological wellbeing with relative to non-Manjos (i.e.  $M=226.21$ ) for males and ( $M=222.02$ ) for females is higher than ( $M=128.31$ ) for Manjo males and ( $M=124.21$ ) for females.

Perceived discrimination and different variables incorporated in the conceptualization of psychological wellbeing in the present study revealed significant relationship in Manjo Group. An examination of Pearson product moment correlation (as indicated in table 7 and 8) discovered that there was statistically significant negative relation between Perceived discrimination and psychological wellbeing in both males and females. The result implied that the level of Perceived discrimination of respondents’ increases their psychological wellbeing tends to decrease. In support of this, Liebkind and Jasinskaja (2000) found that psychological wellbeing was negatively associated with perceived discrimination based on a number of indices (depression, anxiety, psychosomatic symptoms, self-esteem, life satisfaction and behavioral problems) in a Finnish study of immigrants and minority youth originating from a range of cultural backgrounds such as Turkey, Somalia and Vietnam.

This result is also consistent with some previous studies. In line with this, an in-depth cross-national analysis of the association between perceived discrimination and psychological well-being in the USA compared with South Africa could be informative. Both countries share a history of legally enforced White supremacy and endogamy, and racial inequality that endures into the twenty-first century (Williams et al. 2010). Based on this the data obtained in this comparative study indicates that there were large racial differences in psychological well-being (self-esteem and mastery) in South Africa, with Whites reporting higher levels of both of these psychological resources than non-Whites. On the other study conducted by Carter, et al. (2012), because of the pervasive nature of race, especially for racial minorities, it has been shown to have a strong relationship with perceived discrimination and psychological distress for this population.

There is also a considerable amount of research showing that perceived discrimination has a strong association with psychological distress (Garcia, et al., 2014), especially among racial and ethnic minorities (Williams & Mohammed, 2009). Even though there is no one study directly measured the association between perceived discrimination and psychological well-being among Manjo Minority group in our country context, the present study has found the reliable findings with the above researches in the context of Ethnic Minorities. That is (as indicated in table 7 & 8 above), Spearman's rho correlation ( $r_s$ ) =  $-.774$ ,  $p=0.000<0.01$  for males and it is  $r_s = -.954$ ,  $p=0.000<0.01$  for female respondents of Manjo group. These strong to very strong negative associations in Manjo Minorities could possibly be linked to the fact that being socially discriminated and stigmatized will shrink the psychological well-being of individuals. Thus, being in such atmosphere would not foster the positive psychological development and could not have appreciable adjustment issues. On the other hand, having higher levels of perceived racial/ethnic discrimination were associated with lower level of psychological well-being and, subsequently, it with lower levels of sub-wellbeing dimensions such as purpose in life, self acceptance, personal growth and autonomy for males ( $r_s = -.487$ ,  $p=.000<0.01$ ;  $r_s = -.466$ ,  $p=.000<0.01$ ;  $r_s = -.279$ ,  $p=.016<0.05$  &  $r_s = -.234$ ,  $p=0.45<0.05$ ) respectively for males.

Although many prior studies were US based, most research findings for example, Williams et al. (2003, pp.129-131) conclude that consistent findings show “perceptions of discrimination tend to be associated with poorer psychological health across a broad range of outcomes and across socially disadvantaged groups in different societies”.

The result of present study on mean variation of Perceived discrimination between Manjo and non-Manjo Group is shown in table 11 in previous chapter. An investigation of independent sample t-test revealed that there is significant mean difference in perceived discrimination between Manjo and non-Manjo. i.e.,  $t(296) = 81.6$ ,  $p=.000<0.01$ ). The mean values on the indicator are indeed still higher for those belonging to Ethnic Minority Groups. The patterns of the differences by ethnic background are straightforward at first sight. Hence, using the ‘equal variance assumed’ test, the t-test revealed that there is significant mean difference in perceived discrimination between Manjo and non-Manjo Group. This in the measure of effect size, 95% of variation attributed to the difference between the groups. This impression could gone consistent with one study conducted by Awosogba (2014, p. 60) in the theoretical and empirical literature focusing on Black immigrants in USA, that those who perceived discrimination coming from

European-Americans reported higher frequency of perceived discrimination ( $M=14.774$ ,  $SD=4.674$ ) than those who did not come from European Americans ( $M=11.93$ ,  $SD=5.284$ ).

An extensive literature, much of it generated in the 1950s and 1960s, articulated the line of optimal human functioning. Included were views of self-actualization (Maslow 1968), maturity (Allport 1961), individuation (Jung 1933), life-span development (Erikson 1959), the fully functioning person (Rogers 1961), and positive mental health (Jahoda 1958) as cited in Ryff (2003). These humanistic accounts emphasized the full growth of the individual and successful negotiation of challenges confronted in life, such as finding meaning and purpose, having a sense of mastery, and being capable of autonomous action (Ryff & Singer, 1996). Drawing on points of these theoretical formulations, the present study has obtained the data on the measure of psychological wellbeing among Manjo and non-Manjo Group. The statistical analysis for significant mean difference in the psychological well-being measure between Manjo and non-Manjo Group revealed the significant mean difference with the mean score of ( $M=126.2$ ,  $SD=6.62$ ;  $M=224.1$ ,  $SD=9.9$ ) respectively and with t- value of ( $t(296) = -100.09$ ,  $p=.000 < 0.01$ ) and this with 97% of variation explained in the dependent variable which could be attributed to the difference between the two groups. Thus, the result is consistent with some eudaimonic well-being (including Psychological well-being) literatures in which studies of social inequality have shown that those with disadvantaged groups have lower Psychological well-being (Ryff and Singer, 2002).

Table 12 above shows the Levene's test for equality of variance and the actual t-test for significant mean difference in the measure of perceived discrimination across gender in Manjo. Using independent sample t-test, the result shows that there is significant mean difference in perceived discrimination between Manjo males and females. i.e. t-value of ( $t(147) = -2.08$ ,  $p=.047 < 0.05$ ) with 2.2% of variation explained in the variable that can be attributed to the difference between male and female. Although there is statistical significant difference across gender, this finding is contradictory with some western researches. For example (Perez, Fortuna, and Alegria, 2008) studied some correlates of day to day discriminations among Latino adults in U.S and found that those respondents who did report discrimination, significantly more men than women reported discrimination. However present study contradicts with this idea because the level of perception (as it was discussed above), is slightly higher for females than males. And it is totally inconsistent with the finding by Kessler, Mickelson and Williams (1999) which found

that there is no significant gender difference in major lifetime perceived discrimination. However they revealed that men are nearly twice as likely as women to report frequent day-to-day perceived discrimination.

One basic research question of the current study was checking for gender mean differences concerning psychological well-being measure. Hence, the independent sample t-test revealed that there is significant mean difference in the level of psychological well-being among both groups (Manjo and non-Manjo). It is indicated in the above table 14, the independent sample t-test with  $t(147) = 3.95$ ,  $p = .000 < 0.01$  with 8.9% of variation explained in the dependent variable that can be attributed to the difference between male and female. This data is also inconsistently obtained with other previous findings in the area. Psychological well-being is influenced by socio-demographic factors, such as age, gender, socioeconomic status, race/ethnicity and culture (Springer et al. (2011)). The study conducted by Ryff and Keyes (2001), few gender differences have been identified, with women generally rating themselves higher on positive relations and personal growth than men. Some of these finding is replicated here by female respondents on positive relations rated they as high in both groups. But regarding personal growth dimensions, the opposite is true here by female respondents scored lower. In the total psychological well-being, as it was discussed in the above chapter, table 5 presents the mean scores among the two groups are 128.31 and 124.21 for male and female respondents of Manjo and it is 226.21 and 222.02 for male and female respondents of non- Manjo respectively. From this general impression, even though the mean differences across gender are slight, it is higher for males than females. A review of the related literature shows that among the general population, gender differences in psychological functioning and health are well documented (Dekker et al., 2007; Mezulis and Abraham, 2008).



## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1. SUMMARY**

The general purpose of this study was to explore perceived ethnic discrimination and psychological wellbeing among Manjo Ethnic Minorities and non-Manjo Group. Furthermore the research has explored the relationship between perceived discrimination and psychological wellbeing, mean variation between perceived discrimination and psychological wellbeing and across selected demographic characteristics in line with the main objective of the study. To achieve the purpose of present study five basic questions have been put together:

1. What is the current status of perceived discrimination and psychological wellbeing among Manjos and non-Manjo Group?
2. What is the relationship between perceived discrimination and psychological well-being among Manjo Ethnic Minority group?
3. How significantly different are the Manjo Ethnic minority in the measure of psychological well-being from other Ethnic (non-Manjo) Group?
4. What statistical difference exists in perceived discrimination measure of Manjo Ethnic Minority Group among males and females?
5. Is there a variation in psychological well-being measure of Manjo Ethnic Minority Group among males and females?

To answer these basic research questions three rural kebeles with five respective districts (Gotes) in one zonal woreda (Gimbo) were selected as study sites comprehensively. Both Manjo and non-Manjo respondents from the selected districts were incorporated to the study using stratified random sampling. The data for the study were gathered through adopted questionnaires and semi structured interview guide. Demographic questionnaire, perceived discrimination and psychological wellbeing scale were administered and completed by both Manjo and non-Manjo respondents. To analyze the data from the quantitative survey descriptive statistics (mean, SD, percentages), t-test and Spear man's rho correlation were employed. The following major findings were found from the analysis of the quantitative data.

- Majorities of Manjo respondents scored high in perceiving that they are discriminated due to ethnicity in the measure of daily basis of ethnic discrimination scale whereas non-Manjo

perceive almost none. While the majority of Manjo participants scored lower on psychological wellbeing, majorities of non-Manjo participants scored higher on psychological wellbeing. In general, the psychological wellbeing of Manjo Ethnic Minority Group is relatively low in the data obtained by adapted scale.

- Spearman's rho correlation was computed to answer one basic research question by investigating association between perceived discrimination and psychological well-being among Manjo Group. The findings indicated that there is a significant and strong to very strong negative association between perceived discrimination and psychological well-being in males and females respectively.
- The t-test comparison of group means on perceived discrimination and psychological well-being of Manjo and non-Manjo showed a significant mean difference in both cases (i.e. the mean score of Manjo respondents in perceived ethnic discrimination is significantly higher from non-Manjo participants). On the other hand, the mean score of Psychological well-being is significantly higher in non-Manjo group than Manjo participants.

## 5.2. CONCLUSION

Based on the major findings of the study, the following conclusions are drawn in line with the objective of the study.

While the majority of the Manjo participants scored lower on the measure of psychological wellbeing, the majority of non-Manjos scored high on psychological wellbeing scale. In general, the result of this study shows that the majority of Manjos have poor in the measure of total psychological wellbeing and also in the sub-psychological wellbeing it was found to be low. The relationship between perceived discrimination and psychological wellbeing among Manjo Ethnic Minority Group implies that the increase in independent variable (perceived discrimination) is inversely related with the decrement in the level of dependent variable (psychological wellbeing) among Manjo Group across gender. Moreover, the statistically significant mean variation in perceiving ethnic discrimination on daily basis between Manjo and non-Manjo Groups and this across male and females was obtained. Thus, the finding indicated that Manjo Group perceives ethnic based perceived discrimination higher than non-Manjo Group.

### 5.3. RECOMMENDATIONS

Based on the major findings of the study, the following points are recommended:

- Though, there exists an affirmative action given by the Government for the Manjo Ethnic Minority group, it should be comprehensively extended to the maximum development of awareness in both groups (Manjo and non-Manjo) by targeting the adverse psychological effects of discrimination.
- As the researcher observed during the research process, there are some psycho-social service provisions by non-governmental religious organization in those selected kebeles such as CVM (Contribution of Voluntary Missionaries) and Action Aid Ethiopia. Minorities need special life style guidance and counseling programs. This is a specialized service which demands adequate training on the part of the counselors. It is therefore recommended that the above organizations may have to consider the possibility of recruiting qualified counselors or social workers.
- For schools around the community, running the school counseling service for growing Minority children and students by incorporating life skill trainings to raise their sense of self, autonomy and integration issues is very essential.
- Since the issue of securing equality in human being is the task of both local and regional government, accelerated awareness creation programs and life skill trainings be supposed to be designed in regular basis, education and trainings on human rights and equalities should deliberately be given to both Manjo and non- Manjo people (especially in the rural community) in different occasions and places such as kebeles, schools, etc.
- Psychological care is equal importance as that of other needs like providing food in for human being. Hence, individuals of non-Manjo Group need to understand the emotional problems of Manjo Minorities and should promote love and respect for Manjo Group.
- Finally, there is also a need for future exhaustive qualitative studies to gain detailed understanding in answering the “how” and “why” of the current behaviors and experiences of

Manjo Ethnic Minority Group in their real world. Thus, there is a need for more research to demarcate the psychological problems of Manjo Minorities.

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**Appendix: A**  
**Jimma University**  
**College of Education and Behavioral Studies**  
**Department of psychology**

The purpose of this questionnaire is to gather information regarding to perceived discrimination & psychological wellbeing among Manjo ethnic minority groups. This questionnaire has three parts: the first part has demographic questions about the respondents; the second part has Ryff's Scale of Psychological Wellbeing Scale & the third involves Flores et, al., scale of perceived discrimination. The information you provide has a very important input in the direction and completion of this study, so please try to be honest, and careful. There is no one to judge you because there is not right or wrong answer for the questions. The information will be kept confidential and be only applied for the study. Yours right information helps to reach the goals of the study.

***Thank you for investing your time and honesty completing this questionnaire!***

**Part one: Background Information**

**Direction:** please indicate your answer by making (√) in the box that corresponds to your answer or to write the correct answer on blank space.

1. Age \_\_\_\_\_
  2. Sex: Male       B. Female
  3. Educational status \_\_\_\_\_
- Have no any educational background
- Literacy only
- Elementary level (1-8)

High school level

Graduated (any) \_\_\_\_\_

**Part two: RYFF SCALES OF PSYCHOLOGICAL WELL-BEING**

**Direction:** The following set of statements deals with how you might feel about yourself and your life. Please remember that there are neither rights nor wrong answers. Put (✓) mark that best describes the degree to which you agree or disagree with each statement

	Strongly Disagree	Disagree	Disagree Slightly	Agree Slightly	Agree	Strongly Agree
1. Most people see me as loving and affectionate.						
2. I am not afraid to voice my opinion, even when they are in opposition to the opinions of most people.						
3. In general, I feel I am in charge of the situation in which I live.						
4. When I look at the story of my life, I am pleased with how things have turned out.						
5. Maintaining close relationships has been difficulty and frustrating for me.						
6. My decisions are not usually influenced by what everyone else is doing						
7. The demands of everyday life often get me down						
8. In general, I feel confident and positive about myself						
9. I often feel lonely because I have few close friends with whom to share my concerns						
10. I tend to worry about what other people think of me						
11. I do not fit very well with the people and the community around me						

	Strongly Disagree	Disagree	Disagree Slightly	Agree Slightly	Agree	Strongly Agree
12. I think it is important to have new experiences that challenge how you think about yourself and the world						
13. My daily activities often seem trivial and unimportant to me						
14. I feel like many of the people I know have gotten more out of life than I have.						
15. I enjoy personal and mutual conversations with family members or friends						
16. Being happy with myself is more important to me than having others approve of me.						
17. I am quite good at managing the many responsibilities of my daily life						
18. When I think about it, I haven't really improved much as a person over the years						
19. I don't have a good sense of what it is I'm trying to accomplish in my life						
20. I like most aspects of my personality						

21. I don't have many people who want to listen when I need to talk						
22. I tend to be influenced by people with strong opinions						

	Strongly Disagree	Disagree	Disagree Slightly	Agree Slightly	Agree	Strongly Agree
23. I often feel overwhelmed by my responsibilities						
24. I have a sense that I have developed a lot as a person over time.						
25. I used to set goals for myself, but that now seems a waste of time.						
26. I made some mistakes in the past, but I feel that all in all everything has worked out for the best						
27. It seems to me that most other people have more friends than I do.						
28. I have confidence in my opinions, even if they are contrary to the general consensus.						
29. I generally do a good job of taking care of my personal finances and affairs.						
30. I do not enjoy being in new situations that require me to change my old familiar ways of doing things.						
31. I enjoy making plans for the future						

and working to make them a reality.						
32. In many ways, I feel disappointed about my achievements in my life.						
33. People would describe me as a giving person, willing to share my time with others.						

	Strongly Disagree	Disagree	Disagree Slightly	Agree Slightly	Agree	Strongly Agree
34. It's difficult for me to voice my own opinions on controversial matters.						
35. I am good at juggling my time so that I can fit everything in that needs to be done.						
36. For me, life has been a continuous process of learning, changing, and growth.						
37. I am an active person in carrying out the plans I set for myself.						
38. I have not experienced many warm and trusting relationships with others.						
39. I often change my mind about decisions if my friends or family disagree.						
40. I have difficulty arranging my life in a way that is satisfying to me.						
41. I gave up trying to make big improvements or change in my life a long time ago.						
42. Some people wander aimlessly through life, but I am not one of them.						
43. I know that I can trust my friends, and they know they can trust me.						



44. I judge myself by what I think is important, not by the values of what others think is important.						
45. I have been able to build a home and lifestyle for myself that is much to my liking.						
46. When I compare myself to friends and acquaintances, it makes me feel good about who I am.						

**Appendix: B**

**ጅማ ዩኒቨርሲቲ**

**የሰነ-ትምህርት እና የሰነ-ባህሪ ኮሌጅ**

**የሳይኮሎጂ ትምህርት ክፍል**

የዚህ መጠይቅ ዋና አላማ የመንጃ ጎሳዎች የስነልቦና ደህንነት መጠንን መለካት እና ሌሎች ማለትም ከጎመር ማህበረሰብ በኩል የሚስተዋለውን በጎሳ ላይ የተመሰረተ የመገለል ግምት ጋር ያላቸውን ግንኙነት ለማወዳደር ይረዳ ዘንድ የተዘጋጀ መረጃ መስጠብ ይሆናል። መጠይቁ ሶስት ዋና ዋና ክፍሎች አሉት። የመጀመሪያው ክፍል አጠቃላይ በጥናቱ ተሳታፊዎች የግል መረጃን የሚመለከቱ ጥያቄዎች ሲሆን ሁለተኛው ክፍል ስነልቦናዊ ደህንነትን በተመለከተ የቀረቡ ጥያቄዎች እና ሶስተኛው ደግሞ በጎሳ ላይ የተመሰረተ የመገለል ግምትን በተመለከተ የቀረቡ ጥያቄዎች ናቸው። የሚሰጡት መረጃ የጥናቱን አቅጣጫ የሚመራና ጥናቱን ለማጠናቀቅ የሚረዳ ስለሆነ በጥናቱ ውስጥ ትልቅ ግብአት መሆኑን ተገንዝበው በጥንቃቄና በታማኝነት እንዲሞሉ በትህትና እጠይቃለሁ።

በምትሰጡት መልስ ይዘት የማትገመገሙ መሆኑን የማረጋገጥላችሁ ሲሆን የእርስዎን መረጃ ሚስጥራዊነት ለመጠበቅ ያስችል ዘንድ ስምዎን እና አድራሻዎን መጥቀስ አያስፈልግዎትም። መረጃው ለጥናቱ አላማ ብቻ የሚውል መሆኑን በተጨማሪም የምትሰጡት መረጃ ሚስጥራዊ እና ማን እንደሞላው ሊታወቅ የሚችልባቸው ሁኔታዎች አለመኖራቸውን ለምሳሌ፡- ስም፡ የሚማሩበት ት/ቤት ወይም የሚሰሩበት ድርጅት አለመጠቀሱን ልገልፅ እወዳለው።

**ይህን መጠይቅ በመሙላት ለምትሰጡኝ መረጃና ለምታደርጉልኝ ትብብር በቅድሚያ ክልብ አመሠግናለሁ!!**

**ክፍል አንድ፡ ጠቅላላ መረጃ**

**መመሪያ፡-** መልሶትን በሣጥን ምልክቱ ውስጥ የ(✓) ምልክት ያስቀምጡ በተጨማሪም ባዶ መስመር በሚያገኙበት ቦታዎች ላይ መልሶትን ይጻፉ።

1. እድሜ: \_\_\_\_\_ 2. ጾታ: ወንድ  ሴት  3. ጎሳ: ጎመሮ  መንጃ  4. ጎጥ \_\_\_\_\_  
 5. የት/ት ደረጃ: ምንም ያልተማረ  ማንበብና መጻፍ ብቻ  1ኛ ደረጃ (1-8)  2ኛ ደረጃ (9-12)

ምሩቅ ከሆኑ ይግለጹ \_\_\_\_\_

**ክፍል ሁለት /ለሁለቱም ጎሳዎች/**

የሚከተሉት አረፍተ ነገሮች እናንተ ስለራሳችሁ እና ስለ ህይወታችሁ የሚሰማችሁ ስሜት ላይ ሲያውጠነጥኑ ለየትኛውም ጥያቄ ትክክል ወይም ትክክል ያልሆነ መልስ አለመኖሩን ተገንዝባችሁ የሚከተሉትን 0/ነገሮች በምን ያህል መጠን መስማማታችሁን ወይም አለመስማማታችሁን ይህን ✓ምልክት በማስቀመጥ ይግለጹ።

ዓረፍተነገር	በጣም አልሰማም	አልሰማምም	በተወሰነ አልሰማም	በተወሰነ እሰማለሁ	እሰማለሁ	በጣም እሰማለሁ
1. ብዙ ሰዎች እኔን ሰው ወዳጅና አዛኝ አድርገው ያዩኛል						
2. ምንም እንኳን የኔ ሃሳብ ከሌሎች ሰዎች ጋር ተቃራኒ ቢሆንም ሃሳቤን ለመግለፅ ፍራቻ የለብኝም						
3. በአጠቃላይ በህይወቴ ውስጥ ያሉ ሁኔታዎች/ነገሮች በእኔ ቁጥጥር ስር እንዳሉ ይሰማኛል						
4. የኋላ ታሪኬን በማይበት ጊዜ ባሳለፍኩት ነገሮች ሁሉ ደስተኛ ነኝ						
5. ከሰዎች ጋር ያለኝን ቅርብ ግንኙነትን ጠብቆ ማቆየት ለኔ ከባድና ፈታኝ ነው						
6. አብዛኛውን ጊዜ ሌሎች ሰዎች የሚያደርጉት ድርጊት በኔ ውሳኔ ላይ ተጽእኖ አይፈጥርም						
7. ኑሮ ብዙ ጊዜ ፈታኝ ሆኖ አገኘዋለሁ						
8. በአጠቃላይ በራስ መተማመን እና ስለራሴ አዎንታዊ አመለካከት እንዳለኝ ይሰማኛል						
9. ብዙ ጊዜ የብቸኝነት ስሜት ይሰማኛል ምክንያቱም ሃሳቤን የማጋራቸው የቅርብ ጎደኞቼ ቁጥር ውስን በመሆናቸው						
10. ሰዎች ስለኔ ምን ያስባሉ የሚለው ነገር ያስጨንቀኛል						
11. በዙሪያዬ ካሉ ሰዎችና ማህበረሰብ ጋር በጥሩ ሁኔታ የምግባባ አይመስለኝም						
12. ስለራሴም ሆነ ስለአለም ያለኝን አመለካከት በአዳዲስ ልምዶች መፈተን ተገቢ ነው ብዬ አስባለሁ						
13. የዕለት ተለት እንቅስቃሴዎቼ ፍሬ የለሽ እና እርባ ነቢስ መስለው ይሰሙኛል						
14. በአብዛኛው የማውቃቸው ሰዎች ከኔ በተሻለ ኑሮ የተሳካላቸው ይመስለኛል						
15. ከቤተሰቦቼ እና ከጎደኞቼ ጋር በግልና በጋራ ጉዳዮች ላይ ግልፅ ውይይት ማድረግ ያስደስተኛል						
16. በሌሎች ሰዎች ተቀባይነት ከማግኘት ይልቅ በራሴ ደስተኛ ስለመሆኔ የተሻለ ቦታ አሰጠዋለሁ						
17. በእለት ህይወቴ ያሉብኝን ሃላፊነቶች በመወጣት						

21. ረገድ ጎበዝ ነኝ					
18. ቆም ብዬ ሳስበው ያለፈውን የህይወት ዘመኔን የባከነ መስሎ ይሰማኛል					
19. በህይወቴ ማከናወን ስላለብኝ ነገር በቂ ግንዛቤ አለኝ ብዬ አላስብም					
20. አብዛኛውን ስብዕናዬን እወደዋለው					
21. መናገር በምፈልግበት ጊዜ ብዙ አድማጭ የለኝም					
22. ጠንካራ አመለካከት ያላቸው ሰዎች በቀላሉ ተፅዕኖ ያሳድሩብኛል					
23. ብዙ ጊዜ በሃላፊነቴ ላይ የመሰላቸት ስሜት ይሰማኛል					
24. እንደግለሰብ በጊዜ ሂደት ብዙ ለውጦች በራሴ ላይ የተከሰቱ ይመስለኛል					
25. ቀደም ሲል ማሳካት የምፈልጋቸውን ግቦች አስቀምጥ ነበር አሁን ግን ጊዜ ማባከን መስሎ ይሰማኛል					
26. በህይወቴ አንዳንድ ስህተቶችን ብፈጽምም ነገሮች ሁሉ በስተመጨረሻ መልካም እንደሆኑ ይሰማኛል					
27. ብዙ ሰዎች ከኔ በተሻለ ብዙ ጓደኞች እንዳላቸው ይሰማኛል					
28. ሰዎች የሚሰማሙበት ባይሆንም በራሴ አቋም/አስተሳሰብ ሙሉ እምነት አለኝ					
29. የግል ጉዳዮቼን እና ገንዘቤን በማስተዳደር በኩል ጎበዝ ነኝ					
30. ቀደም ብዬ ድርጊቶችን መፈጸም የለመድኩበትን መንገድ የሚያስቀይረኝ አዲስ ሁኔታ ውስጥ መግባት አያስደስተኝም					
31. ማቀድና እቅድን እውን ለማድረግ መጣር ያስደስተኛል					
32. በህይወቴ ያገኘሁቸው ውጤቶች በብዙ መልኩ ለኔ ከበቂ ቦታ ስጥኛቸው					
33. ሰዎች ጊዜዬን ለማካፈል ፈቃደኛ የሆንኩ ደግ ሰው አድርገው ይገልፁኛል					
34. አከራካሪ በሆኑ ጉዳዮች ላይ የራሴን ሃሳብ መግለጽ ይከብደኛል					
35. ማከናወን የሚገባኝን ድርጊቶች ለማከናወን ጊዜዬን በአግባቡ ከፋፍዬ መጠቀም በደንብ እችላለሁ					
36. ህይወት ለኔ ቀጣይነት ያለው የመማር፣ የመለወጥና የማደግ ሂደት ነው					
37. ለእራሴ ያወጣሁትን እቅድ ተግባራዊ በማድረግ በጣም የተዋጣልኝ ሰው ነኝ					
38. ከሌሎች ጋር ብዙም አስደሳችና እምነት የሚጣልበት አይነት ግንኙነት ኖሮኝ አያውቅም					
39. ጎደኞቼና ቤተሰቦቼ በኔ ሃሳብ ውሳኔ ካልተሰማሙ ብዙ ጊዜ ሃሳቤን ቶሎ እቀይራለሁ					
40. ህይወቴን በሚያረካኝ መልኩ ማስተካከል ከባድ ይሆንብኛል					
41. በህወቴ ውስጥ መሻሻልን ለማምጣት መሞከር ካቆምኩ ብዙ ቆይቻለሁ					
42. ብዙ ሰዎች ያለዓላማ የሚኖሩ ቢኖሩም እኔ ግን ከነሱ ውስጥ አልመደብም					
43. እኔ ጎደኞቼን ማመን እንዳለብኝ አውቃለሁ					

እንዲሁም ጎደኞቹም እኔን እንደሚያምኑኝ አውቃለሁ						
44. ራሴን የምገመገመው ለኔ በሚመስለኝ መለኪያ እንጂ ሌሎች ባስቀመጡልኝ መለኪያ አይደለም						
45. ለኔ የሚመችና የሚስማማ የኑሮ ዘይቤ መመስረት ችያለሁ						
46. እራሴን ከጓደኞቼና ከማውቃቸው ሰዎች ጋር ሳነፃፀር በማንነቴ ደስ ይለኛል						

**Appendix: C: Kafinono version (PWB ITEMS)**

**Jimmi yuuniversiiti**

**Doyoonaa Shuriyee saayinse Kolleejjo**

**Saayikoolooji Doyee kuxo**

Hin echeechi inde gaboo Manji gooseena’ochi qelli diggittinee /የስነልቦና ደህንነት/ hinnoon boshoon Gomereena’owaane boono toommoch shago hakkimm xu’oon gibenoon boonosh shalligoon dambe qell iiwittine hinnoon daggooch beet xibittinon ariyooch tunemmona; Ubbe echeena’o keeje indinde kuxina’o beeteete. Inne kuxo: hin boshoon qoodiyeemm asheena’och qelli qihoo; 2nno: qelli diggittinee /የስነልቦና ደህንነት/ hinnoon ciinnimm echeena’onaa 3nnoo wotta eb Manji gooseena’och qelli shalligoon /gibenoon/ boono toommooch shaggiibeet xu’on ciinnimmona giddet echeena’one.

**Shalligicho:** itto immeemm ubbe qiheena’ona itto echiyaachemmo tunoon xiishiyaabe ubbe itto wocheena’ocho tunegaata koote woyee ibere wochoo nowaana aallo tunoon biriiho.

- **Itto shigoon kooro qaawiyaaache**
- **Itto qelli qihoo amee gommonoonna tunegaata baddi keyaache.**

***Ebi qihoon imona itto bekkii iibariyooch shiichoona oogichaa galletoo!!***

**KUXO IKKO: Indinde Qiheena’o**

**Bo’oo: Itto wochoon giddet sanduuqooch ebi (✓) malletoon kotiyoonna woyee shokke xaa’ooch (hoyooch) shaahimm wochoon koroona bekkiiibot.**

1. Eeno \_\_\_\_\_ 2. Animoo: Anaamo  Maache  3. Gooso: Gomero  Manjo
4. Xuggoo \_\_\_\_\_ 5. Doyee daqqo: Halla doyaano  Shemmoonna kooroo  Inne daqqo (1-8)
- 2nne daqqo (9-12)
- Diireeto (ame daqqoonno) \_\_\_\_\_

**KUXO GUTTO /Gutte gooseena’oochoonna/**

Ebiyee desh giddet ubbe echeena’ooch ame kooto woyee ibere wocho aallo tunoon digenoonna ittoshin tatoonna ciinnimmi wochooch eb✓ malletoon kotiiibot.

**Wocheena’och Gatiyoo:**

- 1= Oogichaa mashaameyaach      2= Mashaameyaach      3= Aree wotton mashaameyaach**  
**4= Aree wotton mashaameeho      5= Mashaameeho      6= Oogichaa mashaameeho**

<b>Qoppemm echeena'o</b>	Oogichaa mashaamey aach	Mashaam eyaach	Aree wotton mashaamey aach	Aree wotton mashaamee ho	Mashaa meeho	Oogichaa mashaame eho
1. Wodde asho taan ashich ayinimmonaa ashi shuno shaahii'i ciinniye						
2. Amoonna ta shalligo ashichoyee bibaritaanna ta shalligoon kichii geton shataach						
3. Ubba ta kashee dagg beet mooyina'o ta sheeree maac beetina'o shaahii ciicheheete						
4. Gubb ta beshiit mooyina'on ta shalligimmona taan emirikkiyeete						
5. Ashoona taachi beet yeshoon quyee yago teach maggoone						
6. Wodde aaboon bare asheena'o halliibeet mooyo ta toommooch iritoo hallaache						
7. Beemo ubba teach iritoo tuneek bekkehe						
8. Ubba ta qelli gibenoona teach kaame shalligoo beeto shaahi ciichehe						
9. Wodde aaboon ikkeetittino teach waayeehe, naboona ta shalligoon ta qoodemm katin nuucho ta muccoonane						
10. Asheena'o teach amo shalligiibeeteete immo taan xuuxihe						
11. Ta kaamooch beet ashoona shiishoowaan gaaawe hinnoona mashaameebeeto taach shaahaache.						
12. Taachoonna tuneba ubba hin aageteetch beet ciinon /shalligoon/ baribare andire yaweena'ona qoppo shaahimmone iyaa shalligiho						
13. Heey ta shuuraareena'o ubba moochaafaalleena'ona gaacaallo shaahi teach ciicheheete						
14. Woddiyaa ta ariyaabeet asheena'o taaye gaawe beem hinnooch beetina'o teach shaahiyeete						
15. Ta kechi asheena'onaa ta nuucheena'ona tookkaa gogoona qelli moosheena'o toommooch kaame ihaateyoo gedo taan emirikkiye						
16. Bare ashoona mashaamoon daachoyeena taqelloona emiroon ooge xaa'o immo						
17. Ta heeyi kashooch beet wullittineena'on keyona kuppho taane						
18. Neexee ta shalligimmona beshet ta kashee gooro ubba teach duubo shaahiye						
19. Ta kashooch ta shun beda mooyon beddit digenoo teach beete iyaa shalligiho						

20. Wodde ta shuriyeena'on shunno						
21. Yibbaato ta qaawimm goorooch ellemm asho teach aalla						
22. Kupphe ciino/shalligoo beet asheena'o kette gommona ta shalligoo kepheheete						
23. Wodde aaboon ta wullittine toommooch mandiyoo teach waayeehe						
24. Ta qelli ashittinnoomon gooroona wodde shaddiyeena'o ta toommooch ciichetina'o teach shaahiyeete						
25. Shiichoona ta toocci bede gabeena'on kotiibeettaana, tunebaan and gore micho baach teach shaahii ciieheete						
26. Ta kashooch ikkikke dabeena'on ta hallitaanoona mooyina'o ubba ciiroocha mashaamemmina'o tuneek bekeheete						
27. Wodde asheena'o taaye gaawe nuuchechina'o shaahi teach bekeheete						
28. Asheena'o boono mashaameemmo tuno qajjiteena ta qelli shalligoona gaawe gibeno taach beete						
29. Ta qelli moosheena' onaa gijjoonon mashaamikki qeejjoona kupphe asho taane						
30. Shiichoona mooyina'on gawaatiyoo ta doyyit yawoon shaddiyemm bare gommooch gimo taan emirikkaache						
31. Yamoonaa ta yamoon shuunoona xiishooch qiicco taan emirikkiye						
32. Ta kashee dagg ta danet daacheena'o wodde gommona teach giishecheena'one						
33. Asheena'o ta gooroon qoodooch daaggittino beet gaawe asho shaahii'i taan ciinniyeete						
34. Ikkikke Mashaamikkaan moosheena'o toommooch ta qelli shalligoo biriyoo teach maggoone						
35. Ta shun bede mooyina'on ta gooroon tatoona qoodaa gaachon oogichaa hakkiyo						
36. Kashe taach dabbittino beet, doyyoo, shaddeyoona dicci hinneene						
37. Ta qellich takichit yamoon toocooch shakkiyoona ooget daachech asho taane						
38. Bareena'ona woddo emirikimm yeshoo taach bee'i ariyaache						
39. Ta nuucheena'na ta kechi ahseena'ona ta shalligoona boono mashaameyo qayigaata ta shalligoo bekkech shaddiyo						
40. Ta kashoon michiimm hinnoona tachoo taan maggehe						
41. Ta kashee dagg gaawe shaddeyoon						

deewoch ta qiiccet gooro yagite						
42. Wodde asheena' o gabaalloon beetina' o tunetaana, ta boonosh daggooch haddeyaach						
43. Ta ta nuucheena' on gibeno taan qaawiimmo tunoon ariiho, boonoshiyo taan boono gibenemmo tunoon ariiho						
44. Taan ta qoppemmo ta qellich shaahimm hinnoonaan, bareena' o taach kotiit tachoona toonone						
45. Taach mashaameemmi beem hinnoon halloo hakkittaane						
46. Taan ta nuucheena' onaa ta ariyaabeet asheena' ona ta tachimmona ta konaatittinoona emiriyo						

### Appendix:D

#### Part three: Flores, et al., scales of Perceived discrimination on daily basis

**Direction:** The following set of statements deals with how you might perceive the frequency of maltreatment or disrespects by others in your daily life. Please remember that there are neither rights nor wrong answers. Put (√) mark that best describes the degree to which you rate the frequency of time indicators with each statement.

	Never	Rarely	Sometimes	Often
1. How often you were treated with less courtesy than other people (non-manjo)?				
2. How often you was treated with less respect than other people (non-Manjo)				
3. How often you received poorer service than other people (non-manjo) at restaurants or stores?				
4. How often you was called names or insulted by (non-manjo)?				
5. How often you was threatened or harassed by non-manjo?				
6. How often other people acted as if they thought the respondent was not smart?				
7. How often other people (non-manjo) acted as if they thought you was dishonest?				
8. How often other people (non-manjo) acted as if they thought you was not as good as they are?				
9. How often other people (non-manjo) acted as if they were afraid of you?				
10. How often are you treated rudely or unfairly because of your ethnicity by non-manjo?				
11. How often do you feel rejected by non-Manjo people due to your ethnicity?				
12. How often do people seem to have stereotypes				

about your ethnic group?				
13. How often do you not get as much recognition as you deserve for the work you do, just because of your ethnicity?				
14. How often you unfairly stopped, searched, questioned, physically threatened or abused by non-Manjo police?				

**Appendix: E (\*MANJO)**

**ክፍል ሶስት /ለመንጃ ጎሳ ብቻ/**

የሚከተሉት አረፍተ ነገሮች እናንተ ከጎመሮ ማህበረሰብ ጋር በሚተኛሩበት ጊዜ በሚከተሉት ጥያቄዎች ላይ የሚኖራችሁን እዉነተኛ ግምት የሚታስቀምጡበት ሲሆን ለየትኛውም ጥያቄ ትክክል ወይም ትክክል ያልሆነ መልስ አለመኖሩን ተገንዝባችሁ በምን ያህል ጊዜ በህይወታችሁ ላይ እንደምስተዋሉ ይህን ✓ ምልክት በማስቀመጥ ይግለጹ።

ዐረፍተ ነገር	በፍፁም	በሰሱ	አንዳንዴ	ሁል ጊዜ
1. ሌሎች ሰዎች/ጎመሮዎች/ በተለየ ሁኔታ በንግግር መሃል ያሳንሱኛል				
2. በሌሎች ሰዎች/በጎመሮ/ እይታ መንጃ ጎሳ በመሆኔ ክብር አይሰጡኝም				
3. ከሌሎች ሰዎች/ከጎመሮ/ ባነሴ ሁኔታ በምግብና መጠጥ ቤቶች ላይ ያነሴ መስተንግዶ ይስተዋላል				
4. ሌሎች ሰዎች/ጎመሮዎች/ በሚያንቋሽሽ ስም ይጠሩኛል				
5. ሌሎች ሰዎች/ጎመሮዎች/ ባልታወቀ ምክንያት እኔን እየዛቱኝ ያጨናንቁኛል				
6. ሌሎች ሰዎች/ጎመሮዎች/ መልክ ጥፋ /አስቀያሚ/ ሰዉ አድርገዉ ያዩኛል				
7. ሌሎች ሰዎች/ጎመሮዎች/ በስራዬና በእንቅስቃሴዬ ሁሉ ታማኝ እንዳይደለሁ ያደርጉኛል				
8. ሌሎች ሰዎች/ጎመሮዎች/ ስራዬም እንደ መልኬ ሁሉ ጥሩ እንዳልሆነ ያስባሉ				
9. ሌሎች ሰዎች/ጎመሮዎች/ በሁለ ነገሬ ያፍሩብኛል				



10. ምን ያህል በመንጃነትህ የተነሳ ትህትና በጎደለበት አኳሃን ታይተህ ታዉቃለህ?				
11. ምን ያህል በመንጃነትህ የተነሳ በተለያዩ ቦታና ሁኔታ ማግለል ደርሶብህ ያዉቃል?				
12. ምን ያህል ሰዎች ለመንጃ ጎሳዎቻችሁ አድሎአዊ አሰራር ፈጽሞባችሁ ያዉቃል?				
13. ምን ያህል በሰራችሁበት ወይም ባገለገላችሁበት ስራ ያን ያክል በመንጃነትህ የተነሳ እዉቅና አጥተህ ታዉቃለህ?				
14. ምን ያህል በመንጃነትህ የተነሳ በፖሊሶች በተለዩ ሁኔታ ተጠይቀህ፣ ተሰልለህ፣ ተዘተህ ወይ ተደብድብህ ታዉቃለህ?				

**Appendix: F (\*NON-Manjo)**

**ክፍል ሶስት /ለጎመሮዎች ብቻ/**

የሚከተሉት አረፍተ ነገሮች እናንተ ከጎመሮ ማህበረሰብ ጋር በሚተኛሩበት ጊዜ በሚከተሉት ጥያቄዎች ላይ የሚኖራችሁን እዉነተኛ ግምት የሚታስቀምጡበት ሲሆን ለየትኛውም ጥያቄ ትክክል ወይም ትክክል ያልሆነ መልስ አለመኖሩን ተገንዝባችሁ በምን ያህል ጊዜ በህይወታችሁ ላይ እንደምስተዋሉ ይህን ✓ ምልክት በማስቀመጥ ይግለጹ፡፡

ዐረፍተ ነገር	በፍፁም	በስሱ	አንዳንዴ	ሁል ጊዜ
1. ሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ በተለየ ሁኔታ በንግግር መሃል ያሳንሱኛል				
2. በሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ እይታ ካፋ ጎሳ በመሆኔ ከብር አይሰጡኝም				
3. ከሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ ባነሴ ሁኔታ በምግብና መጠጥ ቤቶች ላይ ያነሴ መስተንግዶ ይስተዋላል				
4. ሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ በሚያንቋሽሽ ስም ይጠሩኛል				
5. ሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ ባልታወቀ ምክንያት እኔን እየዛቱኝ ያጨናንቁኛል				
6. ሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ መልክ ጥፋ /አስቀያሚ/ ሰዉ አድርገዉ ያዩኛል				
7. ሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ በስራዬና በእንቅስቃሴዬ ሁሉ ታማኝ እንዳይደለሁ ያደርጉኛል				
8. ሌሎች ሰዎች/ጎመሮዎች/ ስራዬም እንደ መልኬ ሁሉ ጥሩ				

እንዳልሆነ ያስባሉ				
9. ሌሎች ሰዎች/መንጃ ጎሳን ጨምሮ/ በሁለ ነገራ ያፍሩብኛል				
10. ምን ያህል በጎሳህ ምክንያት ትህትና በጎደለበት አካሄድ ታይተዋል?				
11. ምን ያህል በጎሳህ ምክንያት የተነሳ በተለያዩ ቦታና ሁኔታ ማግለል ደርሶብህ ያወቃል?				
12. ምን ያህል ሰዎች ለካፋ ጎሳዎቻችሁ አድሎአዊ አሰራር ፈጽሞባችሁ ያወቃል/መንጃን ጨምሮ/?				
13. ምን ያህል በሰራችሁበት ወይም ባገለገላችሁበት ስራ ያን ያክል በጎሳችሁ የተነሳ እዉቅና አጥተህ ታወቃለህ?				
14. ምን ያህል በጎሳህ ምክንያት በፖሊሶች በተለዩ ሁኔታ ተጠይቀዋል፣ ተሰልለህ፣ ተዘተህ ወይ ተደብድብህ ታወቃለህ?				

**Appendix: G (Kafinono version for PD ITEMS)**

**Appendix: E (\*MANJO)**

**KUXO KEEMO /Manji goosoch baach/**

Ebiyee desh giddet echeena’o ittosh gomereena’owaana digeneebeet goosoonna yeshet ibere itto shalligeena’on ittosh bekkiyeemm hinnoon gore kotona qannito tunemmona ame echoochoonna ibero woyee koote wocho aallo tunoon digeneyee eb malletoon √ kotiibot.

<b>Qoppe echeena’o</b>	<b>Halla aalla</b>	<b>Oogest shishoo</b>	<b>Ikkikke kaalloon</b>	<b>Ubb aaboon</b>
1. Bare gomeree kuxina’o yibbaate daggoocha taan giishiiheete				
2. Gomereena’o taan Manjo ta tunoona giishhii ciinniyeete				
3. Gomereena’o bare ashoooye/gomerooye/ barii’I baribare uyoona maayi kexooch giishet niiyoon bekkiiheete				
4. Gomereena’o taan ta manjittinoona ciigiimmi shigoona ceeggiyyete				
5. Gomereena’o taan ta manjittinoona arichiyaan naboona miiche’I xuuxiiheete				
6. Gomereena’o taan malli gondoone ii’I shalligiheete				
7. Gomereena’o ta ubbe shuunoona shuuraare maac gibanikkaano shaahii ciinniyeete				
8. Gomereena’o ta shuunoona ubba ta malloomon gondoone ii’I shalligiheete				

9. Gomereena'o ta manjittinooche tiitona ubbe ta hinnoona yeellehete				
10. Ta manjittinooche tiitona mashaamaan shuriyoon taach bekkiiheete				
11. Ta manjittinooche tiitona baribare xaa'eena'oocha xu'on ta toommooch shagiiheete				
12. Gomereena'o ubbe ne gooseena'och xu'e shuriyeena'on bekkiiheete				
13. Am shaaho itto shuunet/gaaco immit shuunooch arichiyoo mucce'a ariinne?				
14. Am shaaho ne manjittinooche tiitona sheeraalli hinnoona dabboo geda, echiya'a woyee miicheya'a ariinne?				

**Eb ubbe echeena'och biriyeew imoch ne bekkiit daaggittinoona ne daammew gooroyich ubba oogichaa galletoo!!**